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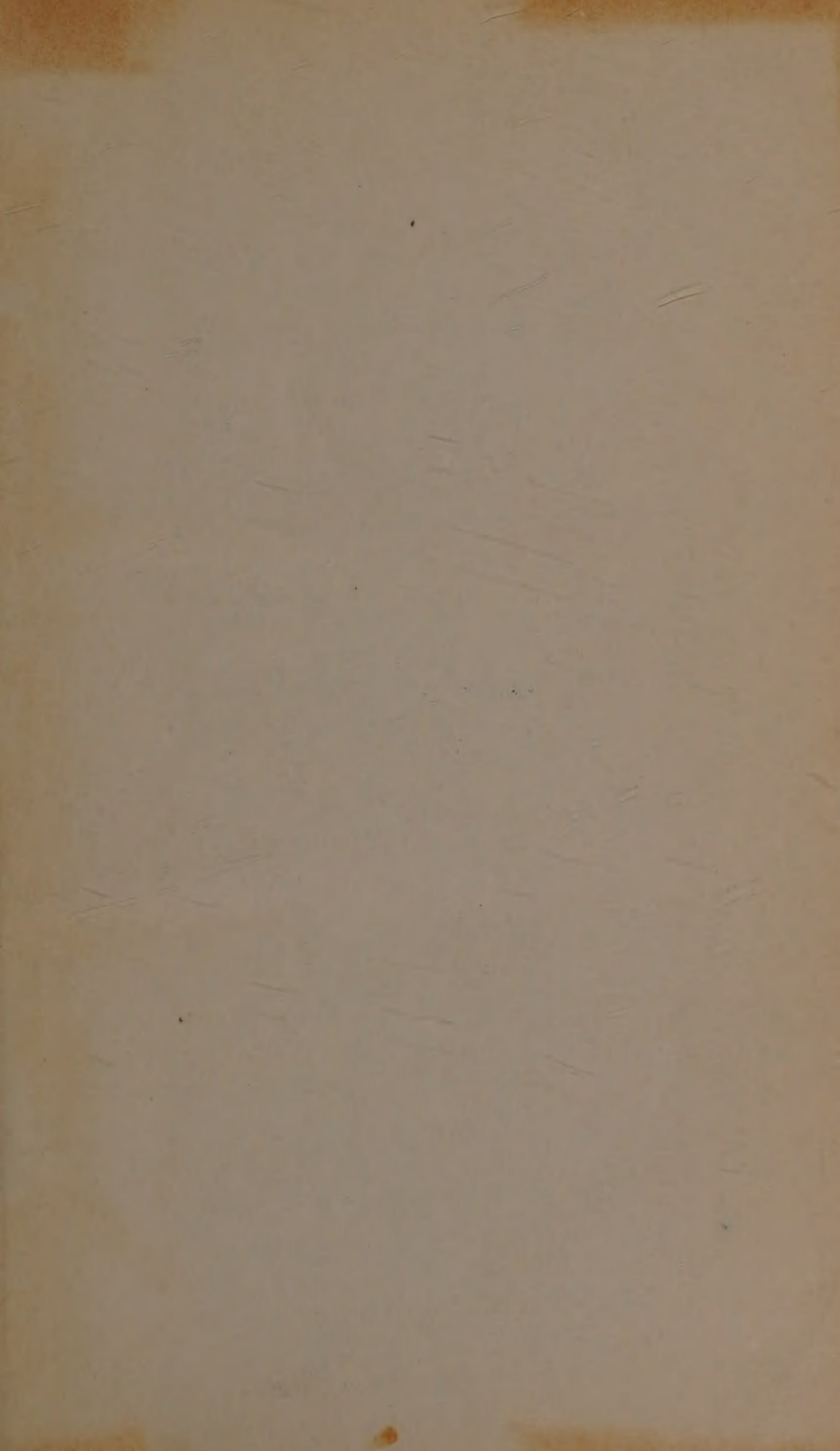
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TO THE CHRISTIANITY, THE PHILOSOPHY, THE ERÜDITION, SCIENCE, AND NOBLE INTELLIGENCE OF THE AGE.

BY
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NOTES AND MATERIALS

FOR AN ADEQUATE

BIOGRAPHY

OF

THE CELEBRATED DIVINE AND THEOSOPHER,

WILLIAM LAW.

COMPRISING AN ELUCIDATION OF THE SCOPE AND CONTENTS OF

THE WRITINGS OF JACOB BÖHME,

AND OF HIS GREAT COMMENTATOR,

DIONYSIUS ANDREAS FREHER; *page 258.*

WITH A NOTICE OF THE MYSTICAL DIVINITY AND MOST CURIOUS AND SOLID SCIENCE OF ALL AGES OF THE WORLD. ALSO AN INDICATION OF THE TRUE MEANS FOR THE INDUCTION OF THE INTELLECTUAL "HEATHEN," JEWISH, AND MAHOMEDAN NATIONS INTO THE CHRISTIAN FAITH.

The time is born for Enoch to speak, and Elias to work again.

The manifestation of the "mystery of Christ"—of Deity, Nature and all things, (and universal refinement of philosophy and theology,) was the *Elias* mission of Behmen, Freher, and Law, and God's last dispensation to mankind.

PRINTED FOR PRIVATE CIRCULATION.

FIVE HUNDRED COPIES.—LONDON. A.D. 1854.

Christopher Walton

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

NOTICE.—The Editor of this Work has had a few copies of it corrected with the pen throughout; though this having been done with great carelessness, a further regulation may, in some instances, be found needful. These Copies have been respectively deposited in the British Museum Library, the Bodleian and other Libraries, Oxford, the University and other Libraries, Cambridge, Trinity College Library, Dublin, the Advocates' Library, Edinburgh, the Wesleyan Theological, and other Libraries and Literary Institutes of Great Britain, the Astor Library, New York, etc.,—to serve as references and exemplars for a similar correction of other circulated copies, wherein that may not have been effected, but which is *advisable to be done*.—To these insertions, the Editor would make a further or *final* addition, by the following

ANNOTATION.—When the Reader has duly mastered the studies of this work, which are summarily comprised in the pamphlet entitled, "A Guide to the Knowledge for a Biography of William Law," bound up with it,—if he, in his meditations upon the revealed mystery and nature of things, elucidated in the work, (whilst experiencing a perfect satisfaction of mind as to the essential doctrines and practice of religion,) should yet feel unable to apprehend the scheme or process of creation and redemption—with its several beginnings and ends, its stupendous revolutions of events, and final consummation, as a *completed circle*, returned again into its first starting point—even the first opening of the heavenly eternity; and the moral scope or object of the Divine Providence in such process, namely to render *impossible* any further lapse or falling-away thenceforth for ever—by turning the averted wills of all immortal intelligences into a *fixed* adherence to, and union with the one only good, perfect, divine will; and the entire procedure—embracing therein the consideration of the subsequent reserves of the eternal heavenly glory, to be truly *worthy* of INFINITE GOODNESS to have devised and accomplished,—if, it is observed, such a further apprehension or birth of understanding be desired by the student of this book, then, presuming him to be acquainted with the *arcana* of 'Animal Magnetism,' and the circumstances of 'Gichtel's deliverance of the soul of his friend,' he is recommended for that end to peruse the theological discourses of vols. iv. and v. of the "Fool of Quality," 1770, together with pp. 244-5 of "La Voie de la Science Divine," 12 mo. Paris, 1805, considering therewith pp. 211-17 and other relative passages of the present work, and finally, (in order to greater power and certainty of judgment,) the contents of the treatises VII. VIII., described pp. 687-8 of the same. By this means the reader, if duly qualified, may attain to a perfect freedom and delight of understanding on the above topics; with moreover, an insight into the mysteries of the *millennial age*,—as of the subsequent *final jubilee*, or *harvest home*, and *hallelujah chorus* of the all-assembled children of God, at the opening reign of the eternal heavenly glory. For the powers of the free will of understanding, having attained to sense, and the experience of themselves, must return to, and rest in their original mother, and God again be ALL IN ALL. [John xvii. 5, 20-24, Luke xv. 2-7, 17-32, Rev. xxii. 13.]

There appearing now nothing more of needful information to be added to the contents of this work, as a key or clue to the entire science of true theology, it will be henceforth put into free circulation, *ad honorem et gloriam, veram scientiam et adorationem Dei*.—If however, further elucidations be deemed suitable, insertion of them will, for the present, be requested in "Notes and Queries."

Dated, April, 1861.

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Preparing an elucidation of these mystical implications and events

PREFACE.

"True metaphysics are the philosophy, and sound mystics the spirit of religion; and that mystical contemplation, which I have frankly endeavoured to reduce to a science, is as superior to any other science, as the soul to the body, and more or less legible on every attentive breast."

THE understanding of the Editor upon the subjects of recondite and practical knowledge introduced into this work, having been greatly enlarged and perfectionated during the several years he has been occupied over it, especially as he approached to its conclusion, when it was, that he first obtained a true and philosophic insight into the *arcanum* of "Animal" or "Vital Magnetism," so denominated, with the magical wonders that lie couched in it, both as a science and an *art*; and without which apprehension, it must be affirmed, that neither the original revelations of Scripture as to their literal truth, nor the purely magic phenomena of Nature in any age, can be adequately understood, or rationally explained:—such being the case, the reader will please to observe, that those only of its statements are to be regarded as the Editor's final determinations, which shall be found to be unmodified by subsequent remarks, either in the work itself, or in the "*Introduction to Theosophy*," which immediately succeeded to it, or by the contents of the "*Corrigenda and Addenda*" prefixed to it, and immediately following the present introduction* or Preface. The knowledge or comprehension of the entire treatise, as of its references, will therefore be needful, before any representation of its original contents may be honorably offered to the public notice.

For, as truth, and the promulgation of a sound judgment in reference to the leading subjects of its contents,—of such a judgment as, it may be supposed, would have distinguished a *Law*, a *Freher*, a *Gichtel*, a *Bramwell*, a *Kempis*, a *Lopez*, a *Paul*, or such like *divinely illuminated* souls, in the like circumstances, or even our Lord himself,—as this practical and important end has been the aim of the Editor throughout the work—to establish as it were, once for all, a catholic standard of knowledge and judgment in respect to the truths of regeneration, or philosophy of the gospel, in its purest form of faith and practice, elementary and recondite, for all future ages of the

* The ultimate object of this work, as hereafter named, and as its Title page imports, may be said, by way of metaphor, to be, the erection of a Temple or Monument of Wisdom, which shall be truly a realization of the beau-ideal of a rightly developed human mind, according to the highest classic refinements of learning, wit and literary art, [the completest discoveries of natural science,] the sublimest principles of moral philosophy, and the purest lights, and holliest attainments of gospel regeneration, or christianity. Whilst its immediate design, is to find, or to assist in creating, the artist or artificer, who shall possess the architectural genius and mechanical talent requisite for the erection of such an edifice, aided however by the supervision, counsels and experience, as might be demanded, of the Editor of the present work.

had been originally derived from those fountains of holy erudition and sublime religious experience, the devotional schoolmen, and their faithful successors, the eminent contemplatives and mystical divines. In those writings however, being of a popular character, or for edification merely, the duty of self-renunciation, and resignation to God, and to the will of our neighbour, was treated hortatively only, or as may be termed dogmatically. But in Mr. Law's writings of the "*Spirit of Prayer*," the "*Way to Divine Knowledge*" and the "*Spirit of Love*," with his "*Collection of Letters*"—the series of works elucidating the philosophy opened in the "*Appeal*," (which treatise might not improperly be designated the *principia* of pure metaphysical science,) the grounds and reasons of the doctrine, as of all the essential points of Christian truth and practice, were found to be fundamentally exhibited, and the whole subject handled with such a comprehensiveness of grasp, and completeness of *demonstration*, in the strictest sense of the term, as left not another word to be said upon it, whether of the reasons or extent of the duty, the imperativeness of its fulfilment, and the means by which alone it could be performed.

By these treatises then, conjointly with the former mentioned, the Editor became initiated into the true classic doctrines of spiritual or mystical divinity, free from all extraneous non-essential matter,—that is, concerning the new and the old man in us, their respective natures, tempers, and spirit, and mutual relations; and then as to the full practical extent of the self-discipline enjoined by the gospel, (though lying loose and scattered over its pages,) for the crucifixion and death of the latter, and the simultaneous resurrection and life of the former in its stead. For in these two points, are undoubtedly summed up all the practices and duties of the gospel, or which form the conditions, covenants and trusts of the new *testament*, made by Christ prior to his death; by the faithful performance or fulfilling of which, each individual believer was to enjoy the true benefits of his redemption: according to his universal proclamation, *Unless a man deny himself, take up his cross daily, and follow me, he cannot be my disciple*; that is, cannot partake of my salvation, cannot attain to the *regeneration* in this world, nor to my state of blessedness in the world to come. Or again, *He that followeth me shall not walk in darkness, but shall have the light of life*; in other words, He that dieth to himself and to all the spirit and temper of this world and of Satan, and, with his entire heart and spirit converted to God *alone*, desires, hungers, lives and prays only, *Thy kingdom come, Thy will be done*, according to my own one practice, shall (after my resurrection from the dead, ascension and glorification,) find arising in himself, a new holy nature or spirit, having free communion with God, and which shall be to him a source of every good and blessedness.

Such was the practical evangelical science found to be taught and demonstrated in the series of works last-mentioned; and that not from the simple declaration of Scripture, but from an opening of the *ground of nature* itself; so that nature was, as it were called forth, and made to testify to the truth of the essential doctrines of the gospel religion, above mentioned.

By these writings, also, the Editor became inducted into the philosophy of Nature, as to its physical or spiritual ground, and *electro-chemical* operation or combination in itself; which particular however, is more immediately spoken to, in the last two books, the "*Way to Divine Knowledge*" and the "*Spirit of Love*." These, whilst forming a concluding sequence to the "*Appeal*," were professedly composed by Mr. Law, *as an Introduction to the Writings of Behmen, and to the right use and manner of reading them*: wherein he shows, how that Behmen's writings, though an immediate revelation from God, were not intended for the use of individuals acquainted with the real design of the gospel, and sincerely intent upon the fulfilment of its dictates,—that is, in working out their salvation, in seeking the regeneration, or perfect renewal of their moral natures in the image of God; for such as these,

he observed, required no further instruction, being already duly enlightened, and practically intent upon the one only end and aim of all religion and divine revelation: but that the persons to whom they were immediately applicable, were such as, both theoretically and practically, were uncognisant of the scope and design of the christian religion. Which description embraced, it may be said, not only *aliens to the commonweath of Israel* of whatsoever name throughout the world, but entire Christendom itself; for the *pure devotees* in religion, though existing in every sect, were comparatively so few, as to be undistinguishable amid the general mass of mere nominal christians. The peculiar adaptation of such a revelation to the universal wants and necessities of the world, he shows to consist in this, that it offers a fundamental elucidation of the nature, power and original of the human Will, and of its central relations to the soul and spirit, and all subsequent parts or developments of man's threefold creaturely life;—involving therefore, a demonstration of the divine Nature, in which all created immortal existences “live and move and subsist,” as well as of the Supernatural life of the Deity, wherein man has his uncreated original, as an idea or generated image of the divine Unity. And that, as the Deity by the working of his supernatural Will, generates his own glorious heavenly nature, or perfection of life, as a birth and spirit of love; so man, by his will, (the ‘engrafted word,’) being of the self-same original eternity, and in its degree possessed of the same magical powers, is to work and generate his glorious heavenly nature or perfection of life, by a similar magical process or new birth, becoming also a spirit of love. This Mr. Law briefly sets forth in the two treatises last mentioned,* but refers the reader for the full elucidation of the subject (in every possible variety of light) to the writings of Behmen. Who was thus raised up and illuminated by God, to offer (first to the christian world fallen away from the simplicity and purity of the gospel faith and practice,) a logical demonstration, from self-evident principles, of original truth; and a fundamental resolution of all the grand central questions of theology and philosophy, that were demanded of the spirit of nature, by the exigencies of the time, in order to the perfect establishment of those two components of science, on a proper working basis of purification, and efficiency of development, for the future amelioration and regeneration of the world.—Thus it was, that the Editor became, both intellectually and practically, introduced into what Mr. Law terms, *God's last dispensation to the world*, namely, *the opening of the ground and mystery of all things: to which* (says he,) *every folly and vanity of life must, sooner or later, give up itself.*

On entering into an examination of Behmen's writings, it was found that in order to obtain a good understanding of their scope and unity, and the relations and harmony of the philosophy† contained in them, they were not to be studied in the order in which they are published in the uniform editions

* By way of thoroughly mastering the works of Mr. Law, especially those relating to religious philosophy, commencing with the “*A answer to the Plain Account of the Sacrament*,” embracing those contained in the “*Introduction to Theosophy*,” and ending with the “*Spirit of Love*,” which will suffice for an introduction to the philosophy of Behmen, supposing the student to be versed in the metaphysical and mystical knowledge prevailing in the earlier part of Law's generation, and also in the simple evangelic theology of the *Methodists*,—the student would do well to write out a correct analysis or abstract of their contents, whereby he would perceive as at a glance, the heads, logical order and entire drift of the argumentation, and how far they appear to sustain their professed aim and conclusions.

† This philosophy which necessarily contains the only true refutation and overthrow of all errors, heresies and infidelities whatsoever, in religious faith and practice, and affords the only logical means of the induction of the intellectual “heathen” or unbelieving mind into the gospel faith, (both which objects, it is the mission and obligation of the Church of Christ to accomplish,—) though revealed as herein decyphered, to these last ages, and with such internal evidences, as to incontrovertably prove it to have proceeded from that self-same Spirit which first opened and announced the gospel: this counsel of God, so admirably suited to the peculiar wants and distresses of the fallen dark and ignorant state of Christendom, and the world at large,—this new revelation of the

of them: for the author's perceptions at the commencement of his illumination, or when he first attempted to describe the same in writing, were altogether fixed upon the single object then before his vision, namely the birth or essentiality of nature, in its sevenfold working unity in itself, or as to its seven fountain spirits, properties or qualifications; which he describes simply as his spiritual eye beheld them, without any reflexions or suppositions of any deeper original of their manifest working unity. Which remark however, applies only to his first treatise of the "*Aurora*," written some seven years before any of his other and following books; wherein his descriptions of the seven spirits, by reason of his at the time non-apprehension of the origin of the fourth property of the *fire*, differ from, and are relatively inferior to, those contained in the subsequent treatises, where that point had become recognised in his understanding. In his after writings then, commencing with the "*Threefold Life*," (his spiritual vision* having become familiar with the objects continually presented before it, and been enabled to make inferences and reflexions thereupon,) he had evidently come to apprehend the existence of a deeper or higher ground, than the septenary fluxional unit of nature, which he had previously, in the infancy of his illumination and conceptions, taken to be the first or deepest root of things, and that this latter was itself but a birth and manifestation of that former higher, invisible, and otherwise incomprehensible abyss. Whence it is, his descriptions of the seven properties, became settled in the form in which they appear in the "*Three Principles*" and his subsequent writings.—His knowledge in God indeed, became *deeper and deeper*, during the penning of his revealments, (as he expressly intimates at the commencement of the "*Answers*" to the "*Forty Questions*;") nor did he, as some have imagined, apprehended at once all that he saw, with what was logically involved therein. His descriptions therefore, must be received according to such an intimation, by the well-disposed reader of his works; who will find his ground of understanding therein always consonant and uniform, though the literal expressions relating to the same point, may appear not always to agree together, or even to contradict each other.—And yet how excusable would be even greater im-

word and wisdom of God, offering a solution of every query that the human mind can form to itself, concerning its own original, present state and future destiny,—though having existed in print, and been published abroad for upwards of two centuries, the writer found upon his inquiries, to be unknown to the church as a body, and where it had been made known to the chief priests and rulers thereof, had been rejected by them. And this, for simply such reasons as a prosperous, easy, self-satisfied farmer, destitute of any of the acquisitions of polite learning, science and art, beyond the mere rudiments of simple arithmetic, reading and writing, and having no knowledge nor feeling the want of any further erudition,—might be supposed to address to his son, to dissuade him from seeking a learned and enlightened education. Namely, 'to have nothing to do with any such pretended *fine-spun, mystical*, highflying, useless, *unscriptural* knowledge,—an attempting to be wise above what was written, in the plain, simple word of God; or that had ever been heard of, by his well-to-do respectable ancestors. Who were as good and as great men as he ever would be; and who kept simply to the *one only essential business* of life, namely the good cultivation of their farms, and the plentiful production of grain, food and clothing for their subsistence, wealth and comfort'.—Similar were the reasons adduced to the Editor, for keeping the students of our theological institutes, shut up in the simple elements and dogmas of popular Bible christianity; and neither desiring nor seeking to know philosophically, the nature of that Deity of wisdom, power and goodness, that had created, redeemed and sustained them in itself; and which had been pleased to reveal itself apprehensively to their understandings, by the instrumentality of the published writings here alluded to. However, as Mr. Law says, *what God designed by such a revelation, must, sooner or later, come to pass: and to attempt to prevent it bearing down, as it must, all before it, will be as futile as to attempt to retard the coming of the last day.*

* It may be here remarked, that Behmen was a *perfect clairvoyant* in the *supremest sense* of the term; not only, according to Dr. Gregory's definition, "possessed of double consciousness," and not confined, as our modern alleged 'seers' and 'lucides,' to the inferior astral, or phantasmic nature, (who thereby show the position and relations of their spiritual state, in regard to the centre and total universe of life and truth, for no eye can see beyond that world or principle in which it lives:—) but he was able to penetrate through all worlds and spheres of being, even to the centre of the divine majesty itself; for being a highly regenerated gospel christian, therefore the divine eye found in him a proper *medium* of understanding.—To enjoy our original and redeemed prerogatives of perfect clairvoyance and magical power, it is essential that we by regeneration, attain to our original state and place in creation; and then all is natural to us.

perfections in his writings, when it is considered, that he, no sooner wrote a work, at the earnest instance and intreaties of his friends, than it was immediately taken away from him to be copied, and he set upon some fresh labor by them; so that there appears to have been no preconceived connectedness with his various treatises, but they were *all independent pieces*, never printed in his life time, but left scattered abroad in MS. in the world. It is rather then the more wonderful, that there should be found such manifest serial unity in his writings, and, considering his unlettered genius, such an admirable, easy, regular descent therein, into the very deepest mysteries of the divine nature; and that such difficult super-rational matters are described by him with so few exteriorly, or superficially objectionable and contradictory terms.

This abyssal, hyperspiritual, hyperphysical, supernatural ground, here alluded to, or, more properly speaking to us, *unground*—containing the *potency* of all visible light, and of all natural senses, yea of *all* powers, colors and virtues,—the Editor might designate in modern photographic phraseology, the *negative* of nature; or, with the mathematicians, the *ab infinitum minus* of the unit; or the root and virgin matrix, or *central radius* of the first fluxional spheric point, for the point is only symbolised by a visible dot, its real entity being mental or magical; and indeed, by numberless other negative yet pregnant well meaning terms,—all of them of true necessity and import in the formulas and elucidations of theosophic science, just as are the minus symbols of quantity or number, in algebraic or mathematical demonstrations. For this abyss, though nothing to us, and to that ground of nature whereby it becomes an object of a created understanding, is not nothing in and to itself, for it contains *all*, and all things have proceeded forth out of it,—not of necessity, but as the play or sport of its free *lubet*, good-pleasure or delight; either as immediate births of its own *scientiz* in eternity, or by subsequent combinations of the same, having a beginning in time, and therefore an end.—This abyssal ground in short, Behmen had discovered to be a mere natureless, affectionless, creatureless WILL, of goodness, light and truth, with all the virtues, colors and powers thereof, eternally posited in a central unity, and thence in a circumferential, or distinguishable *sonant* development, or *word* of wisdom—this in what may be termed the infinite abyss or capacity of its own womb, being a *magia* or desirous nothing: whilst the septenary twofold unity of nature, he had found to be, the material or spiritual posit of this same universal *magia*, desirous nothing, or capacity of the will, fulfilled with its aforesaid posited *lubet*, centre, heart, or allness, of the virtue, power and glory of light, goodness and truth. A Will which, by its own inherent instinct, flows forth, without predetermination to this or that, for without itself there is nothing; but generating or positing as it instinctively flows forth, and only magnetically *electing* in the creaturely manifestations, or formabilities of its *working word*, in nature. Whence, by the way, Behmen clears up the great doctrine of *Election*, or *Predestination*; and hence also his expressions, *All is magical; magic is the mother of all things; the eternity is magical*,—seeing that all things are the products of Will, working in *imagination* and *desire*, and only subsist in such a form of life. To return then,

The student, or seeker of *divine knowledge*, who has advanced so far in the process of its attainment, as to have passed through the *experience* of the simple evangelical doctrine, (described *Rom.* vi. 17—19, and embraced in the division of study classed under the head of “*Interscript Continued*,” hereafter inserted,) into the next higher *practical* stage, of spiritual or mystical divinity; and is there exercising himself in the discipline of dying to self, or, in other words, is diligently climbing the steep and slippery hill of perfection, (in the manner described and recommended *Phil.* iii. 11—14, and *Ephes.* iv. 13, etc. ;) and who is therefore being *duly conditioned* for the further or high-

est branch of the *spiritual education*, namely *theosophy*, or a *clairvoyant* contemplation of the whole field of creation, from the centre of the divine wisdom or image of God, (when reopened in the soul, by the *appointed divine magnetist* for that end, as the blossom of its regenerated life: which alone is worthy of the name of divine knowledge,—to behold the *divine separator*, the *working word*, the *verbum fiat*, or creating power in all things!)—such a student, it is remarked, should not, on his entering upon Behmen's theosophical writings, confine himself altogether to the earlier treatises; but endeavour in the first place, to obtain a conception of the entire scope of his philosophy,—commencing with that *abyssal nothing* before spoken of, out of which nature and all things arise, and then of the modal action* of such birth or geniture; whereby the relations and distinctions of Deity and Nature, as well as the constitution or electro-chemic qualification of the latter, would be duly understood. For this purpose, he might now (after the perusal of Behmen's "*Epistles*,") take up the fifth treatise of the author, the "*Book of the Incarnation*" before mentioned—the *Second Part*, and after perusal thereof proceed to the next following treatise of the "*Six Points*," and after that the "*Answers*" to the thirteen "*Theosophic Questions*," with the "*Three Tables*" and "*Clavis*." And having thus apprehended, as in a map or scheme, the author's field of vision in his theosophic contemplations, and the causal source of nature's ground,† he might then return to the treatise of the "*Three Principles or Worlds of Nature*," or of the "*Threefold Life of Man*," as recommended by Mr. Law in the "*Way to Divine Knowledge*," in order to obtain a particular and clear intellectual conception of the *seven fountain spirits*, *desirous forms*, or properties, composing the unit of the eternal original universal, or divine Nature, (with its two perfectly balanced, contrary principles, of black darkness and lustrous light, having in their centre or midst, as a *point of union* and of severance, and as the *life* of each, the fire, or fourth property, being the eye, or opening of the omnipotent, *supernatural, abyssal One*, or Deity :) and from and according to which seven, every power, quality, motion,‡ essence and life, mental and physical, every mystery of grace and every mystery of nature, has its birth or descent and working,§ mediately or immediately.

To return now to the current of the discourse touching the *origin of the present work*. From what has been related, it may be seen how the Editor pursued his studies of spiritual or mental nature, by reason of his acquaintance with Mr. Law; how all the steps of his process were experimental apprehensions, and not mere notional opinions; and how the termination of his noviciate placed him on the highest ground of contemplative knowledge, by introducing him into a true acquaintance with the principles of Behmen's writings: where now he *felt* he had arrived at the *original source* of all sound information on metaphysical science. For "not a question can be put, nor

* For instance, it is said, that in the generation of the ground of nature, two opposite properties of equal strength begin together. But the reason of this is never stated. Now the reason is this, it is because this supernatural, *universal*, nothing-and-all-powerful WILL, in forming itself into a *point of desire*, of physical manifestation, necessarily draws or attracts itself, unbalances itself, pulls itself, just in proportion as it would compress. Hence it is, the enclosing and attracting or drawing, are opposite energies, and of equal force.

† To fully assist the Student in this essential particular, as well as to render more facile of apprehension, the entire scope and nature of the "mystery of Christ"—of "God and the Father, and Christ"—of Deity, nature and man, the Editor has drawn out three sequential charts or series of symbols, which he purposes to insert in the present work, or if not convenient so to do, then in the *Second Volume* of the "Introduction to Theosophy," when published.

‡ A reference to Grove's "*Correlative Forces*" and the treatises mentioned at the end of that work, may assist the Student to understand the essential characteristics of the *Seven Powers*, as found unbalanced, dissevered and imprisoned, or congealed in the material forms of fallen nature; or as latent and at liberty in the expanse of our solar vortex, and constituting the base of the four elements, or elementary gases of material nature.

§ See Law's "*Spirit of Love*," First Part, quoted p. 72, seq., etc. Also "*Lives of Alchemistical Philosophers*," the article on Behmen's principles, pp. 292—297.

The best order of study of I.B. after the II and III Vol. of "*Intro. Theos.*" should be thus (which might constitute Vol. IV) and emanation Part II, *Six Points* first six chapters. *Earthly and heavenly mystery. The Magic Chapter of small Six Points. Book of the Vision. Letter on Time and Fate. Little will take. Little*

advice or direction asked, with regard to the human nature, but what is therein spoken to in the plainest manner."—But perhaps the sectional order of the '*List of Books*' inserted at the end of this work but in a more complete, advanced and perfected form in the *Appendix* to the "Introduction to Theosophy," (or as proposed, yet more comprehensively still, at the end of the present preface,) will best *generally* elucidate the way in which the Editor has been led in regard to such studies, (as well as *subsequently*, in respect to '*experimental transcendentalism*;'—) his theological knowledge at the commencement of his pursuit, being as before intimated, altogether of the popular practical character, and the extent of it comprised within the series or system of writings classed under the head of "*Interscript*" and "*Interscript continued*," inserted p. 502 of the "Introduction to Theosophy" or as proposed, at the end of the present Preface, *especially in the "Guide Ye" tract.*

*Note 1858
terminal
since in
discovery
the secret
arcana*

Of course, travelling as he was, in these researches, or studies, over a vast pathless country, without any guide but such general hints as he had found interspersed through the writings of Mr. Law, and without any other light than the common sense and awakened divine instinct of his own mind; and being moreover deeply engaged in secular affairs,—he was necessarily many years before he attained to such an elevation, as to enjoy a large, and relatively correct view of the vast province of *central and universal truth*, which now in every direction, presented itself before his delighted vision.

Having then arrived at such eminence, and being enabled to perceive, and to describe comprehensively to others, the direct and safe, though intricate path leading to the same desirable point of vision; and also having made continual descents therefrom into the surrounding districts to explore the same, and ascertain by actual verification, that it was really the country he was in search of, and replete with all the treasures of wisdom and philosophy, even all that the human mind could possibly *conceive of* as desirable to possess, (and which the enlightened and reflecting of all ages, had ever been secretly longing to discover,)—he became further *desirous to make the world acquainted with the same.* And feeling, moreover, a grateful admiration of the genius, wisdom and piety of Mr. Law, through whose writings ministerially, he had attained to such a satisfaction of understanding respecting the deep mysteries of religion and nature, (which indeed, are all latent in the human mind, as a self-evident knowledge, and only require awakening into sensibility or vegetation, by the appliances of right horticultural art or instruction,) he began to search through libraries for information concerning Mr. Law personally, beyond what was reported in *Tighe's brief Memorial* of him; also if any letters or writings of his in existence which were not publicly known. It had also often been a thought of his mind, where and how Mr. Law had obtained so full and clear an apprehension, as he manifestly possessed, of the deep sense of the writings of Behmen, and that, (as evident from a comparison of the dates of his publications and the style of their contents, as of other notices of his writings and opinions existing abroad in print,) in so short a time,—whether any individuals or authors before him, had systematically elucidated Behmen, of whose labours he had had the benefit. By such researches, and the clues which were thereby obtained for further inquiry, (probably analogous to those which Mr. Law himself had made, through the families and friends of *Campbell, Hutcheson, or Lee*, and others, on the occasion of his first meeting* with Behmen, and ob-

* See Notes p. 26, 368, *seq.* To understand why Law received with such open arms and delight, the heavenly boon contained in Behmen's writings, it will be necessary to go back to consider the state of his understanding in metaphysics previously; and how his spirit must have hungered after a true and adequate philosophy of God and Nature,—his knowledge in such respect, having been derived from the best metaphysics in vogue up to his age, of the ancients, the schoolmen, the mystics, and philosophers such as *Des Cartes* and *Malebranche*, for which latter author he had a great

taining an insight into the divine truth of his declarations,) and subsequently by an application to the family of *Law*, now residing at *King's Cliffe*, (being the direct descendants of Mr. Law's eldest and most respected brother,) he, the Editor, was enabled to gather together the information and papers presented and described in this Work,—embracing the *MSS.* of the learned and devout *Francis Lee*, (which, singularly enough, were afterwards discovered to be referred to, in the preface of Lee's posthumous "*Dissertations*," 2 Vols. 8vo. 1752, as being 'in Mr. Law's possession,') as well as those of Mr. Law. Among which latter papers, were one or two of his own bound transcripts of parts of writings which were afterwards ascertained to be by one *D. A. Freher*; the remainder, (it subsequently appeared,) on the decease of a Mr. George Ward to whom they were entrusted on Mr. Law's decease, by Miss Gibbon and Mrs. Hutcheson, having been scattered in the world; but which, for the most part, by a course of singular providences, have since found their way into the Editor's possession.

Still pursuing his researches through clues obtained as above mentioned, the Editor was enabled to trace out the existence of *Freher's MSS.*, and what is more, to obtain possession of a great proportion of the same, both originals and copies by various hands, as referred to pp. 141, 2, of this Treatise. Also, by a prominent Advertisement in a public Journal, (10 June, 1846,) he obtained a further accession to those inestimable documents, whereby his collection of *Freher's* writings and symbolic drawings, became complete.—He designates these writings *inestimable*, as, apart from their offering an illustration of a classic, well-poised mind and judgment in regard to the accomplishments of universal learning, together with the spirit of the christian religion, in its most enlightened form of truth and understanding,—as containing a clear, rational elucidation of the principles of divinity and philosophy of the deep, mysterious writings of Behmen. And of which, indeed, it would require, besides an extraordinary natural genius, and the highest academic ability, (such as were possessed by *Freher*,) with many other concurrent and favorable circumstances, of grace as well as nature,—the *con amore* study and labour of the best part of a life abstracted from the world, to produce the equivalent, in such respect. Nor is it at all a fulsome adulation, or enthusiastic, ungrounded representation of the talent and spirit of *FREHER*, to compare him to a *Socrates* and *Plato*, or *Pythagoras* combined, appearing under the full light of *christianity*: who yet but stands in the relation, of having been the first to establish out of provided materials, a solid found-

esteem.—See "*Dr. Byrom's Remains*" (Chetham Society,) Part ii. p. 337. What he found in these authors he received, but they could not satisfy his mind, being of a limited partial character, or rather their own conceptions or modifications of individual truths. When he met with Behmen therefore, he found at once the source of universal truth, and of the luminousness which he had so much admired in Malebranche, and others, (as poetised by Lee, p. 253, *seq.*;)—he found indeed therein all that his large, grasping, capacious mind after wisdom, could possibly desire, and therefore from that time, all other writers were needless to him, nay below his own understanding. Well then might he experience, as he reports himself to have done, on the occasion above referred to, such surprise, and reverence, on his first meeting with that author.

Behmen's writings, being the unpremeditated, simple, unsophisticated effusions of his pen, called forth by the entreaties of friends, are not characterized by that high sentiment of *sanctity* or *holy breathingness*, which distinguishes some of the treatises of the refined cultivators of the spiritual life of the mystic schools, either of the Romish or the *John Arndt* Lutheran churches; but they rather present a piety and devotion of a utilitarian character, still after the pure gospel form, which is to be individually cultivated to the highest holiness and perfection. As witness the (1.) *Regeneration* tract, (2.) *Repentance* tract, (3.) *Resignation* tract of his "*Way to Christ*,"—suited indeed to every day life of the common world of business. This, it would appear, through the working or development thereof, by the *Zinzendorfians*, and the English *Methodists*, (who were already grounded in Law's elementary practical doctrine,) was the form of the christian religion, that was to be rendered popular in the world; and to be the grand instrument of the gospel being carried to, and preached in all the nations of the earth, as proclaimed in the gospel to be done, "for a witness unto all nations," prior to the second coming of the Lord. So that the popular religion of the present time, as the popular science (*see pp.* 401–23, 3, 72, 46, *seq.*) is traceable back to the source, or fundamental revelations of Behmen!

dation for future progress in spiritual and divine science; and which it was part of Mr. Law's calling, to complete and perfectionate. Indeed the publications of Germany in professed elucidation of the philosophy of BÖHME, down to those of *Franz Baader* and *Dr. Hamburger*, though the results of much serious study, and manifesting great ingenuity and ability in their authors, (the work of *Hamburger** being, it is said, the result of the study and labour of all the spare time of his previous life,) are not to be named in comparison with *Freher's* writings, for true philosophic nobility and independence of character,—for pure scholastic demonstration, and elucidation of the exact sense of Böhme's theosophic revelations,—and, which is most important, for a just apprehension of their special providential nature, and capacity for a radical renovation of the gospel spirit in christendom, and the conversion of the alien enlightened nations to the evangelical faith of christianity. And what science as well as religion has derived from their fundamental revealments of the *ground* and philosophy of nature, either immediately or remotely, will doubtless be fully evidenced in its due time and place, having been incidentally referred to in a preceding note of this preface. It may suffice for the present, to point at the state of *mechanical science* as well as *religious zeal* amongst us, and their activities in the enlightenment and progressing *universal* amelioration of mankind, as illustrations of what has been already effected through their instrumentality.—Thus as above related, have *FREHER's* writings been preserved † to posterity, (by the providence of God directing the Editor's minds and efforts, in continuation of the same inspiration and grace afforded to the worthy *E. Fisher* and *T. Mills*, for the like purpose, described p. 141 *seq.*) and by means of the present treatise, as also by notices which the Editor has caused to be inserted in periodicals of the day, (*Notes and Queries*, 17 May, 28 June, 1856, 10 Sep. 1853, etc.) have they become known to the public of this country and of the Western world.

The next question for consideration by the Editor, was the *mode* in which to bring the whole subject before the world. This he thought, would be best accomplished by a professed BIOGRAPHY OF LAW—synthetically as it were, exhibiting the gradual formation of his mind from his earliest youth, up to the perfect development of his understanding:—which would necessarily involve a full elucidation of his studies, in their due order, especially those of

* This work in German, entitled "*The Doctrine of the German Philosopher, Jakob Böhme,*" 8vo. Munich, 1844, however analytically or critically exact, in its digest and summary of the contents of Böhme's writings, and however rightly judicative in his strictures upon the writers whom the author cites, as having, through stupid ignorance or wilful perverseness, opposed and maligned Böhme's writings, is, it must be acknowledged by the enlightened English student of them, but a very chilling, rationalistic performance; conveying no suitable idea of the lively, simple evangelical spirit, and hearty, warm sentiment, which characterise the original writings throughout. Nor indeed—as manifest from the author's observations in the prefatory discourse, touching the spirit and life of the *holy Gichtel*, and others of the same illuminated, *Christ-like* mind and character—does he appear to have possessed any right apprehensions of the divine life in its high regenerate action in the soul and outward conversation of the faithful disciple, or follower of Jesus: according to the experiences thereof possessed, in such abundance by the true church of Christ in this country, as well as abroad. Yet it was one manifest design of Böhme's writings to promote, not only a revival of pure, spiritual, gospel christianity in the world, but also to enable the subjects of it to cultivate the life of grace to its *highest degrees* of theosophic light and magical power, as was done by this holy *man of God*, Gichtel. Strange is it, that this author, judicious as he shows himself to be in many particulars, should not have hesitated to judge such divine spirits as Gichtel and others, by his own rationalistic apprehensions of the Holy Spirit's operations in the souls of the truly faithful!

† Yea though having been sold at a public auction, scattered abroad in the world during a period of seventy years, and fallen into the hands of individuals who had little or no esteem for them, and thence subject to innumerable dangers of damage or destruction! And yet their preservation and re-union in the hands of the Editor of this work, is not more wonderful evidence of the divine providence over them, than that manifested over Böhme's own original writings, when in greater danger of perishing, as related in the published Memorial of his life. But indeed, what the Lord has inspired, and has a noble design to fulfil therewith, is assuredly as safe from danger and destruction, as was the young child who was taken away by night into Egypt, from the artful machinations of Herod against his life.

theology and *philosophy*, and the reasons why he elected to pursue such and such a path therein, so out of the common order of the academic rule; and would also embrace a kind of history of the science or mind of the period during, and antecedent to which, he lived. Moreover, he, the Editor, after much consideration and comparison, (always regarding the subject under the light of the gospel, whose one end and design should ever be kept prominent in such undertakings,) deeming Mr. *Law* to be, as to mind and understanding, a *classic model* of a christian philosopher, he considered the biography of such an individual, if adequately composed, whilst offering edification to all classes of readers, (from the simple tyro in knowledge to the learned academic sage, from the ordinary laic to the most faithful, devoted, illuminated disciple and minister of Jesus Christ,) might be turned into a general direction and example for the education of youth,—in a manner at once to realise the *beau-ideal* of the exalted philosopher of antiquity, with the pure evangelical christian and divine theosopher of the present age, (as more immediately reflected upon in the “*Advertisement*” appended to the end of the “*Introduction to Theosophy*.”)

Being himself unversed in the refined arts of rhetoric, and conscious of his utter inability to do justice to such a character and such a work,—one that should constitute a kind of standard model for future ages to contemplate, in regard to the true nature and right proportions of secular and christian knowledge to be sought for by education—however he might be able to act in the character of a consulting architect or surveyor in the erection of the edifice,—he, the Editor, now made inquiries amongst his acquaintance of the church and the world, as to where he might find the suitable form of mind and literary ability for the desired undertaking; but without avail.—It then occurred to him, in such conjuncture, to address an Advertisement to the public for the required artistic talent,—comprising therein a description of the chief general features or characteristics of Mr. *Law's* literary and devotional genius; for he considered that *only such* was the suitable character of talent* to accomplish such a work. Hence the ADVERTISEMENT with which the present Treatise commences, and of which it is but the exponent.

* For surely none but a divine sage and accomplished master of learning and rhetoric, endowed moreover with great powers of wit, and who had had great experience of observation in the world, could rightly pourtray, and weave together the sentiments, principles, character and exemplary life of an exalted christian philosopher, into a masterpiece of biographical literature; of one indeed, of whom it is related by a somewhat unwilling or prejudiced witness, that “he lived all he taught and practised all he enjoyed.”—The egregious folly of an individual, having no knowledge or idea of the mystical workings of the regeneration, attempting to draw up a representation for the *public*, of the spirit of the saints of God, has seldom been more glaringly exhibited in this country, than in the recent publication, entitled “*Hours with the Mystics*,” 2 vols. 12mo., 1856; wherein the author, with the flippancy and conceptions of a modern penny newspaper novelist, reviews the lives and doctrines of the illuminated children of God of past ages,—similarly indeed, to the manner in which a few years ago, the infidel *Michelet*, in his popular work of “*Priests, Women and Families*,” treated the spirit of the holy Francis *De Sales*, *De Chantal*, *Guion*, &c.—Notice may also here be taken of another illustration of the malcomprehension of the more sober of our literary class, touching religious or spiritual topics, which appeared in the “*Critic*” Journal of March 15, 1856, in the review of the “*Introduction to Theosophy*” therein inserted; where the writer thus speaks, after confounding *theosophy* and *mysticism* together. “(1.) It is an error in supposing that theosophy or mysticism may be popularised:” which is as much as to say, It is an error in supposing that the pure spiritual religion of the gospel is practicable, or attainable by all to whom christianity addresses itself. For mystical religion means nothing else but death unto our fallen, sinful, natural spirit, and a life unto righteousness, wisdom and God. 2. The reviewer writes, that spiritual religion or mysticism “goes from without to that which is within, never from that which is within to that which is without:” whereas the scripture alluding to the life of the regeneration, says, that the root of the tree must be first made good, and then the fruit will be good: also that out of the abundance of the heart, the mouth speaketh. 3. The author further writes thus, “in the *swarming phantasies* of his own being, the mystic has the *only* domain for which he has ever panted”!! whereas the true enlightened spiritualist or mystic, turns away from and abominates all the “*swarming phantasies* and imaginations of his own *natural* spirit” or mind, and seeks and longs after only that which the Spirit of *Truth*, dwelling in his new born soul, will please to open and reveal within him. Such is a sample of the understanding of even the more sober of our literary critics, to whom the world looks up for the instructions of sound judgment.—But in fact *mysticism* is a term nowhere existing in the pure oracles of religion, esoteric or exoteric. It is the appellative given by *worldly*

—This attempt also proved unsuccessful, after some correspondence in connection with its chief subject, wherein it was intimated to the Editor, that the pure classic style of argumentative writing required by the advertiser—rigid in its reasoning, and drawing out its conclusions in regular sequence,—however invested or concealed by ingenuity and good sense, in the simple and graceful habiliments of accomplished rhetoric, (as for instance exhibited in Mr. *Law's* own writings between the years 1717 and 1733,) was not palatable to the present age of superficial utilitarian knowledge and mechanical philosophy; much less would it be found among individuals professedly educated for religion. And that if any where existing, it would probably be amongst the lawyers, whose system of mental training was more favorable to strict logical thought; but that they by reason of their sophistical mindedness, and consequent inaptitude for the holy contemplations, purity, and simplicity of high christianity, were unfitted for so elevated a religious and philosophical undertaking.

It now occurred to the Editor, notwithstanding the utter incompetency he felt in himself for literary handicraftship, and the necessary absorption of his time and attention by secular engagements, to attempt to draw up a kind of specification of the complex talent, that he deemed needful for the execution of the work in question; accompanying it with a sketch of the contents of the writings of the authors, that should form the more immediate subjects of the memorial, (which draft, when printed, he considered, might form an octavo pamphlet of some eighty or hundred pages;) whereby the readers thereof might be able to judge of their ability in its several particulars for the desired work. And to avoid any delay, or further procrastination over it, whether arising from self distrust or other causes, he also resolved to at once forward to the printer, the matter as noted down from the conceptions he had formed of it in his mind, intending to make what corrections therein might be deemed needful, in the proof sheets; and feeling himself competent to supply (however imperfect as to literary art, yet clearly and distinctly,) the remainder of the matter as it might be required. This resolution was accordingly put into practice, and *hence by degrees arose the present work*;—which, instead of being comprised, as expected in some four or five sheets, and completed in as many months, has been spread over more than the same number of years, and run out to its present dimensions: being in this respect found unavoidable, in order to a full exposition of the subjects deemed proper to be comprised in the work. So that it, in effect, partakes more of the character of a cyclopædia of evangelical truth and divine philosophy, as established by the experience and wisdom of past ages of christianity, than of a brief general statement of the qualifications of mind, spirit and literary art, needful in the individual whom it seeks to find, to compose a just and adequate biography of Mr. *Law*.

The Editor may, in conclusion, be excused alluding to the heavy mental oppression and labour, necessarily sustained in the compilation of this work; chiefly single handed, no less than to the great expense incurred over it; in collecting together all the materials of it, including the purchase of books (and heavy incidental expences) from various parts of the nation, as before referred to,—in preparing and arranging the matter for the printer, with the editorial and original notices,—in revising the press, and contending with all the difficulties and exasperations incidental to the due completion of the book,—in its being got up simultaneously with the carrying on of his commercial affairs, and consequently much time and attention having been with-

minds to their ideas of the christian's life of faith. But theosophy expresses the divine science appertaining to the new spiritual life of Christ in the soul, and is analogous to that system of knowledge in which the education of the natural man is to be conducted.

drawn from the latter to their serious prejudice, to be devoted to the work,—in the inconveniences also thereby occasioned to the domestic claims and requisitions of his family and friends,—and then in the consciousness of his own literary incapacity, yet having before the eye of his mind the sober, judicious, enlightened manner in which the work, though but a preliminary discourse, should be executed, to meet the sentiments and elevate the view of the learned reader and experienced christian;—along with all which, is to be taken into account, the private and expressed regrets of his friends, ecclesiastical and secular, that he should be the subject of such infatuation or monomania, as to devote his time, labour, and money, to sacrifice his business and personal health (which suffered considerably in common with his other exterior interests over the work,) to what appeared to them so unremunerative ■ design, and so out of the ordinary way of evangelical effort and religious zeal in the present age, notwithstanding that in *every* other particular of his life, (they admitted) it was his rule and practice, to *aim at the highest perfection*, of excellence and utility:—all these he would observe, in conclusion, constituted oppressions and disheartenings indeed; and nothing would have supported him in the steady prosecution of his design amid such a combination of dejecting circumstances, but the consciousness and firm conviction that the work in which he was employed, was the work of God, of truth, of wisdom, of the gospel, of the amelioration of the world, moral, spiritual, universal, to be evidenced in its due time. Under these impressions then he pursued his labours; and has now arrived at their conclusion so far as concerns the present work; which, notwithstanding its great imperfections, is adequate to the purpose for which it was put together,—as a *guide to the right apprehension of the mind and character of William Law*, for future artists to work with, in the manner contemplated by it: and which shall remain as a faithful testimony of the editor's sincere desire and humble endeavours to benefit the world in the most ennobling manner, yea to the latest posterity. Might he mention some of the reflections which animated him to proceed in his labours, they were such as these:—

1. You see your object clearly in view, and know your way to attain it: drive at it. If you persevere, something valuable will be effected, though it may not be gratifying to your judgment and taste as to the manner of its performance.

2. If you wait till you can do a thing perfectly, or even according to what you may deem the lowest degree of propriety of execution, you will never do it at all. Do all you can in the circumstances: and be not discouraged, though you cannot compose the work according to the order, style, rules, or classic models of rhetoric in which it should be presented, or as Mr. Law himself would have done it. Only be assured the work is the work of God, and then you may leave the results to him.

3. You feel and know your object to be grand and worthy, yea worthy of the noblest philanthropy; and if your views respecting its merits, are indeed just,* then you may be the instrument of such good to the world, as at

* The Editor has observed elsewhere, that *Law*, (embracing however in the idea, the knowledge and mind of *Freher*), may be said to be the *Newton of metaphysics*, at least potentially if not actually. Touching this point, and the subject of the text above, the Editor avails himself of the present opportunity to insert the following extracts; the applicability of which, will doubtless be appreciated, and turned to account by the individual who shall be called to present the whole subject of this work to the world. They are taken from a review of Brewster's "*Life of Newton*" in the *Critic Journal* of July 2nd, 1855. The reader, who is conversant with the contents of this work, will bear in mind what Mr. Law has affirmed touching the origin of the Newtonian principles of philosophy, (see also *Lives of Alchemist. Philos.* pp. 292—97,) as well as of Sir Isaac's *chemic experimenting*, in his "*Animadversions on Trap*," given *Introduction to Theos.*, vol. i. p. 347, in his "*Spirit of Love*," p. 72, *seq.*, "*Way to Divine Knowledge*," p. 86, *seq.*, and Letters quoted p. 45, 46, *seq.* The judicious author of the review, it will be perceived, in the last quoted extract, expresses a hope yet to see raised up amongst us, a '*Newton in mental science*.' If such a philosopher is to arise, it can

present is inconceivable. The result of your *pioneer* labours, may be such an opening of the philosophy of truth, spiritual and natural, as that there shall come to be but *one religion* throughout the world, (indeed it *must* come to this sooner or later, whether from your labours or others,) *one faith, one baptism, one God and Saviour of all*, known and acknowledged by all nations. Thus may you become an honoured instrument of removing the barriers that at present shut out the eastern Intellectual nations, Jews and Mahomedans, from the fold of christianity; or, in other words, of *inducting* those peoples into the gospel *faith*; and so of hastening the fulfilment of the promise, given and repeated in the *Old* and the *New Testament*, viz., that *unto Christ shall be given*, (after his conquest,) "*the heathen for his inheritance, and the uttermost parts of the earth for his possession*". And that "*the gospel shall be preached to all nations, as a sign, before the end come*".—In short, if your understanding and views be correct, and properly carried into operation, there may come to be but *one philosophy* in the world; and you will have the honor—not of inventing or discovering it, but of appreciating it, of *rendering it practicable* and making it known;—in other words, of laying down the first sound, beaten, *macadam*, public highway directly leading to the temple of Truth; the key of which you may be said to have also searched for and found, and furnished to the world.

4. To you also, in such case, will belong the honor of indicating the sublime *evangelical* application of the modern discovery of "Animal" or "Vital Magnetism," so called, as more immediately referred to, at the end of the present work, and in the "Introduction to Theosophy." &c. &c.—Such were some of the reflections which presented themselves to the mind of the Editor in the prosecution of his labors, in the present Treatise.

As regards the *type* employed in the work, one of the reasons of its smallness, was, as observed, the original intent to comprise all that the Editor had to say, in some eighty or hundred pages, and there being large extracts to

only be by the same means that a Newton arose in physical science, that is by a knowledge of Behmen's principles, and an application of them to the established discoveries of practical science; as referred to in the note of p. 368, 9, also of pp. 3, 405, 420—23. Now, in Freher and Law only, are Behmen's principles of nature, demonstrated, in all needful copiousness. What is wanted then, is the theosophic geometrician, to set forth the principles in the due logical form, and then their elucidation, in the discoveries furnished by the diversified experiments of practical *magical science, spiritism, &c.*—The extracts in question are these following:—

"His chemical studies (writes the reviewer) he (Sir Isaac) commenced about this time, and we are told, that his mind was impressed with some belief in the doctrines of alchemy, and he certainly pursued his experiments to a late period of his life, with the hope of effecting some valuable transmutations."—But *why* did not Sir David Brewster allude to what is now patent before the public, of Sir Isaac's obligation to *Behmen* for the principles of his developments: as also for the source of his here related *chymic* experimenting? Again the reviewer writes:—

"The violence with which some of his discoveries were assailed and criticised appears extraordinary, but such has been the ordinary fate of new systems and original theories in philosophy." (Again he writes,)

"The more original and the more valuable was the discovery which he brought to light, the more vehement were the denunciations hurled against it, and which served more than anything to mark its importance." (And again,)

"Our author observes, that we must admit the truth of the remark of Voltaire, that though Newton survived the publication of the *Principia* more than forty years, yet at the time of his death, he had not above twenty followers in England! But so has it ever been with the progress of grand new discoveries of whatever kind." The reviewer goes on to say, "A masterly analytical account of this stupendous performance will be found in these memoirs. The most complete and successful attempt to make the *Principia* accessible to those who are little skilled in mathematical science, Sir D. B. informs us, has been made by Lord Brougham, in his admirable analysis of that work; which forms the greater part of the second volume of his edition of Paley's *Natural Theology*."

The above extracts are here inserted to show what the future Editor of the *Biography of Law*, and the *Newton of metaphysics*, are to expect from the learned and scientific world, in bringing forth the result of their knowledge in such respect! The following is the concluding extract:—

"However the study of material subjects may have led Sir D. B. to condemn all that does not appertain to gross matter, yet we trust that in the intellectual, as well as in the visible world, in the science of mind as well as that of matter, the discoveries of our philosophers will yet be far extended; and we would fain hope that a *Newton* in this latter branch may eventually arise among us."

enough,
is done.

be inserted, it became necessary for that end, to adopt a small size of type. It was however decided to put the original matter more immediately addressed to the candidate, in a larger letter, either *bourgeois* or *brevier*, though this could not be conveniently accomplished with regard to the *Sketch of Law's Life*, inserted in the Note commencing p. 334 and ending p. 628 *seq.*, but the small *nonpareil* type was also used in that instance.—Another reason was, that the work would not be a finality for the public perusal, but would partake more of the nature of a specification chart or drawing, to be consulted by those who proposed to 'undertake the contract,' or erection of the contemplated edifice. — Another reason was, to let the work consist of but one volume, so as to be convenient for investigation and reference; it being, as just observed, intended only as a prelude to one suited for the public perusal, or to a second emended and purified edition of itself for the like purpose, with the substance of the discursive Notes incorporated in the body of the text, in their proper place,—and in a handsome readable type.

Such has been the *origin* of the present Work,—and the Editor would simply observe, in conclusion, that in the compilation of it, he has done what he could and the best he could, having the noblest ends in view. Especially keeping before his eye, the one simple aim and design of the gospel, and directing his observations to promote the same end in the mind of all his readers,—as comprised in this simple precept and golden rule, *Seek first the kingdom of God and his righteousness*, (the fulness of the regeneration, the full birth of the divine nature in the soul,) and all other needful things shall be added unto you. With this explanation, entreating the reader's charitable judgment upon the imperfect execution of the work, the Editor concludes his prefatory remarks, by reproducing, in a continuous, complete form, the sum of the entire book, with additional references for magic and *spiritism* developments and discoveries up to the present time. *Midsummer*, 1856.

RECAPITULATION, OR SUMMARY OF THIS ENTIRE WORK.

The following Advertisement appeared some time ago in a public journal, but as the peculiar talent which is required, might not be exactly deducible from the terms of the announcement, it has been deemed fitting to present a more explicit and comprehensive statement in reference to the subject, and hence the present treatise.

WANTED a Gentleman of high Literary Talent, and deep Devotional Spirit, not under forty years of age, who, during his scholastic studies, has been well versed in the casuistry and metaphysics of ancient divinity, and whose style of composition is that of strict logical argumentation, however its severity may be arrayed in the simplicity and graces of rhetoric, to assist in writing an elevated religious and philosophic biography.

The following series of works and tracts, are what have been selected as general models, from a due study of which, according to the observations annexed to each, may be gathered the exact nature of the required talent.

I.—*Serious Call to a Holy Life*, by W. Law, A.M.—*Case of Reason or Natural Religion*, fairly and fully stated. 2nd. ed. By W. Law, A.M.

These treatises (with the Author's "Christian Perfection" and his "Three Letters to a Lady inclined toward the Church of Rome") may be received as examples of the style of argumentative writing desirable, and showing the needful modicum of metaphysical knowledge. Also, as exhibiting masterly display of wit, brightness of imagination, penetrating observation of life, classic and felicitous delineation of character, and an easy, flowing, complete handling of the several subjects of discussion.

[Top xvii of the "Guide" tract.

II.—*Earnest and Serious Answer to Trap.*—*Animadversions on Trap's Reply.* Both contained in Vol. i. of "*Introduction to Theosophy.*"

As models for an ingenious, dignified style of address, for elevated sentiments of christian purity and holiness, and for the earnest and serious spirit which must breathe through the work. The qualifications of the former named treatises to be incorporated with the characteristics of the present tracts.

III.—*Short Confutation of Warburton's 'Defence of Christianity' in his "Divine Legation."* This also in Vol. I. of "*Introduction to Theosophy.*"—*An Address to the Clergy.* By W. Law, A. M.

The former of these treatises (in which may be said to be embodied the literary and other perfections of the previously named works,) may be taken as a model of the magisterial style and power of philosophic writing desirable. The latter, for the *Elias-Baptist* spirit of divinely animated zeal, resistless truth, and elevated wisdom, in which the biography from first to last should be composed—penned indeed in such a holy, reverential glow of spirit, as if indited by a seraph; so as to inflame the heart of all its readers with the love of God and all holiness and perfection of life.

The foregoing notices relate chiefly to the literary qualifications of the author: the following series of works express the ground of understanding, or sentiment of mind from which the work should be dictated.

IV.—*Treatise of Christian Perfection.* By W. Law, A. M.—Jeremy Taylor. *Of Holy Living and Holy Dying.*—*Of the Following of Christ.* Vols. i. and ii. Quesnel. *Reflections on the New Testament*, in 4 Vols., 8vo., 1725.—*Letter on the Primitive Christians*, appended to Horneck's *Happy Asceticism*.—Bp. Wilson's *Letter to Lady Eliz. Hastings*, p. 356, seq.—*Fleury. Manners and Behaviour of First Christians.* 8vo., London, 1698.—*Calmet. Commentary, with the Dissertations and Prefaces*, (in French.)

Augustine. Meditations, and Soliloquies, &c., 8vo., 1720. With other works of the ancients, Cyprian, Basil, Ambrose, Greg. Nyssen, Chrysostom, Greg. Naz., Jerome, Bernard, &c., wherein they especially discourse upon the blessedness, and means of attaining to perfect sanctity, purity and holiness, &c.—*Taulerus. Les Divines Institutions de, avec sa Vie.* Also, his *Exercices sur la Vie et la Passion de Jésus Christ*, 18mo., 1718.—Also, his *Evangelical Poverty*, with *Life* prefixed, in English. London, 1708. And his *Sermons* in Latin.

Relation de la Mort de Quelques Religieux de la Trappe. 5 vols. 18mo. Paris, 1755.—*Tour to Alet*, (in Volume Second of Schimmelpennick's *Port Royal Memoirs.*)—*Vie de l'Abbé de Rancé, par Dom Pierre le Nain.*—*De Rancé. The Sanctity of the Monastic State.* 2 vols. 12mo. Dublin, 1830,—regarding therein what is of the essence of Christianity, or of expedient practice to the regeneration; and imbibing its earnest and serious spirit.

To form a right foundation for the high superstructure of a perfect Christian, regenerate, divine life. In the first place, inducing in the mind a profound and piercing conviction of the vanity and emptiness of all worldly things, and of the degraded sinful state of the humanity by nature; and therewith an earnest conversion of the soul to God. *Secondly*, to arm the mind with a steadfast, immovable purpose, to follow Christ fully, in his process of the regeneration—in the way of his precepts, counsels and example,—the *narrow way*, the way of the *cross*, the way of *faith*; as being the one only true and direct way, from defilement to purity, from sin to holiness, from darkness to light, from death to life. And *thirdly*, to furnish the soul with principles to walk manfully and surely in that way; that is, in the *perfect spirit* and *power* of prayer, of self-denial, of contempt of the world, of divine love, and universal charity; of humility, patience, meekness, long-suffering, obedience, purity, silence and resignation; in heavenly foretastes of the world to come, in absolute trust and dependence upon God, with all that is earthly and temporal—all goods and evils of this present life, under the feet.

V.—W. Law, A. M. *Serious Call to a Holy Life.* With his *Case of Reason*; and his *Three Letters to a Lady inclined to the Church of Rome*, 8vo., London.—*Life of Baroness de Chantal* (translated by Mrs. Blachford), 12mo., 1787.

A Treatise of the Cardinal Virtue of Humility, by Rodriguez, 18mo., London, 1733. With a Preface, containing some *Cautions and Directions with respect to Spiritual Books of the Church of Rome*.—Also, to look over the Author's *Christian Perfection*, in 3 vols. 8vo., 1841; regarding therein, as in other similar writings, what is of the essence of Christian practice, or *expedient* to the attainment of an universal holiness and purification of soul.

Life of Ignatius Loyola, 8vo., London, 1686. Also, his *Spiritual Exercises*, (translated,) London, 1847. To read the Life with the eyes of an *earnest seeker*, and as free from a critical, or judging spirit, as an infant-school pupil.—*Be earnest, earnest*—is the motto of the faithful, and truly enlightened child of God. *Earnestness, labour, perseverance*, with understanding, (or faith,) are the *essentials* for high attainments, both in grace and nature: without these, no right knowledge of *regeneration*.

Life of the Holy and apostolical Francis Xavier, (from Bouhours,) 12mo., London, 1813.—Also, *Life of J. F. Regis*, 8vo., London, 1738. See also, the *Lives* (in French and Spanish) of *C. Borromeo*, *d' Avila*, *B. des Martyrs*, *Nerius*, *Alvares*, and *Works* of some of the Paris Oratorians, etc.

Burnet's *Pastoral Care*, third edition, 12mo., 1713.—*Esprit de François de Sales*, par Camus, 8vo., Paris, 1747. Also, to peruse the spiritually unctuous, non-historic portions of his *Life* in French.—(Dupin's *Method of Studying Divinity*, 8vo., 1720.)

The Spiritual Combat, with the Peace of the Soul, &c., in 12mo., Birmingham, 1769.—Butler. *The Lives of the Saints*. In 2 vols., imperial 8vo., (fine paper,) Dublin,—the devotional reflexions and memorials thereof.

Gottfried Arnold's *Church and Heretic History*, (in German,) 1699, 1710, and *History of Mystic Theology*, in Latin.—Poiret's *Bibliotheca Mysticorum*, 12mo., 1708, in Latin.—*Faith and Reason Compared*, with a new Preface, in Latin, 1707; English abridgement, 12mo., London, 1713, 1787.

Bourignon, *Apology for*, 8vo. London, 1699. Also, her *Renovation of the Gospel Spirit*; and *Light of the World*, 8vo. To pass over her accessory doctrinal crudities, and petulant whimsies.—Poiret's *Divine Economy*, vol. iv., the *Premonition*.

Discourses on Subjects relating to the Spiritual Life, translated from the French, with a *Letter on the Mystic Writers*, 12mo. Edinburgh, 1749.—*Life and Character of Tersteegen*, 2nd ed. 1834.—*The Lord's Dealings with Müller*, Bristol, 8vo. 1850.

Life of the Marquis de Renty, 12mo. London, 1684.—*La Vie d'Elisabet de l'Enfant Jesus*, (Paris, 1688.)—*La Vie d' Armelle Nicolas*. (la bonne Armelle,) thick 18mo. Rennes, 1679, Cologne, 1704.—*The Life of Gregory Lopez*, (from the Spanish,) 18mo. London, 1675.—*Devotional Tracts from the French*, 8vo. 1724; or, *Life of Nicholas Herman*, Native of Lorraine, 18mo. Edinburgh, 1741, (translated from the *Théologie de la Présence de Dieu*),—both relating to *Frère Laurent de la Resurrection*.

The Interior Christian, by Bernières, 12mo. 1684.—*Surin. Catechisme Spirituelle*, in French, 2 vols. 18mo. 1740.—*Jean de la Croix. Vie et Maximes*.—See also, *Malaval*, *Bertot*, *Barbanson*, *Boudon*, *MaurJesus*, *Epip. Louis*, *Rojas*, &c.—Fenelon.

Théologie Réelle ou Germanique. 18mo. Cologne, 1700.—*Théologie de Cœur, En Deux Parties*. And *Théologie d'Amour*. 18mo. Cologne, 1697.

Life of Madame Guion, 8vo. translated from the French. Also, her *Opuscles*, in French, vols. i. and ii. (And her *Justifications*, in French, 3 vols. 8vo.—Fenelon's *Pastoral Letter*, translated by Nelson, 18mo. 1715.)—*Malinos. The Spiritual Guide*, and concerning *Daily Communion*, 18mo. 1688.

In elucidation of the manner, more or less perfect, according to the lights with which they were favoured, in which devoted souls have walked, in the process of the regeneration, or way of faith. And how, according to their peculiar complexions and dispositions, (having first sought and found "the kingdom of God" and his righteousness,) they have been led out to serve their neighbour and the world. But especially, are herein to be studied, the practical *arts and instruments* of entire sanctification,—even to the utter destruction of self-love and self-will in the spirit of the soul, and the attainment of that purity of heart which alone can see God. In fine, to lead the soul by a natural process, of a self-conscious, experimental growth of regeneration, up to the very vestibule of the temple of Wisdom—the supersensual, intellective, or divine life.

The order of the spiritual regeneration is divided by the mystic doctors, and that

very justly, into the *purgative*, the *illuminative*, and the *unitive* states; but, as such must be the actual course of experience of all the truly and fully regenerate, we, in this serial order of study, have made provision for the soul to progress (surely) to that end according to its own natural complexion and constitution, rather than attempted to confine or cramp it to a certain form of growth or advancement. And in support of our views, we refer the reader to the remarks in italics, at the head of the note of p. 166, and to p. 252, *seq.*

VI.—Vol. I. of *Introduction to Theosophy*, 18mo. 1854.—Vols. II. and III. *Ditto*, to contain Law's *Appeal*, *Spirit of Prayer*, *Way to Divine Knowledge*, *Spirit of Love*, and *Letters*, (with a *Symbolic Illustration*, in Nine Figures, being—*A Consideration of the One, Instant, Universal, Eternal Act, of the Development of the Magic Divine WILL or Liberty, in Trinity, and Imagination or Wisdom; and of the Generation in Itself of Desire, or Nature, with its Seven Properties, Two co-eternal Principles, and Three constituent Parts.*—*Bohemius*. His *Complete Works*: the best edition is the German, in 9 vols. 12mo. 1730.—*Freher*. *Complete Writings with Diagrams and Symbolic Illustrations*, all in MSS.—[NOTE. Vols. IV. *et seq.* of *Introduction to Theosophy*, to commence with, and comprise Böhme's and Freher's Writings, in the order described pp. xxix.—xxxiii. *seq.*—] *Hamburgher's Doctrine of the German Philosopher, Jakob Böhme*, (German,) Munich, 1844.—*Franz Baader's Writings on J. B.* (in German.)—Also, *Mystère de la Croix*, 12mo. 1786.—*Gichtel*. *Theosophia Practica*, 3d ed.; being *Spiritual Letters of John George Gichtel*, (in German,) 6 vols., Leyden, 1722. Also, his *Wonderful and Holy Life*, (in German,) 8vo. 1722.—*Kanne*. *Lives of Awakened Christians*, (in German.)—*Saint Martin*. *De l'Esprit des Choses*, 1800, in French. Also, his *Ministère de l'Homme-Esprit*, 1802, in French.

[COLLATERAL STUDIES.—Cudworth's *Philosophical works*.—Gale's *Works*.—Dacier's *Life of Pythagoras*, with etc., 8vo., 1707.—*Morals of Epictetus*, with *Commentaries* of etc.—*Bible of Reason*, Part I. only, 1850.—*Life of Socrates* by Cooper, 12mo., 1749.—Plato's *Philosophical writings*; for which, and those of others, see Thomas Taylor's *translations of the Ancient Philosophers*, 1790—1815.—Monboddo's *Ancient Metaphysics*, vols. i. and ii.—Bacon.—Barrow, *Life, Lectures, &c.*—H. More's *Life*.—W. Sherlock, on the *Immortality of Soul*, the digression therein.—(Query, Chevalier Ramsay's *Works*, without his fantastic notions from Bourignon?—) Descartes, Malebranche, Locke, Berkeley, and other writers, TO UNDERSTAND THE THEN STATE OF PHILOSOPHY, AND THE DESIDERATUM THEREIN THAT EXISTED. (See *Notes*, pp. 404-22, *seq.*)—Harvey.—Maclaurin, on *Sir I. Newton's discoveries*.—Sir I. N's. *Works*, and MSS.—Together with other writers, and modern scientific works, containing the latest theories and discoveries in Electricity, Magnetism, Astronomy, Geology and other branches of the applied sciences.—Grove's *Correlative Forces*, 2d ed. 8vo., 1856.—Oken's *Phisio-philosophy*, 8vo. 1847.—Hunt's *Poetry of Science*, 1848, etc. etc.]

Asceticks, or Heroick Piety of Ancient Anchorets; with the Life of St. Anthony. And *Theologia Mystica*, or *Two Discourses concerning Divine Communications to Souls duly disposed*. And *An Apology for, and Invitation to, the Quakers*, 12mo. 1696, 1697. (For a Religious Society). A judicious treatise, in all its parts. See the *Remarks* upon it, in pp. 255—63 of the *Theosophical Transactions*—*Memoires pour Servir à l' Historie de Port Royal*, 2 vols. 12mo. 1738.—Also, Schimmelpennick's *Port Royal Memoirs*, 2 vols. 8vo. 1835. To consult the authorities therein given, for further information concerning the Port Royal worthies—learned, polite, holy sages,—in respect also, to the proposed establishment of a *Theosophic College* or Colleges. The divine Lives and wisdom of the Ancient Philosophers, to be perused in the same light.—See also, Lord Leigh's *Letter*, in the *Times journal*. Christmas day, 1855, on the *Reformatory Institute of Mettray*, for suggestions as to discipline—for sanctity: this (with the reference, on p. xxxi, to *Preface to Ballou's book*), in connection with "Advertisement" end of Vol. I., of *Introduction to Theosophy*.—*Fronteau*. *Dissertatio de Virginitate*, honorata, erudita, adornata, fecunda. Paris. 1651.

NOTE.—The antiquity of Mystical Theology (writes the Editor of the *Theosophical Transactions*, in commenting upon the treatise of *Asceticks*, etc.) is here derived down from Noah; and the instances of Melchisedec, Abimelech, the two Pharaohs, Jethro the Midianite, Re-

bekah, Balaam, and Job, with his friends, are adduced to prove, that it was anciently believed in all nations, that there were *means* whereby men and women might come to have some acquaintance and communication with God. The tradition and succession hereof through the Colleges of the Prophets, among the *Jews*; through the Priestly Colleges of the Eastern Magi, among the *Egyptians*, *Chaldeans*, and *Arabians*; and through the *Pythagorean* and *Platonic* schools, were it accurately and judiciously done, would be a considerable work; but this is not to be expected within a few sheets. And as for the *media* which the Gentiles did use, to attain the intimacies and communications of their peculiar Deities, or of the Soul of the world, or of the supreme Demi-urgus and Creator, a particular and distinct explication thereof, would necessarily lead us into a disquisition concerning the ancient *Theurgic* mysteries.—[The next “Magical” Intersection will afford a clue to the understanding thereof.] What was the spirit of *Plotinus* and *Iamblicus*, what also the spirit of *Porphyry*, cannot thoroughly be understood without a more than ordinary insight into these. The *Porphyrian* spirit is a very great mystery. But as it is in witchcraft, or in demoniacal obsessions, so also is it here. The evil demons are able to do nothing of themselves: it is Nature that works all, and produces those strange and wonderful operations. They also know how to supply *actives* to *passives*, and leave her to bring about what they design; to which the present corrupt state of nature is subservient, and wherewith they fail not to add somewhat of their own malice.

[MAGICAL AND CORRELATIVE STUDIES.—The next following Six Divisions are an accompanying scientific and practical study, of high importance.]

1. Tryon. *The Knowledge of a Man's Self*; being a Second Part of the *Way to Health*, etc. 8vo. 1703. Also, *The Way to Health*, etc. 1697. (All grounded on J. B's. philosophy.) Also, *Memoirs of T. Tryon*, 18mo. 1705.—The *Phalanstery*, or *Moral Harmony*; the *Preface*, by Lady Chichester, 12mo. London, 1841.

2. *Pure Foods*. Here to read some judicious treatises on the necessity of pure diets, or a pure fuel for the fire of life, and indeed of an universal cleanness, in order (in common with the spiritual exercises of earnest religion,) to the regeneration, or purification and sublimation of the humanity, according to the true scope of the gospel. Also, to examine some works treating of high *Boddhist*, and other *Oriental*, *Druidic*, etc. religious science, virtue and piety: and likewise, concerning the real purificative rites, and inductive physical and mental training of the ancient vestal pythonesses, sibyls, priestesses, etc., etc.

3. *Popular Experimental Transcendentalism*, or *Animal Magnetism*, with its subsequent *Inductions*. To peruse, in this place, Dr. Haddock's *Psychicisms* and *Somnambulism*, 12mo. London. 1851.—Also, Dr. Gregory's *Letters on Animal Magnetism*, 12mo. London, 1851. With *Newnham*, on *Human Magnetism*, 8vo. 1845. Dods's *Philosophy of Mesmerism*, 1851, (American,) and *Philosophy of Electrical Psychology*, 12mo. 1852.—Townshend's *Facts in Mesmerism*, 8vo. 1844.—*Night Side of Nature*, by Mrs. C. Crowe, 3rd ed. 1852.—*Deleuze. Histoire Critique du Magnetisme Animale*, 2nd ed. 1819. And *Practical Instruction in Animal Magnetism*, 8vo. Balliere, 1850.—*Zoist*.—*Dupotet. Introd. to Study of An. Mag.* In French.—*Reichenbach. Researches in An. Magnetism*, 8vo. 1852.—*Ennemoser's History of Magic*, 2 vols. 12mo. 1854;—with other sober treatises, both German and French, elucidatory of *spiritual developments* and accidental openings of the Magic philosophy. And along therewith, (N. B.) TO WITNESS SOME REALLY GOOD CASES OF MAGICAL SLEEP OR TRANCE, with LUCID CLAIRVOYANCE.

4. *Works on Modern Spiritism*. The *Spiritual Herald*, 8vo., (Monthly,) London, 1856—*Yorkshire Spiritual Telegraph*, Keighley, 1855-6.—*American Spiritism Newspapers*, and Periodicals; *New York Spiritual Telegraph*; *New England Spiritualist*.—Judge Edmond's *Preface* to his book: etc.—Ballou's *Exposition respecting Modern Spirit Manifestations*; with a *New* [and N.B. MOST ENLIGHTENED] *Preface*, 16mo. Howell, Liverpool, 1853.—(With works advertised in the *American Spiritism Newspapers*.)

NOTE.—After having gone through the present division of study, (referring likewise again to the Notes of pp. 522—24, 549, 550, 553, 556, 559, and of 467—9, 464, 449, 495, and to the text of pp. 320, etc.), the student will perceive its scope and object; as opening out to him a glimpse of the whole field of the *natural* and *divine magic*, and of the accidental entrances therein made by the astral spirit and by faith, up to the present time; besides enabling him to advocate with superlative force of reason and earnestness of zeal, the necessity of the establishment of *Theosophic Colleges*, in regard to the perfect triumphs of the Gospel. Which should be, not mere elementary schools of the prophets, nor yet as the ancient *philosophical academies*: but brilliant evangelical seminaries, worthy of the age, for the rearing or training of children of God, up to the *highest perfection* of sanctity and wisdom, according to the lights of this work—even to the matured apprehension and exercise of those *angelical arts and powers*, which are the prerogatives of the regenerate humanity.

The considerations that will ensue upon a review of this particular of study, will also elucidate the original doctrines and mysteries of Christianity, of *imposition of hands*, (by a regene-

rate and official medium,) of baptism, of the supper of the Lord, etc.,—yea, even of the supplementary sacraments of the Romish church. Here, may be perused with advantage, *Law on the Sacrament*.—

Query.—Who or what the stranger that so impressively accosted BOHEMIUS when a youth, (as related in his Life,) and what ensued therefrom? Also, respecting the burnished platter, by the lustre of which reflected upon him, he became entranced with 'double consciousness,' into the central ground of all Nature; he however being manifestly qualified for such a baptism and revelation!—Is not this the secret clue to BOHEMIUS's character, (which we here offer to the judicious future editor of his life,) namely, that he was a pure, simple child of nature, of a highly delicate tincture and complexion of spirit, (manifest indeed by the existing Painting of him, in this country,) and accordingly susceptible to magic or 'magnetic' action? Hence his early vision on the *Land's Crown* mountain; and also, after being 'baptised' by the supposed *Rosicrucian*, his centre-life became still more opened, and he more lucid? And now, seeking God and salvation in the true, orthodox, gospel mode, (*à la Bramwell*.) viz., by total penitence, and earnest, wrestling, *unflinching*, faith and prayer; and obtaining what he thus sought, even the full liberty and witness of the Spirit,—in this state of clear, but now greatly augmented salvation, being again 'magnetised' by the inward solar power and tincture, in the reflexion from the burnished platter, he became a *perfect clairvoyant*! That is, he realized the full prerogatives of his then state, as a highly regenerate man, in respect to both the temporal and eternal vision, and other senses; whence he wrote down his apprehensions of Nature, as he was able to conceive and express the same, by the astral reason, and defective *Babylonish* language.—This original view or discovery of the character of BOHEMIUS, which has presented itself to us, is, we consider, the true key to his peculiar genius, as displayed in his writings; in which respect, it may also serve as a qualifying note to our other descriptions of him, in these pages. But the true subjects of a right Theosophic College and its training——Would that some noble-minded Philanthropist might consecrate a hundred thousand pounds to the foundation of such a scheme in the name of the holy, holy, holy, eternal SOPHIAH, and to his own high honour!——might, we consider, be made to far exceed J. B.; as enjoying equal clearness of spiritual sense, but, as being thoroughly grounded in erudition and modern science, so therefore enabled to elucidate technically the 'mystery' and virtues of things, and hence of greater practical utility to the Church and the world.

5. *La Philosophie Divine, appliquée aux Lumières Naturelle, Magique, Astrale, Surnaturelle, Celeste, et Divine; ou aux Immuables Vérités que Dieu a révélées de Lui-même et de ses Œuvres, dans le Triple Miroir analogique, de l'Univers, de l'Homme, et de la Révélation Ecrite*. 3 vols. 8vo. 1793. To peruse the judicious Notes of the first Volume, and a few of the second Volume, containing the author's experience and judgment of the astral magic, somnambule, Swedenborgian and similar delusionism.

[The reflective reader may in this place, further conceive respecting the glorious manifestations that might be expected in, and by the duly trained, (see again, *New Preface* to Ballou's book,) divinely illumined subjects of a right Theosophic College.]

6. *The Hermetic Mystery, and Alchemy*. For references to treatises thereupon, see *A Suggestive Inquiry into the Hermetic Mystery*, 8vo. London, 1850.—Query, Prof. Molitor, of Frankfort, on the Cabala? End of MAGICAL INTERSECTION.]

Traité du Discernement des Esprits. Par Cardinal Bona. 18mo. Paris, 1675. A judicious work.—*General Delusion of Christians touching God's Revealing Himself*. 1713, 1838; supposed to be written by the Author himself of the *History of Montanism*, 8vo. 1708, which also especially peruse; and this latter to have been a strained work, drawn up to oblige friends.—*Lead. A Fountain of Gardens*, 4 vols., 12mo., 1697, and *Revelation of Revelations*, 4to., 1683.—[*Apologetical Letter of Lee to Doddwell*, pp. 188—258.] To glance over Roach's *Great Crisis*, and *Imperial Standard*, 8vo., 1727.—Bromley's *Sabbath of Rest*, 12mo. London, 1730.—Mrs. Pratt's *Letters*, pp. 587—91 seq., etc.—Kelty's *Spiritual Fragments*, the Preface, 18mo., 1838.

Theosophical Transactions, by the Philadelphian Society, for the Advancement of Piety and Divine Philosophy, pp. 294, 4to., 1697. The close perusal of this Work, is highly recommended, especially pp. 248—268, though indeed, it is full of spiritual gems, the editor being the celebrated Francis Lee, author of *Kettlewell's Life*, &c., &c. Lee's posthumous *Dissertations*, 2 vols. 8vo., 1752.

[Freher's Abstract* of the 'Second Part' of P. Evangelista's *Kingdom of God in the Soul*, pp. 623—627.]—Also Canfield's *Rule of Perfection*, the Third Part, viz.

* At the close of this valuable analysis or Abstract, Freher observes, speaking of the latter portion of the work under his review:—

"That which now followeth of another Author, entitled, ELUCIDATION OF THE DOCTRINE OF THIS TREATISE, OF THE REVEREND P. J. EVANG., contains nothing else but a particular enumeration of the chiefest parts thereof, which are these four,—(1.) Of the Soul's gathering her into herself, (2.) Of the Soul's introversion. (3.) Of her penetrating herself, and (4.) Of her drawing near and exalting herself into God. Each of which, this author sheweth, is conformable to many others

Of the Essential Will of God, wherein is treated of the Supernatural Life.—Also, *Eckart's Discourses, Tauler's Sermons, and Rusbrochius, Of the Perfection of the Children of God*, all in German and Latin. And *Jean de la Croix's* sublime experimental writings, the *Ascent of Mount Carmel*, &c.—And again, *Böhme's Supersensual Life*, p. 43, seq.; *Divine Contemplation*; and *Abstract of the Mysterium Magnum*.

The object of this *sixth division* of study in the series, has already been sufficiently intimated, viz., to afford to the so advanced student, a knowledge of all the science and art, which has hitherto been revealed and discovered, in regard to the high sublimation of the human life; and of the true and lawful mode whereby to advance steadily to the very central throne of the divine revelation, even to become a *holy artist*, a lord, a prince over nature, to the praise and glory of God. For the humanity, as before observed, being now fully redeemed, man is therefore capable of a transcendently *exalted* spiritual renovation and illumination: (and if of a spiritual why not of an outward and physical—even of an *Enochian life* on earth?) And therefore it ought to be the aim of the enlightened Christian, to press on to this high regenerate perfection, or *glorified resurrection state** of the *inner man*; to prove the arts of *paradisical horticulture*, first in himself, with his own life and intellect, and then to raise up others to the same faith, and inward glory. Which attainment according to its degree, it is, that restores to man his original prerogatives of *dominion over all temporal creatures*, and to open the latent powers of God, and *scientz* of the Divine Wisdom in everything. Our Lord spake to his wondering disciples to this purport,—Ye seem surprised at what I now effect, deeming it a *miracle: Verily far greater works than these shall ye* (my faithful, theosophic disciples,) *do*, after my ascension. St. Paul also, in the same scope of apprehension, observes, *Henceforth know we no believer after the flesh . . .* (but rather as members of a God of glory in heaven.) And again, *But ye are come, &c. Hebrews* xii. 22—24. And what St. John declares, respecting the *paradisical glories* of the New Jerusalem, *i. e.* of that Christianity, in which we are all *set and growing up*, if of the regeneration, needs not to be particularized in this place. [**Philip*. iii. 11—16.]

[VII. INTERSCRIPT.—*The following List is also here superadded for the sake of such readers as are not well versed in the theological and religious science peculiar to this nation. The knowledge whereof (experiential as well as sciential,) is supposed to have preceded the study of the fourth division of the above series. Viz:—*

Sermons and the other solid theological writings of Bp. P. Browne, Cudworth, Barrow, Bull, Pearson, Hall, South, Ken, Hickes, Nelson, Horneck, Author of Whole Duty of Man, Tillotson, Hammond, Dean Sherlock, Young, etc.—Book of Common Prayer.—Nelson's *Feasts and Fasts*, etc.—*Erskine on Faith*, 1822: *on Election*, 1837.

Arndt's *True Christianity*, translated from the German, by A. W. Boehm, and Boehm's *Memoirs*, tr. by Jacobi, 1735; with *Sermons and Writings* of other evangelical Protestant Divines of Germany, as A. H. Francke, J. L. Zimmermann, Freylinghausen, etc. The latter's *Abstract of the Doctrine of the Christian Religion*.

And lastly, the *Spiritual Discourses* and other Writings of Divines of the *complexional apprehensions* of Goodwin, Ambrose, Owen, Preston, Baxter, Mason, Scougal, Bunyan, Reynolds, etc. Watts, Hervey, M. Browne, Scott, Cecil.—(Griffith's *Spiritual Life*, 1836, E. Mantering's *pieces*, 1840-50,) etc.

As illustrative of the English Theology in its two chief forms of developement,—

of the Mystical Writers, whose words he bringeth forth, viz. St. Bernh., August., Gregor., Rusbroch., Anon. de Spiritu et Anima, P. Florent. ab Hanswyck, Justus Origelianus, Harph., Gerson. Hugo a S. Victore, Thom. de Kempis, St. Bonaventura, Richard a St. Victore, Benjam. major, Lib. Fro-mundus, Eckartus, Joh. Taulerus, B. Teresa, Seraph. Firmanus, Anon. de inter. Domo. One or other place also of J. Evang. he illustrates, for fear his words might be mistaken. Concerning especially the *breathing and the ceasing* thereof, he observes, that the Apostle Paul says something to that purpose. Gal. ii.,—'I live, yet not I, but Christ liveth in me;' that Job also says such a thing chap. xxxiv. 14.,—'If he set his heart upon man, if he gather unto himself his spirit and his breath,' (which words sound more favourably for him in the German translation.) And that the same may be found also in the words of B. Teresa, saying. 'This is such a death of the soul, that myself know not, whether or no she can breathe. I have to this hour much thought upon it, and it seems to me that she can not, or at least she herself knoweth not that she can.'

of solid and impressive rational exposition, and of animated application to the affections and imagination. But the utilitarian christianity of these last ages, to which we have before alluded, as the genius of Methodism, with its modern inspirations, may be understood from the next following division.

(*Interscript continued.*)—Wesley's *Sermons*, the Methodist *Hymn Book*, and the *Arminian-Methodist Magazines*, all up to the year 1819. Also, *Notices* of the recent Methodist Missionary operations, in the *South Sea Islands*, and the *Gold Coast* of Africa; (as likewise of those of all sections of the Christian Church, that is, among the illiterate and savage nations, including the missions of the *Hern-hutters*, or Moravian Brethren.—Williams' *Missionary Narrative*.—Herschel's *Visit to My Fatherland*.—The *London City Mission*, and *Ragged School Magazines*, etc.)

The *Christian Advocate and Journal of New York*; Palmer's *Way of Holiness*, 18mo., *Faith and its Effects*, 18mo., and *Of Entire Devotion*, 24mo.; *Guide to Holiness Journal*, Boston, and *Riches of Grace*, or *Perfect Love*, 8vo. 1852, (Heylin, London); with other publications of *America*, illustrative of the most efficient evangelical action, the purest individual sanctity, and solid religious science of that country.—*Life of D. Brainerd*, original edition.—[Finney's *Lectures on Revivals of Religion*, (a valuable hand-book for earnest souls.) *Query*. Any original, deep, and sound mystical science and experience, among the *Shakers*, or other pure-principled evangelical sects of the United States, free from the Yankee plebeianism and arrogance?]

Life of Thomas Walsh, 12mo. Mason, London.—*Life of John Nelson*, 18mo.—Rev. J. W. Flechère's *Posthumous Pieces*, 12mo. Blanchard, 1820.—*Life of J. W. de la Flechère*, (a stiff, displeasing work, unworthy of the accomplished christian it professes to describe.)—*Experience of Hester Ann Rogers*, 18mo., London.—*Life of Henry Longden*, with Portrait, and his *Funeral Sermon*, by Bramwell, 8vo., Liverpool, 1813.—Sigston's *Memoir of Bramwell*, (with Bramwell's *Account of Ann Cutler*.) 8vo. 1839.

In illustration of the simple, experimental Bible christianity, and aggressive evangelical action of these latter days, though according to its best examples and discoveries. Which, as we have observed, requires to be impregnated with the recondite science, practice and experience of the antecedent divisions of this series, in order to be raised to its true perfection, and highest efficiency; that is, as the full *manhood* development of the Divine life, *wisdom* and *power* in the Church on earth: to which all astral and diabolical nature must be subjective.—Whilst, at the same time, we would not fail to recommend to the true *graduating magus*, who may desire to be an accomplished *artist*, after the mind and graceful model of the Lord Jesus, free from all harsh idiosyncrasies,—to pass through, both *associatedly* and *officially*, and spiritually, the experiences of this present *methodist* section.—*End of INTERSCRIPT.*]

VIII.—*The Old and New Testaments of the Lord, JESUS CHRIST*,—the pillar and standard form of evangelical truth. This the popular, and devotional light in which the Holy Scriptures are to be regarded.—The other, or theosophic consideration of them, (and which affords a proof of their Divine Inspiration, though loose and partial in detail, and disseveredly composed,) is—as brief chronicles of the divine origin or creation, and of the degeneration or bestial-diabolic transmutation of the human nature in Adam, the natural head thereof; and then of the entire process of its redemption, retransmutation, and deification, by the “mystery of Christ” in the person of JESUS, as the second and divine head of the same.—Hence it is, the working of these two principles of life—of the rational-animal spirit of fallen man, and the holy, sophian Spirit of Christ,—forms the mystical ground of every narrative, however historically true, of the Scriptures; and the line and virtue of the Covenant, is the *golden thread* that runs through and illumines the *whole*. And hence they conclude with presenting to view the person of the Second Adam and Conquering Prince, all perfected, glorified, divine: and with thereupon inviting and admonishing all men to “follow him in the regeneration.”—That is, to cultivate the *seed* or spirit of grace, of moral *holiness* or love, of heaven or the heavenly humanity, or virgin wisdom of God, of the ‘divine nature,’ or—*himself* within them, into a powerful and all-predominant life; even to its full maturity or manhood-development, as thus visible in himself, the ‘perfect,’ ‘justified,’ ‘glorified’ Son of Man, and heavenly Virgin form of substantial light and Love, in whom the earthly nature or spirit, is swallowed up, ‘hid in God.’ And which transmutation is therefore possible to be effected in us—as he is the spi-

ritual, heavenly *parent* of the humanity, and (as the divine nature,) the element of our souls, and possessed of omnipotent power over us,—if we will but conform to the laws of the divine nature, and co-operate with his *horticultural*, regenerative, unceasing action in us. Those laws and requirements, are revealed to us in the gospel, in the precepts and *counsels* of Christ, and in the subsequent elucidations and exhortations of his apostles, having been all fulfilled in his own example and process on earth; and which consist in the continual crucifixion of our fallen natural, or diabolical spirit, and renunciation of our animal, earthly will and wisdom: in other words, in a *daily dying* to all *self*, spiritual and natural, and in a turning of the faith and hope, and earnest prayer, or *hungering desires* of the soul, constantly and absolutely to God—to the *love* of God, the *humility*, *meekness* and *patience* of the divine light,—for deliverance from ‘self,’ and growth in grace, or salvation. Which spiritual diligence, labour and watchfulness, and passive *subjectiveness* on our part, is to be persevered in, until the ‘new birth’ be fully brought forth in us, by our heavenly regenerator and *magnetist*; until the *last remains* of ‘self’ in the will, be finally immersed in the power of God, and our *life* be thereupon transmuted into a *spirit of love*: which, and *which only*, is the christian salvation!—The sum and end of the whole, is then this: that man (the spirit of his soul being clothed with the regenerate, heavenly humanity, corporeity, or ‘flesh and blood of Christ,’) may be able in this world, to again magically re-enter paradise, and ‘eat of the tree of life’ in the midst thereof, (as witnessed in the experience of Mrs. Pratt, related pp. 588—90 *seq.*) and so walk and act on the earth in *divine power* and *understanding*;^{*} and that on his mortal decease, he may be found a *qualified* subject and participant of those nameless, ravishing manifestations of wisdom, power, might, majesty and love, which shall eternally spring up, and break-forth in fresh and fresh wonders, as displays of the riches and glories of the God-head, in the kingdom of heaven, but especially in the *souls* of its redeemed inhabitants:—or in a word, that he may be a partaker of that same divine glory, wherewith JESUS, the King of Glory, and Lord of All—the Alpha and Omega—here exhibiteth himself crowned!—Thus are brought to a close, *the words of the prophecy of this book*, or the ‘counsel of God’ concerning man, in his creation, his fall, and his redemption in Christ! And, such the theosophic scope, spiritual *unity*, and divine certainty of the INSPIRED VOLUME; the contents of which, may well be termed the *blessed gospel*—or *good tidings of great joy to all people*! And how does the whole form a glorious *demonstration* of the love of God: or, that GOD, as *our God*—as in Christ Jesus—is mere LOVE, the POWER of LOVE!—Which *power* is in very deed, the universal basis of all things; and that quickening element, wherein, as before observed, *our self-constrained, iron-hardened, insensible, ungrateful, unbelieving* hearts and souls, have, or ought to have, their momentary life and being! *Ephes. iii. 8-19. 2 Cor. ii. 6, 7, etc.*

^{*} According to the prerogatives of man’s first creation, and therefore of his full regeneration; ‘when that which is outward is (virtually) as that which is inward,’ and there be no longer the division, and degradation of the created Virgin image of God into “male and female,” like the beast creation, (*Gen. i. 25—27*;) but the garment of *shame* and *ignominy*—the *ferine* and *sexual* nature—having been virtually put off by regeneration, the man and the woman are again one in the Lord, who is both the father and spouse, or “bride,” of the Virgin generation of the humanity. All which is the right Christian, *Enochian* faith and life on earth.

For Adam in the first creation, (when all was *completed* and *perfect*.) was in this world as a supreme being over it, having no share of its life and nature, that is, no sense or feeling of good and evil in distinction, from it; just as an individual in the magnetic sleep or trance, has no sensibility of pain or pleasure, by the animal body. He was in the world as a heavenly artist, *medium* and *magist*, that had power and skill to open the wonders of God in every power of outward nature.—An angel, we read, used at a certain time to come down into a pool at Jerusalem: the water, magnetised by the angel, gave forth its virtues; but the angel felt no impressions of weight or cold from the water. This is an image of Adam’s first freedom from, and power over all outward nature. He could, wherever he went, do as this angel did—make every element and elementary thing, discover all the riches, virtues and powers of God, that were couched in it, without feeling any impressions of any kind from it. This was to have been the *work* both of Adam and his offspring, to make all the creation *shew forth the glory of God*; to spread paradise over all the earth, (which was then only existing in a certain place upon it, called the garden of Eden,) till the time came, that all the good in this world was to be called back to its first state, and all the evil in every part left to be possessed by the devil and his angels. But since man fell from this state into an animal life and nature, his work is changed, and he must now labour with sweat to till the cursed earth, both for himself and the beasts upon it. And must also toil in great anguish of mind, under the load of the cross, to regain his first heavenly birth of life, in the strait and narrow way thereto, strewn with briars and thorns, which has been opened for him by Jesus Christ; the end of which, when gained, will, as intimated above, *re-invest him with his first heavenly prerogatives.*

CONCLUSION. Such, then, are the series of works which are deemed calculated to afford to the reader, a correct general apprehension of the profound and universal theological science of the chief subject of our proposed Biography. As likewise a conception of his far-seeing *ideal* realizations of the effects that should flow from his own *Elias*-restoring, *Baptist*-purifying ministration:—not only in the general diffusion of a simple, practical gospel christianity among the *unsophisticate* of the earth, as we behold in progress in our day; but also with regard to the induction of the *intellectual* unbelievers of all nations into the christian faith. Which is yet to be effected, as the final result of the *revelation* of the “*mystery of Christ*,”—of Deity, Nature, and all things—in *BOHEMIUS*, and of the refinement of all natural knowledge, philosophy and theology, the arts and sciences, mechanical and magical, which has ensued, and shall hereafter ensue, as a consequence or developement of it.

As a close, the following *EXTRACT* is offered to the reader's consideration:—

It is for want of considering the spirit of *holiness*, as a new nature, as a *seed of God*, a *plant of paradise* in the soul, and therefore as something that is to be nursed and cherished, to be cultivated and raised to *perfection*, by care and contrivance, by *art* and *method*, and a diligent use of the best means and most expedient instruments,—it is for want of considering it in this light, that so many people are so little benefited by it, and live and die strangers to that *interior renovation*, that holy, spiritual “*oneness*” with the glorified nature of the Lord Jesus, (*John* xvii. 21—24,) which they might have attained unto, had they but intended it.

For though the spirit of *devotion* is the gift of God, and not attainable by any mere power of our own,—yet it is mostly given, and *never withheld* from those who rightly seek, and prepare themselves for the reception of it.

And it is amazing to see how eagerly men of science and business employ their parts, their *sagacity*, *time*, *study*, *application*, and *exercise*—how all helps are called to their assistance, when anything is intended and desired in worldly matters; and how *dull*, *infatuate*, and *unimproved* they are—how little they use their parts, sagacity, and abilities, to quicken and cultivate the *incorruptible seed of grace*, or the Light and Spirit of God—which is the source of every divine blessing of *holiness*, *power* and *wisdom*, and therewith of every needful earthly good—implanted and latent in the ground of the soul.

Thus much by way of specification of the talent which is deemed indispensable for the proper representation of the genius and character of MR. LAW, (as contemplated by this Work;) or rather of the means and instruments whereby, the artist, who is qualified by nature and education for such a task, (being of pure *methodist* origin and understanding in religion,) may attain to the special ability, science and experience needful for its adequate performance. In a word, to present the portraiture of a man, which, whether as regards the subject of it, or the manner of its execution, may serve as a classic standard, or practical model of divine wisdom, solid learning and rhetorical art, for all future generations of the British people, and of mankind.—*Communications on the subject*, or for *liberty to make extracts from this Work*, to be addressed to the “*Editor of Law's Memorial*,” and left at 24, Ludgate-street, London. *Midsummer*, 1856.

Entered at Stationers' Hall.

ERRATA AND CORRIGENDA.

(N.B. These should be immediately effected through the Work.)

THE corrections here specified, are chiefly those which concern the sense of the passages, and matters of fact related, whether the facts themselves, or the opinions expressed. The typographical, orthographical, and other errors overlooked by the printer, are, for the most part, left for the reader himself to amend with the pen, as he may discover them.

Page 3. The remarks ending line 26, are to be supposed to be resumed p. 633.—Page 3. Candour requires it to be stated, that the passage of the Note, commencing 'Among' and ending 'Behmen' is strongly opposed by the followers of the author there referred to.—Page 4. The list of books for study given on this page, with other general statements of this first half sheet, superseded by what is given in Section III of the work; being made under the idea of the work possibly not being completed.—Page 5. The matter contained in the pages hitherto being sent off in its rough draft form to the printer, needs entire revision. Page 6. The list of works here given, superseded almost altogether by the contents of pp 634—641 *seq.* The account of Freher's writings, p. 6, 7, quite superseded by the corrected account given p. 679 *ad eund.*—Page 8, line 56. Read prefixed for 'affixed.' Line 69. For 'chapters xix' read 'chapters xiv.'—Page 9. Line 54. Erase the bracket correction. Last line. For 'street' read barrel.—Page 10. To compare this preface with the original, if exact.—Page 22. Line 21. For 'stark' read stone.—Page 23. Erase lines 38 and 39.—Page 24. Line 2. For 'poor' read pure.—Page 26. Line 61. For 'tutor' read curate.—Page 27. Erase line 27 and 28.—Page 38. Line 5. Erase 'as at first.'—Page 41. Line 47. For 'agonising for pardon' read 'seeking salvation in the classic and infallible way.'—Page 42. Line 23. Change (c.) into (d.) and on p. 43 (d.) into (e.) and (e.) into (f.) And on p. 44. (f.) into (g.) and (XIX.) into (c.)—Page 42. First line of Note, for 'early' read Hernhuth.—Page 45. Note. The slight errors in this account corrected in an article in "*Notes and Queries*" of the date 10 Sept. 1853. Line 3. For "(XX.)" read (XIX.)—Page 46. Line 13. For 'Dr.' read Mr.—Page 47. Line 6. For 'sore' read sure.—Page 48. The Digest of the Note is from Dr. Hamburger's German work on J. B.—Page 50. For (XXI.) read (XX.) And for (XXII.) read (XXI.)—Page 51. Line 1. After ONE put a comma, also after 'indivisible' a comma. Line 2. After 'everywhere' put a rule. Line 4. Erase comma after 'and' and after 'therefore.' Line 5. 'Those' to begin a fresh section. Line 9. Read it for 'its.' Line 10. Read thus, evidence: thence, as from, for 'evidence. Thence, from.' Line 13. Erase the rule. Line 14. For 'the' read this. Line 15. Read here. Thence by degradation, for 'here, thence, by degradation.' Line 16. A colon after 'material' for the semicolon. Line 59 for 'X.Y.Z.' read Philo.—Page 52. Note. The order of the books here given to be restored to the original order of their publication. Line 76. Erase from 'Also' to 'Enthusiasts.'—Page 57. Line 23. For 'light' read life. Line 43. Erase 'the' before 'matter.'—Page 63. Line 29. coquette for 'coquet.'—Page 64. Line 13. Erase ['Charity or']—also on line 24.—Page 81. All these remarks to be revised.—Page 82. After 'Dean' to insert (Coplestone).—Page 85. Line 66. After 'theorems' insert (v. p. 658 *et seq.*)—Page 87. Line 67. Insert FREHER after 'BEHMEN.'—Page 94. Line 25. For (1795) read (1797.)—Page 95. Line 27. 'You say' to begin a fresh section.—Page 101. Section 12 and 13. To compare and rectify by the original.—Page 103. Section 7 and 8 Do. Do.—Page 104. Section 7—11 Do. Do.—Page 106. Section 'We have' throughout to be corrected according to the original.—Page 108. Sections from 'Concerning' to the foot of the page. Do. Do.—Page 111. Line 10. After 'PROPOSITIONS' insert— from the *Imperial Standard*.—Page 119. Line 40—44. Erase all within the brackets. Page 121. Line 18. For 'popular' read general. Line 46, Erase 'latter.' Pages 122—28. This matter to be thoroughly revised. Line 3. For 'originally formed' read formed in our original mental scheme.—Page 127. Insert in small Diamond type at the left foot corner, [January, 1848.] Also, line, 68. After 'Dying,' insert the "Spiritual Combat."—Page 130. Line 9. After 'Flamen,' insert en Anglais.—Page 131. Line 43. For 'de qui il était' read— dont il a été.—Page 133. Line 55. The note to *Sandæus* is the first note on p. 134.—Page 141. Line 62. After. 'Dr.' insert Edward. Line 65, for 'Dr.' put Mr.—Page 143. Line 28. For the title here incorrectly inserted, read Der Wunder-volle und heiliggeführte Lebens Lauf Johann Georg Gichtels.—Page 146. After S. HIERONYMUS insert HIEL.—Page 148. Line 19. For 'subject of the' read the subject of. Line 76. Insert the following, 15. *The Funeral Sermon. Preached while alive in the Body.* 16. *The Resurrection of Life.* 17. *The last Hours of Jane Lead by a Friend.* From the German. 18. *Causes and Reasons of the Philadelphia Society.* See our MSS. of *Lee* for Letters on her decease.—Page 157. Line 50. Insert 1742 after 'Cheyne.' Line 60. For 'fresh' read freest.—Page 158. Line 21—28. This supposition of the origin of Swedenborg's visions, is absolutely re-

jected, and denied by his followers. Let it be so. Still he can have no solid pretensions to a clairvoyancy deeper than the *astral phantasia*; for as there is a phantasy in man, (awakened, or occasioned by his fall out of the light of God into the dark rationive "serpent" intellect of this world,) so is there a phantasy in the *astral nature*, otherwise it could never have come into man, and which phantasy is the dark light of the first principle, and of the devil, impregnated with the good powers of the astral light,—he was not then, we say, a *divine illuminatus*, like Böhme,—born into the "kingdom of God's dear Son," a member of the "church of the first born enrolled in heaven," an associate of the "spirits of the just made perfect," who assuredly have nothing in common with the motley crew of rogues and strumpet-spirits, the Baron affirms, he met with in *that* world which was the scene of all his magical peregrinations.—Pages 158—60. *Query*, if these letters are by *Law*? as the copy of the said "Dialogues" recently met with by the writer, is dated 1788; yet the style and tone appear undeniably, to be those of *LAW*.—[ANNOTATION.] In the "*Cyclopædia of Biography*" recently published by *Richard Griffin & Co., Glasgow*, (1854,) the articles relating to *mystical theology*, are all treated according to the false, phantasiaic, heretical doctrines of *Swedenborg*, that is, *Swedenborg's* theological tenets are therein made the standard of divine truth, and of course the ancient "*fundamental truths*" and "*essential principles*" of christianity are "*falses*," being opposed to the Baron's "*trues*." Under the head of *Böhme* therein the Editor thus writes:—"As an apostle of religion * * * we must look for the real proceeds of his influence, in such movements as those of the Moravian Brethren and primitive Methodists; add to which, the most intelligent of the later mystics, followers of *Law* and *Behmen*, accepted the revelations of *Swedenborg*!" It is to the bold assertion here placed in italics, that attention is now called, and the writer would observe that, in penning it, the author, however writing consistently with the phantasiaic light of his great master, was stating that which was directly untrue; and that so far from any intelligent mystic of the school of *Böhme* and *Law*, acquainted with the nature and design of their writings, accepting *Swedenborg's* affirmations,—they, whatever they might have thought of these writings, before becoming acquainted with those authors, *thenceforth abandoned all serious regard for them*; as containing nothing new or advanced in pure religious philosophy, but on the contrary much that was diametrically opposed to the *essential truth* and *vital interests* of the true gospel religion; and in effect, (as elsewhere observed,) "of no more use to the church of Christ or the Gospel religion, than a *fifth wheel to a wagon*."—One first-rate proof of the spirit and institute of the "New Church" of *Swedenborg*, being a new dispensation from that "Lord," who said, *Go into all the world, and preach the Gospel to every creature*,—were, the vast number of holy self-denying Missionaries, whom the said "new church," has sent forth to preach the gospel to the heathen, especially the poor savages of the South Sea Islands, "to turn them from darkness to light, and the power of Satan to God," from savagism to refined civilism and happiness!—Page 161. Line 33. Insert defection before 'regeneration.' Line 61. Insert enormously developed, before 'analogical.'—Page 173. Line 19. This Letter continued p. 506.—Page 176. Line 50, 51. Erase the parenthesis, and put instead of it thus, (omitting of course his Yankee plebeianism and coarseness of mind.)—Page 179. Line 18. Insert Freher after 'Behmen.'—Pages 181—5. Compare this poem with original and correct it accordingly. Page 184. Line 13. Erase *perfect*.—Page 187. Line 16. For 'having' read have.—Pages 194—220. Compare the Sectional numerals of this Apologetical Letter with those named p. 509, 10. Also the topics of the various sections to put in Italics.—Page 207. Note, line 2. For 'Philadelphians' read Bow Lane Meeting, as referred to p. 631 *seq.*—Page 217. Line 56. After 'Oxford,' insert (written about A. D. 1755.)—Page 219. Line 24. To understand the spirit of some of these individuals abroad, see Gichtel's *Life*, also Freher's *Microcosmos*, and other writings; also p. 508, *seq.*—Page 225. Line 73. For 'close' read spring.—Page 226. The previous portion of the last paragraph on the page is given p. 508, *seq.* For Kniphausen read Kuiphausen.—Page 227. Line 46. *Query* the word 'invisible:' it could not be deciphered in the MS.—Page 229. Line 63. For 'evangeliel' read evangelical.—Page 245. Line 56. For 'these' read there.—Page 253. Line 17. Erase the bracket contents. Line 49. For 'spirit's' read spirits.—Page 254. *et seq.* Compare with the original and correct the deviations in the transcript of the poem.—Page 256. Line 21, second column. Erase the contents of the brackets.—Page 259. Compare the punctuations with the originals of Freher, before they were altered by Francis Lee. These transcripts are from *Law's* copy.—Page 277. Lines 47, 57, 60, 67; put the titles in small caps type, as rest.—Page 289. Line 12. Insert in after 'And.'—Page 294. Line 6. After 'eternal' to insert principles.—Page 302. Line 38. After 'darkness,' insert it.—Page 308. Line 17. Insert been after 'have.'—Page 323. Line 5. Insert before after 'which.'—Page 329. Line 4. After CORRECT add—and COMPLETE.—Page 342. Line 47. For 'son' read cousin's son.—Page 346. Line 61. Insert public-houses in the vacancy.—Page 349. Line 52. Roman cap A to be Italic cap A.—Page 350. Line 45, 6. This line to be in parenthesis, not in brackets.—Page 354. Line 39. After '1735' add 'or yet some years later.'—Page 355. Line 44. For 'manager of the L. and C. Bank, Chelmsford,' read a *Director of the London and County Bank, London*, (1855) and after 'Eleanor' add (deceased)—Page 355. See "Byrom's Remains," published by the *Chetham Society, Manchester*. vols. I and II for additional particulars concerning *Law*. He was Curate to Dr. Heylin, Rector of St. Mary le Strand, and made his great change from a fashionable high church clergyman, to serious and devout religion, in the year 1720, when he wore a wig again. By "Byrom's Memoirs" to compare the Notices of this Work. Last line but 3, transpose 'Gibbon' and 'Dennis.'—Page 353. Line 40. For 'one' read two.—Page 358. Line 50. For 1728 read 1729.—Page 359. Lines 46—9. Erase the entire bracket paragraph.—Page 361. Line 55. For 'have' read has.—Page 362 Line 58. After 'Why' insert (as Wesley foolishly asked,)—Page 366. Line 24. Before 'Q' insert *Ibid.*—Page 367. Line 59. Erase the paragraph in brackets.—Page 368. Line 67. For 'reverend' read reverential. Line 78. For 'natural' read mechanical.—Page 370. Line 22, 3. Erase all within the parenthesis as an erroneous supposition.—Page 375. Last line but one, for 'concession' read conversion.—Page 377. Line 74. Before 'seem' insert would.

Page 379. Line 22. After 'is' insert we say. Page 383. Line 15. Put in Italics *A. By his sensitive soul.*—Page 387. Line 6, 17. The *A.* an italic *A.*—Page 389. Line 8. Insert at the end [Animal Magnetism comes in to illustrate deep magical truth]—Page 395. Last word of text "fal-
lopi" not 'fellopi.' Also make the same correction line 16 next page.—Page 403. Line 75. For p. 52-63 read 51-64. Page 403. Lines 8, 23, 31. The capital *A* in each case to be roman cap *A*. Also

in lines 9, 21 of the following page, and line 7 of p. 406.—Page 406. Line 64. The same remarks may apply to the writer hereof in respect to Animal Magnetism, as set forth in Vol. I of "Introduction to Theosophy."—Page 412. Line 30-2. This quotation afterwards not deemed to be necessary. Therefore erase from 'quotation' to 'page,' except the words "Way to Divine Knowledge."—Page 413. Line 66. Read v. No. xii. Note, p. 48.] for what is now written.—Page 450. ANNOTATION. Insert in vacancy p. 496.—Page 468. Line 69. After 'printer,' here refer to note p. 632.—Page 477. Line 41. After 'The first day' add, in *Fifteen Sections*.—Page 480. Line 42. Transpose 'is' and 'only.'—Page 486. Line 44. Erase comma after 'Pays,' also line 69, afterword 'premier.'—Page 491. Line 32. A space to be left here.—Page 492. Line 66-9. It is objected by some of S's followers, that his works lead to materialism.—Page 497. Line 60. Mr. Law had a small farm. He complained to some friends of the envious and jealous wrangling and ingratitude of the poor respecting the milk.—Page 505. Line 19. For 'munnion' read mullion.—Page 510. Line 50. The work here referred to might have been the "Enochian Walks."—Page 521. ANNOTATION. This might have been an exercise on *Fides et Ratio* when translating it into English.—Page 524. Line 24. Before 'Brahminical' insert (Buddhist or.—Page 532. Line 11. After 'this,' add,—with the self-discipline on which prayer is grounded.—Line 36. After 'birth,' add—with now constant victory over inbred sin and temptation.—Page 535. *The two last lines on this page belong to the bottom of p. 536.*—Page 536. The two last lines of last page to be added to the foot of this page.—Page 544. Line 68. After 'but' insert (as regards the first dialogue of the "Way to Divine Knowledge" which is the conclusion of the "Spirit of Prayer"),—Page 545. Line 52. Erase the paragraph in the parenthesis.—Page 549. Line 62. After 'elsewhere,' read e.g. p. 73 *supra*, &c.—Page 551. Line 29. For 'weakness' read meekness. Line 63. After 'seculum' add, v. p. 638.—Page 552. Line 10. Add after 'Behmen,' coupled with this experimental knowledge of the astral magic or animal magnetism, &c. v. p. 638.—Page 553. Line 56. Query, to refer to the *Times* journal, 20 Oct. 1851, the article on Professor Gorini of Prague, on the formation of mountains.—Page 554. Line 25. For 'fact' read supposition.—Page 555. Line 75. After 'Magnum' add xxi. 8, 9, &c.—Page 556. Line 21. Insert at the commencement (v. *Myster. Mag.* xv. 18). Line 57. Add, See J. B's "Aurora" ii. 6, 7, xxi. 113-119, xxii. 87.—Page 561. Line 27. After 'denominations,' add [v. p. 608. *seq.*]—Page 563. Line 55. After 'life,' also in connection with similar remarks elsewhere, (e.g. pp. 564-7, 567 line 8, etc.) to refer to the "Weekly Miscellany" mentioned p. 58 of *Dr. Trap's Sermon*.—Page 564, line 22. In justification of these remarks see his "character as a Preacher," at the end of his "Journals."—Page 568. Line 42. After 'ancients,' add—of the Herhutters.—Page 569. Line 67. After 'come in' insert the doctrine of the *witness of the Spirit*, or *clear consciousness or sensibility* of being born into the world of God, the divine nature, the kingdom of God's dear Son.—Page 570. Line 55-63. The supposition here expressed is an error, the tract in question is Letter xiii. in the published collection of Mr. Law's letters, last edition.—Page 571. Line 76. Read THOMAS YEATES not 'THOMAS YATES.'—Page 576. Line 43. After 'Behmen' add, and with a practical acquaintance with Animal Magnetism.—Page 580. Line 48, 9. Erase all within the parenthesis.—Page 585. Line 57, 8. Put the words commencing with 'seek' and ending 'studies to' in brackets.—Page 588. Line 68. After 'soul' add [the *ternarius sanctus*, the full birth of Deity as a love fire,]—Page 602. Line 18. After the word 'devil' insert (as a mad, cunning, furious spirit, as in a mad house.) Line 45. After 'others' insert—mentioned in *Freher's First Conf.* of "Death of Christ," and his "Microcosmos."—Page 603. Line 12. Add at the end, "What is that to thee: follow thou me."—Page 608. Line 24. After xiii. add (the original tract of "Christian Piety freed &c." named p. 570).—Page 611. Line 19. Before 'Serious Call,' insert "Christian Perfection" and.—Page 616. Line 14. Read or looking upon it.—Page 622. Line 38. Those referred to in these brackets, were additional copies of *Freher*, procured by Miss L. P. about the year 1800, not 1782. The date of this letter must have been May 2nd 1799 or 1800, or 1801.—Page 628. Line 41. After 'sons' insert of.—Page 628. (Also, for *Freher*, see p. 253, 206, etc.) After the poetry on Law, insert the following lines on Böhme, by Henry Brooke, of Dublin, wrote 1769:—

What'er the Eastern Magi sought
Or Orpheus sung, or Hermes taught,
What'er Confucius would inspire,
Or Zoroaster's mystic fire;
The symbols that Pythagoras drew,
The wisdom God-like Plato knew;
What Socrates debating proved,
Or Epictetus lived and loved;
The sacred fire of saint and sage,
Through ev'ry clime, in every age,
In Behmen's wondrous page we view,

Discovered and revealed anew.—
"Aurora" dawned the coming day,
Succeeding books meridian light display.
Ten thousand depths his works explore,
Ten thousand truths unknown before.
Through all his works profound, we trace,
The abyss of nature, God, and grace.—
The seals are broke, the mystery's past,
And all is now reveal'd, at last;
The trumpet sounds, the Spirit's given,
And Behmen is the voice from heaven.

Page 655. See the "Advertisement" at the end of the "Introduction to Theosophy."—Page 657. Line 27. Before 'Luke' insert Gen. i. 11, etc.—Page 658. Line 10. For 'creaturum' read *creaturam*.—Page 664. Erase the first eleven lines of the note.—Page 676. Line 19. See the "Introduction to Theosophy," vol. I, for the correct title of it. This imperfect. Or rather to *entirely erase line 19 to the bottom of the page*.—Page 677. Advertisement.—See the *Advertisement* at the end of the "Introduction to Theosophy."—Page 679. Line 61. For 'next' read first. Line 62. For 'now' read had.—Page 682. Line 56. For 'after' read before.—Page 684. Line 33. Before F insert A, B. Line 44. Add, we also hold a bound vol. and some loose papers, being Law's own transcript of part of these Sixteen Conferences.

In case of a new translation of J. B's Works into English, the only edition that ought to be followed for that purpose, and rendered as literal as possible, is the German ed. of 1730 in Nine Vols. The size ought to be good 12mo., *bourgeois* type (not brevier,) with wide margins. See *Notes and Queries*, 17 May, and 28 June, 1856. (Omissions.—P. 26, the Note. Southey's "Life of Wesley" here referred to. P. 91 *et seq.* Note. Wesley here referred to.)—For further information concerning Mr. Law's early public years, see "Byrom's Diary," published by the Chetham Society, Manchester, A.D. 1854 and 1855, *et seq.*

[January, 1856.]

as described in the annexed Tract, "Guide to Biography of Law."

APPENDIX to ERRATA.—BEHMEN'S WRITINGS.

A SUMMARY Account of the Works of JACOB BÖHME, wherein is Revealed the Mystery of the Supernatural DEITY and VIRGIN WISDOM, and of the Birth and ground of NATURE; the Creation of Angels, and the Fall of One Hierarchy thereof; the Creation of this Gross, Mutable World, or Temporary Principle of Nature; and the Ground and Development, or the entire Mystery of MAN, (as ADAM and CHRIST, composing every individual,) in his Creation, in the process of his Fall, and in the process of his Restoration, or Cure. Also, with respect to his Individual process of Regeneration, and his ultimate Deification.

[The Emblem at the head of Böhme's Works, is an Angel passing through the air, blowing a Trumpet, signifying the Demonstration of the Gospel Religion, by a Revelation of universal and self-evident Truth; out of which is sounding forth these words,—*To all Christians, Jews, Turks, and Heathens, to All the Nations of the earth, This Trumpet sounds for the Last Time.*]

1. *Aurora.* The Dawning of the Eternal Day, or the Infancy of Creation.—*An unfinished piece*, of the childhood of his illumination. [Wherein he describes as best he could—as a stammering, timid, unlettered child, the opening panorama of the divine wisdom, set before his internal vision. He narrates the circumstances and ground of the angelical creation; the fall of the chief of the three hierarchies thereof, and the direful effects which ensued thereupon in eternal nature, (by their unbalancing of its seven equipoised powers or forces;) and the thereupon creation of this material, temporal system, (from the condensed, compacted, dark, fiery, fluidic, spoiled materiality and galvanic powers of the spiritual, angelical world, good as well as bad,) as the first act of the curative process of the thus originated evil in nature. The narrative was broken off, by violence, before the author came to the creation of Man.—This piece should not be perused till the reader is pretty conversant with J. B.'s other works; as herein his descriptions of the seven spirits, by reason of his at the time non-apprehension of the origin of the fourth property, the fire, differ from, and are relatively inferior to, those contained in the subsequent treatises, where that point had become recognised in his understanding. Which fourth property is the opening of the life of the supernatural liberty, abyssal nothing, or free, magic Eye,—in Nature; that is, of the pure Deity in nature.] A.D. 1612.

2. *De Tribus Principiis cum Appendice.* Of the Three Principles or Worlds of Nature, with Appendix.—Describing the Eternal Birth of Nature, in its Seven Properties, and Two Co-eternal Principles, also this Third Principle, and the Creation of All Things. Lastly of MAN, as the Crown and Comprehension, or Developed Central Divine Idea of all, and therefore a true Lord and Prince over All. His Fall, with all the circumstances of it; and his Redemption, by virtue of the 'Mystery' and Process of Christ. With a concurrent evangelical application of the truths developed. A.D. 1618. —[Herein Man's creation is declared, from which it appears, that Man is the noblest being in the universe of God. That he is the primal centre, the immediate abode, habitation, organism, and personal medium of Deity, who, as the triune, incomprehensible, universal power, or Spirit of life—a mere goodness, light, and truth, has no form nor visibility but in Man—understand, the VIRGIN Man, as created, and as restored and glorified in Christ. (Oh, MAN! SEEK AND KNOW THYSELF.)—In this work Man, (who was created as the instrument by which God would heal the disordered, corrupted body of Nature, and restore all to its primitive perfection,) is circumstantially described, in his original creation, his fall, and his redemption, by the "mystery of Christ;" who, as a second Adam, or Man, came to heal and restore the first ruined Adam, and to effect all that, which the Deity would have had accomplished by him.—A knowledge of theosophic science, as of the experimental philosophy of animal magnetism, mediumship, spiritism, alchemy, etc., is, however, essential for a due apprehension of these deep mysteries of nature and magic.]

3. *De Triplici Vita Hominis.* Of the Threefold Life of Man, according to the Three Principles. That is, as the generated Idea, or Supernatural Image of the abyssal tri-une Will-spirit of the Deity—the VIRGIN SOPHIA, incarnated in, and clothed with the Eternal and Temporal Nature.—And from the relations of Man's present state of grace and nature, setting forth his practical duties and obligations, in order to the regeneration, and attainment of the prerogatives of his glorious redemption in Christ. A.D. 1619.

4. *Psychologia Vera cum Supplemento.* Forty Questions concerning the Soul of Man, Answered, with Supplement.—In the Answer to the First Question, is presented a Symbolical Diagram of the Wonder-EYE of the Divine Wisdom, the supernatural Abyss or Habitation of the Tri-une Deity; with the Central Generation therein, (by the Father-Will of the Trinity of Deity,) of Eternal Nature, with its Two co-eternal Principles of black Darkness and lustrous Light, and this external Nature, with its Two co-eternal Principle understood therein. A.D. 1620. [Understand these two eternal principles of positive and negative, the nay and the yea of the speaking tri-une Word of Life, the SUPREME ONE—that they together constitute Nature, or eternal Nature: not the dark world alone, which is termed the ground or root of nature, but both principles together, in perfect, indissoluble union.—By the fall of angels, (through the perverse, obstinate, proud, self-willed, ignorant, rebellious misuse of their free, uncontrollable will; being unduly elevated by the sudden perception of their own wonderful beauty, power and glory,)—who had their life and being, or qualification in this eternal, or divine nature,—it came to be discovered or experienced, how the majestic visibility or "glory of God," or "kingdom of heaven," has this darkness as its basis or ground, and how the life of this dark principle in itself, is a life of the most horrible wrathfulness, anguish,

falsehood, and misery. And hence arose the Scripture and theological term, *God's wrath*, or the *wrath of God*—signifying, not that the will-spirit of the Deity is wrathful, or capable of wrath, for he is the *one only good*, pure, and lovely, the unchangeable love; but that in bringing forth his ineffable, intellectual, will-spirit into a perceptible essence or nature, a something sensible to creatures, by *desire*,—this desire, as such, must be the *very opposite*, or contrary spirit to his own Being of gentleness, peace, delight, holiness, happiness; and by overcoming or possessing which centre his real goodness, holiness, light and truth become manifested in a triumphing, glorious life. This *twofold life* is then Nature, eternal Nature, the “divine nature,” in which all immortal beings are created to live, and enjoy the divine happiness:—though alas! how many will *frustrate* the divine intention, and *render ineffectual* the divine benevolence toward them in the incarnation, sufferings and death of Christ; and so fall into the dark, fiery centre, self-contractive generation, or root of Nature—the *eternal dying* of the divine liberty, or life of desire, wrath, and *all misery*.]

5. *De Incarnatione Verbi, Partes tres.*—Part First. Of the Incarnation of Jesus Christ the Son of God. That is, Concerning the Virgin Mary, what she was from the Original, and what kind of Mother she came to be in the *Blessing** and Conception of her Son, Jesus Christ; and how the Eternal Word is become Man.—Part Second. Of the Suffering, Dying, Death, Resurrection, Ascension, and Glorification of Christ, as the first and second Adam. And why we must all *follow him* in the same Process, and Way thus opened for us, back to the Throne of God.—Part Third. Of the Tree of the Christian Faith; shewing the whole Christian Doctrine of Faith and Practice. Wholly brought forth out of the Supernatural Centre, through the Three Principles. A.D. 1620.

6. *Sex Puncta Theosophica.* Containing a Description of the Life of the Supernatural Wisdom and Abyss of Deity, and of that of the Three Principles of Nature, also of each Principle as in itself. Shewing how Men should seek, find, and know the Ground of Nature.—7. *Sex Puncta Mystica.* Clearing up certain deep Points involved and not resolved in the foregoing Dissertations.—8. *Mysterium Pansophicum.* A further diversified deep Consideration concerning the Heavenly and Earthly Mystery of Nature, and of the full working and fruition of the life of the Latter. A.D. 1620.

9. *De Signatura Rerum.* Showing the Sense, Virtue, and Qualification of the Shapes and Forms of the Creation. And what the Beginning, Ruin, and Cure of Everything is, Spiritual and Physical. [The Ground of Physiognomy, Phrenology, Homœopathy, &c. &c.—The Language of Nature, or Speech of the Divine Wisdom, apprehensible of her regenerate, clairvoyant children. A book of the sublimest wisdom and angelical melody; and key to the regeneration of the medical art.] A.D. 1621.

Christosophia. The Way to Christ, and Divine Wisdom. *Pars prima.*—10. *De Regeneratione.* Of the Grounds and Reasons of Regeneration, being an Introduction to the Gospel Religion.—11. *De Pœnitentia vera.* A Practical Entrance upon the Way of the Regeneration, or New Birth.—12. *De Æquanimitate.* Of True Resignation, and Advancement in the Regenerate Life. Or, of continual Dying to Self, and demersing the Will and Desire wholly into the Meekness, Humility, and Love of the Supernatural, Divine Element.—13. *De Tentatione, et 4 Complicationibus.* Of the Ground and Nature of Temptation; whence it arises, and how to Overcome in the Conflict. [The first three Tracts composed the only book the author published in print: all the rest of his writings being left by him in the hands of his friends, in MS.] A.D. 1622.

14. *Libri Apologetici duo, contra Balth. Tilken.* Two Apologies.—The *first*, in Defence and Elucidation of the *Aurora*. The *second*, concerning Predestination; and of the Person of Christ, and the Virgin Mary, as treated of in the before-named *Book of the Incarnation*. A.D. 1621, 23.—15. *Anti Stiefelius, libri duo.* (1.) Considerations of E. S.’s book, concerning the Threefold State of Man, and the New Birth; also of the Last Zion, or New Jerusalem, &c. (2.) Concerning the Errors of the Sects of E. S. and Ezech. Meths relating to Christian Perfection. A.D. 1621, 22.—16. *Apologia contra G. Richter, cum libello Apologetico ad Senatum Gœrlicensem.* The Author’s Defence of his printed Book of *The Way to Christ*, and his *Aurora*, against the Libellous Censures of the Primate, G. R. A.D. 1624.

17. *De Electione Gratiae, cum Appendice de Pœnitentia.* Being a Fundamental Demonstration of the Scripture Doctrine of Election, or Predestination. With Appendix, shewing the Way to attain to the clear Vision and Knowledge of Divine Mysteries. A.D. 1623. [Grounded in the deepest Supernatural, Abyssal Centre—the instinct, constitution, or *scientz* of the Fountain Word and Creator of all things; and thence traced into, and through Nature. And showing the inevitableness of that which is evil and that which is good.]

18. *Mysterium Magnum:* an Exposition of the First Book of Moses, called Genesis. In Three Parts. Wherein is treated of the Revelation of the Divine Word, through the Three Principles of Nature; and of the Original of the World and the Creation. Also, wherein the Kingdom of Nature, and the Kingdom of Grace, are explained. A.D. 1623. [Demonstrating the literal

* I beg leave respectfully to observe, that it had been well if the recent Synod, held at Rome, had condescended to look into this author’s *demonstration*, and revelation of the “mystery of Christ,” previously to issuing forth to the world the *false Dogma* (!) it recently propounded, of the *immaculate conception* of the Blessed Virgin Mary. Her high Blessedness and inward reconstitution, whereby she became *interiory*, as highly graduated as Adam when he was breathed forth out of the womb of Deity, and nothing could be higher, (so qualifying her to be the mother of the throne-prince of eternity, the “*man* Christ Jesus,”—God and man), took place only on her acceptance of the divine salutation, through the angel Gabriel.—The loan of a copy of this *Book of the Incarnation* was offered to the Synod, at the time of its sittings, by the Writer, through the agency of the See of Rome in this county, but was not accepted, or the offer overlooked, though acknowledged. *January, 1856.*

truth of the descriptions of the book of Genesis. But to apprehend such truth a magic understanding is needful; one versed in theosophic science, and also in the modern experimentalism of animal magnetism, clairvoyance, spiritism, mediumship, &c. That is, the incidents narrated being penned from a central *voyance*—of the two eternal principles and of time, therefore only the like regenerated, divine understanding can duly apprehend the true and full sense thereof.]

Christosophia. Pars secunda.—19. *Theosophia.* Of Divine Contemplation: how to attain to Divine Clairvoyance and Understanding, or Wisdom. (Unfinished.)—20. *De Vita Mentali.* Of the Supersensual, Superrationive or Divine Intellectual Life. [See *F. Lee's* enlargement of this piece in Vol. IV., large 4to., English ed. of J. B.'s Works; which is the most preferable.]—21. *Colloquium Viatorum.* A Dialogue between a Regenerate Soul, and one in the Way or Process, and Seeking the full birth of Divine Wisdom.—22. *Epitome de Mystero Magno.* A Theosophic Summary of the Grounds and Process of the Regeneration.—23. *Appendix. Suspiria Viatorum.* The Holy Prayer Book (containing Prayers of the highest magnetical power, and virtue.) Left unfinished. A.D. 1624.

24. *De Testamento Christi.* Of Baptism and the Supper. How they are to be understood, both according to the Old and New Testaments. Set forth from the true Theosophical Ground, through the Three Principles of the Divine Manifestation. A.D. 1624.

25. *Quæstiones Theosophicæ.* Being a Consideration of the Divine Revelation. That is, of God, Nature, and Creation, Heaven, Hell, and this World, together with all Creatures. Whence all things in Nature have their original, for what, and why, they are created. Especially of MAN, or Adam and Christ. Set forth in 177 Questions, with Answers to Thirteen of them. (Unfinished.)—26. *Tabula Principiorum.* A Table or Consideration of the Deity, in Unity, Trinity, and Wisdom, and as manifested through the Three Principles of Nature; with the Explanation thereof. This Table accompanies the Author's Epistle 'of the True and False Light' of understanding, dated 11 Nov. 1623.—27. *Tabulæ Principiorum.* Three Tables of the Divine Manifestation. Shewing how God is to be considered in his Supernatural Abyss, and as Manifested in and by Nature, with its Two Principles and Seven Properties, and further by this World. And then concerning MAN as an Image or Epitome of All Worlds, in his Creation, his Fall, and his Redemption in Christ. Being a Key to the whole of the Author's Revelations.—28. *Clavis.* Or an Explanation of some Principal Points and Expressions in the Author's Writings. [In the German edition, there is an additional *Clavis*, which has not yet been rendered into English.] A.D. 1624.

29. *Epistolæ Theosophicæ.* Being a Collection of the Author's Letters, wrote during the last Six Years of his Life, wherein he composed all his Theosophical Treatises, except the *Aurora*. [These Epistles to be perused in the first place, as an introduction to his writings.]

In order to enter upon a right study of these writings, the reader is advised to *previously* go through the treatises of Mr. Law, contained in the Vols. I., II. and III. of the "*Introduction to Theosophy*," named page xix *supra*, and in the order therein given. Then, having obtained a conception of the entire scope and unity of Böhme's Philosophy, (commencing with the *supernatural ground*, out of which, or rather in the centre of which *free, clear-seeing Eye*, or *vision*—as a point—Nature eternally is generated, by the *astrigent motion, attraction, or self-desire* of the Divine Triune Will, or Word of life, therein, and *universally* possessing the same,)—he will be well prepared to pursue his object, according to the *special directions* for that end given by Mr. Law to an *academic friend*, at the end of his "*Way to Divine Knowledge*." Freher's Writings will be found to be a *sequential study* to the whole, and are as follows.

FREHER'S WRITINGS.

A BRIEF ACCOUNT of FREHER'S WRITINGS, being Comments upon the above described Writings of the *divine regeneratus* and *clairvoyant*, Böhme. They are entitled, FUNDAMENTA MYSTICA JACOBI BOHEMII TEUTONICI, EXPLICATA. PER ANDREAM DIONYSIUM FREHERUM. (*British Museum, Add. MSS. 5767-5794.*)

1. *Serial Elucidations of J. B.'s Principles of Philosophy and Theology*; in EIGHT VOLS., with an *Index Volume*. A.D. 1698—1705. VIZ:

Vol. A. (1.) Of Deity considered without all Nature and Creature. (2.) Of Deity, as Manifesting Himself by Eternal Nature; with its Seven Properties, Two Principles, and Three Distinctions or Parts.

Vol. B. (3.) An Explanation of J. B.'s Tables of Deity *extra Naturam*. (3.) Answer to Objection concerning the *Desire's Attraction of Itself*. (4.) Of the further Exterior Manifestation of God, or the Divine Nature, in the Creation of Angels. (5.) Answer to Objection concerning *Material Causes*. (5.) Of the Fall of Lucifer and all his Angels.

Vol. C. (6.) Of the Creation of this Third or Temporal Principle of Nature, wherein we live and have our Outward Being.

Vol. D. (7.) Of the Fall of Man from his Primeval Glory, down into the Spirit and Grossness of this Astral Principle. (8.) Of the Natural Propagation of Man in this now Cursed, Four-elementary World. (9.) Of Man's Regeneration, through the Blood and Death of Christ.

Vol. E. (10.) Of the Eternal Word's becoming Flesh: Or of the Pure, Immaculate Conception and Incarnation of our Lord Jesus Christ in the Womb of the Blessed Virgin Mary. [The author's references are always to the 1682 German edition of J. B.'s works.]

Vol. F. (SECOND SERIES.) Nothing and All, and Something. A Discourse concerning the true Sense of J. B.'s Eternal or Abyssal Nothing (and All). How this posits itself as Something, in and by the Process of Eternal Nature. And shewing how J. B.'s different and contradictory Descriptions of the Deity in Unity and Trinity, as before and then as in Eternal Nature, stand in perfect Harmonious Concordance.

Vol. G. (1.) Ninety-seven Positions concerning God in Unity and Trinity, both as Before and After Eternal Nature. (2.) General Positions concerning the Divine Being in Unity and Trinity, and especially the Generation of Eternal Nature. (3.) How the Properties of Eternal Nature are to be considered in God. (4.) How that the Two Similies of a Former Discourse do not imply Two Trinities. (5.) Five Questions, raised out of the former Discourses, Answered. (6.) Concerning the Expression, 'Darkness in God.' (7.) Answers to Two Questions. (8.) Concerning Eternal Nature, whether out of God, or only effected by his Will. (9.) Representations of J. B.'s Eternal Liberty and Abyssal Unity, *pari passu ambulanti*. (10.) The Process of the Philosophical Work, by the duly prepared Magus or Artist. (11.) The Growing of Vegetables in their Yearly Renewing, as described by J. B.

Vol. H. Critical Corrections of Rev. E. Waple's Exercises upon the Philosophy and Theology of J. B., as set forth in the preceding First Five Vols.—Vol. I. The Particular Contents of all the Former Treatises.—Also Several *Fragmentary Pieces*, which are described in the last NOTE of p. 680 *seq*.

[NOTE.—The Contents of the treatises of Vols. F. and G., with those of A. and B., are of the utmost importance to be understood in order to the "rightly dividing of the word of truth," in J. B.'s deep and diversified revelations thereof.]

2. *Hieroglyphica Sacra*, or Divine Emblems in Thirteen Figures with their Explanations.

3. *Sixteen Conferences*, concerning the Modern Doctrine of Election or Predestination. Illustrated with Symbols. In 8 Vols. Wherein the subject is fundamentally resolved, according to the Central Philosophy of J. B. A.D. 1715?

[NOTE.—One chief importance of this Work consists in the comprehensive and perspicuous elucidation of the Seven Properties of Nature, with its Two Co-eternal Principles, of black Darkness and lustrous Light, having the Fire, or Life of each opened in the midst, being the Eye of the Supernatural, omnipotent Abyssal Will. Which is contained in the Third to the Ninth of the Conferences.]

4. *Five Conferences*, concerning the Absolute Necessity of all the Holy Sufferings, and Death of Jesus Christ, upon the Cross. With a large Hieroglyphical Figure, representing the Process of Christ, in the Redemption of the Humanity. [One thick volume *unfinished*.] A.D. 1716?

5. *Microcosmos*, or Man, the living Image or Form of the Deity, as in Himself supernaturally, and as manifested by Nature, in its Three Principles. Considered in his Primeval State, his Fallen State, and his State of Regeneration and full Deification. [One thick volume.] Being an Explanation of Three Symbolic Folding Tables.

[NOTE.—This work was composed before all the other Treatises, but the author's enlarged knowledge in subsequent years, led him to make considerable improvements in the explication of the First Table, which were effected A.D. 1717.]

6. *Epistles* wrote in London, A.D. 1713—1717.

7. *A Treatise against the Doctrine of the Universalists*, of the Restoration of all the Devils and Lost Spirits. (In the German language.) A.D. 1718.

8. *A Treatise of Good and Evil*. First, as in this outward Astral Principle. Secondly, as in the Two Interior Worlds, yet before the last Grand Day of Separation. And thirdly, as After the Last Judgment Day. (In the German language.) In Four Conferences. Wrote to clear up a Scruple upon the last Treatise. A.D. 1718.

9. *Paradoxa*, Emblemata, Enigmata, Hieroglyphica, de Uno, Toto, Puncto, Centro. In 153 Figures or Diagrams, with Latin Circumscriptions and Explanations. A.D. 1717, 1718 and 1720.

10. *A Symbolical Indented and Relieved Table or Chart*, representing the True Mystery of All Things, in their mutual and reciprocal Relations.—January, 1856. *FINIS*.

☞ The first following eight pages of this Work, being in effect superseded by the contents of the foregoing Preface, the reader may pass on from the present termination of it, to page 9 of the text of the work.

AN OUTLINE OF THE QUALIFICATIONS, ETC.

FOR THE

BIOGRAPHY

OF THE LATE

REV. WILLIAM LAW, A.M.

SECTION I.

The following Advertisement appeared some time ago in a public journal, but as the peculiar talent which is required might not be exactly deducible from the terms of that announcement, it has been deemed fitting to present a more explicit and comprehensive statement in reference to the subject, and hence the present treatise.

The nature and extent of the employment is also but partially described in the advertisement, as, in addition to the proposed biography, there would probably be the revision, with notes, of the works of three or more eminent divines and philosophers; to which the biography is partly intended as an introduction, as well as other devotional literary occupation.

It will, of course, be indispensable that the party therein sought for, should already possess such a groundwork of disposition, devotional habits, and sound metaphysical, classical, mathematical, and other corresponding learning, as should enable him, by a little exercise in the accommodation of his style and discipline of thought, to exhibit, according to his own genius, and the nature of the subject, the peculiar specified qualifications of the models which are herein presented for his guidance.

(ADVERTISEMENT.)

WANTED, a GENTLEMAN of LITERARY TALENT, ASSIDUITY, and PIETY (not under forty years of age), who, during his scholastic training, has been well exercised in the casuistry and metaphysics of ancient divinity; and whose style of writing is that of strict argumentation, however its mathematical severity may be arrayed in the simplicity and graces of rhetoric, if some experience in ascetic devotional authorship the better, to assist to COLLECT, READ FOR, and WRITE an ELEVATED PHILOSOPHIC and RELIGIOUS BIOGRAPHY. Address

The following are the works and tracts which, in regard to style of writing and devotional spirit, have been selected as general models; from a due study of which, according to the observations annexed to each, as also of the supplementary works (see following section), and the remarks accompanying them; as well as from various other observations interspersed throughout the present treatise, may be gathered the nature of the required talent.

- I.—A SERIOUS CALL to a DEVOUT and HOLY LIFE, (By W. Law, M.A.)
- II.—The CASE of REASON or NATURAL RELIGION, (By Do.)

As models for the style of strict argumentation, and showing the needful modicum of metaphysical knowledge. The former work to be especially remarked for its masterly display of wit and wisdom, and as exhibiting great

vigour of imagination, penetrating observation of human life, felicitous delineation of character, and an easy, flowing, complete handling of each of its several subjects. The latter work may be considered as a good illustration of the power of close, forcible reasoning, required in the editor, to do justice to the several subjects to be treated of in the work.

III.—AN EARNEST and SERIOUS ANSWER to TRAP, (By W. Law, A.M.)

IV.—Some ANIMADVERSIONS on TRAP'S REPLY, (Do.)

As models for an easy, dignified style of address; for elevated sentiments of christian purity and holiness; and for the earnest and serious spirit which must breathe through the work. The qualifications of the two former treatises are to be incorporated with the characteristics of the present tracts.

V.—A SHORT but SUFFICIENT CONFUTATION of WARBURTON'S DIVINE LEGATION of MOSES, (By W. Law, A.M.)

VI.—The ADDRESS to the CLERGY, (Do.)

The former treatise (in which may be said to be embodied the literary and other perfections of the previously-named works), may be taken as a model of the *magisterial style* and *power of philosophic writing* required, presenting a condensed, though perfect, declaration of all the essential points of the subjects in question; a full and open exhibition of all the relative truths, from their deepest ground, in every needful variety of light; and then a masterly refutation of the elaborate fictions, plausible errors, and ignorant conceptions of the learned antagonist;—at the same time with equal dexterity of talent, and irresistible power of conviction, not failing to establish in their place, lucid demonstrations of the right understanding of the grossly misapprehended truths of revelation and philosophy.

The "Address to the Clergy" may be taken in connection with the "Confutation," and more particularly as a kind of model of the *Elias-Baptist* spirit of divinely-animated zeal, resistless truth, and elevated wisdom, in which the biography is to be written; inasmuch as the subject of it is to be exhibited as one of the forerunners, or extraordinary messengers to come from God to proclaim the approach of the great day,—his original and espoused writings, his whole character and form of life, when shown in their true point of view (here to be done), affording undeniable evidence to such as have "eyes to see," of his undoubted office and commission, again "to prepare the way of the Lord, and make his paths straight." For though working no more outward miracles than did the Baptist, his works and his espoused writings came forth, and stand in such a power of divine distinction from all others of these last ages, as may be justly said, from their effects, to answer in the spirit to that which was formerly done in the flesh, when, "the blind saw, the deaf heard, the lame walked, and to the poor the gospel was preached."

The object of the biography will, therefore, be not simply to set forth the memorial of the individual's private life,—and that in a glowing, reverential, spirit, by way of holy edification to the christian, the scholar, the philosopher, and the gentleman,—but to represent him in the truth of his mystic character as the *Elias** of God's last dispensation to the world (as observed

* I am very willing to admit that Elias will come, according to the sense of the prophet Malachi; but he will not come with observation, no more than he did in the person of John the Baptist. He will not bear the name of Elias, nor tell us he is the man that went to heaven in a fiery chariot, and is now come down again to give us warning of the last fire. But some divine person may appear before the second coming of our Saviour, as there did before his first coming; and by giving a *new light and life to the Christian doctrine* may dissipate the *mists and errors*, and abolish all those little controversies among good men, and the divisions that spring from them; *enlarging their spirits by greater discoveries, and uniting them all in bonds of unity and charity, and in the common study of truth and perfection.* Such an Elias the Prophet seems to point out: and may he speedily come to be the great peacemaker and preparer of the ways of the Lord."—BURNET: Theory of the Earth.

above), to prepare the way of the Lord, for the re-establishment and universal diffusion of pure Gospel Christianity. Which will be shown to be effected, first, by his earlier writings, wherein is laid the solid ground-work for a revival of practical evangelical truth, and promulgation of it throughout Christendom and among the unsophisticated portion of mankind; and then in reference to the conversion of Jews, Turks, Heathens, and unbelievers of all nations, by opening out, in his latter works, in a popular manner, the great "mystery of God" as revealed in the writings of JACOB BEHMEN.

In regard to the former consideration, the editor will trace the results of his writings on the various religious establishments and sects of the present day, especially in the evangelical action and reaction of Methodism, shewing the true sources of the distinguishing peculiarities of that system, as to discipline, doctrine, and devotional means and expediences; and therewith the bearing and operation of those principles in the religious or moral regeneration of Great Britain, her commercial and political aggrandisement, and the progressing amelioration of the world.

In the latter respect, will be considered the great system of eternal truth (of which this individual may be especially termed the High Priest), contained in the works of BEHMEN; which, unfolding from its deepest centre the being of God through all His revelations in nature, thereby lifts the veil from the mysteries of religion, displays the grounds and reasons of all the doctrines of the christian faith, divests theology of the perplexing garb in which she has ever been disguised by the partial imperfect theories of popular divinity, or the rational erudition of the schoolmen, and so challenges the faith of the reader, and, at the same time, his fervent devotion and willing obedience to the precepts of the gospel.*

[Continued at p. 633]

But before proceeding to a further enunciation of the needful qualifications for the editorship of the proposed biography, it may not be out of place at once to present a general view of the contents of the series of works comprising the revelation in question, forming the ground of the individual's last-mentioned relation to the world; whereby the reader, who may have been unable to procure the works, or been wanting in time, or (what is more) in direction how to peruse them, may have his curiosity gratified, and form an opinion as to how far they appear to justify the great things that have been stated concerning them. And for the information of such as desire to become can-

* Among other interesting matters, it is proposed to be shown how, from such source, science has derived her profoundest truths, Newton himself having, really though not avowedly, "ploughed with Behmen's heifer," in bringing forth his great discoveries; for Sir Isaac did but reduce to a mathematical form the central principles of nature, revealed in Behmen, and, by the aid of experiments and observations bequeathed by antecedent philosophers, was at last enabled to bring to the birth the true system of the universe, leaving such points of physical phenomena as he could not clearly apprehend, in the nature of queries. The same observations will generally apply to most of the philosophical schemes and discoveries of more recent date; among the minor ones, for instance, to the science of physiognomy introduced by Lavater, and perfected as phrenology by Drs. Gall and Spurzheim; also to that which is sound of the philosophy of Berkeley, to the delicate and well grounded, though difficult science of homoeopathy of Hahnemann, who studied the principles of J. B. (as more particularly described in his *Signatura Rerum*), and experimented therewith upon himself and his family during the space of twenty years, previous to his public profession at Paris. All these individuals were students of Behmen, and many others of the savans of Germany and England, both dead and living. Among other products flowing from that acquaintance, may be noticed the ingenious deductions of the orthodox portions of Swedenborg's theosophical writings; though it is affirmed by the detractors of the celebrated Idealist, as well as by himself, that he never read Behmen; but such an assertion is incompatible to any one acquainted with their respective writings, as much as it is to any one who has read the original works of Swedenborg in English. Indeed, it would be far from a difficult task to take up the works of Swedenborg's writings, and read them off-hand in Behmen's phraseology, as he is constantly translating each into English at the same time tracing back others of his more rational thoughts to their source, in the principles of Behmen. As to the so-called original theories of the present day, regarding the first stages of this temporal system, the ground and relations of the "physical forces," and "convertible affections of matter," etc., such questions may be left to the biography, in treating of the influence of Behmen's writings upon the several branches of practical science, as evidenced in their modern developments and theories.

dates, and qualify themselves for the accomplishment of the task hereby sought to be fulfilled, (for a profound theosophic knowledge is essential to the biographer, as will hereafter be seen,) we shall also indicate the *mode* in which the works are to be studied, in order to a speedy apprehension of their drift and principles, as well as give a list of several other works and writings, an acquaintance with which ought to *precede* or *accompany* the knowledge of the former.

It may not, also, be inopportune to premonish the candidate,—who is supposed to be a right-earnest christian, and in communion with some spiritual church,—that it will be highly advantageous to him to have passed through a general study of the following experimental religious books, and of the holy scriptures, as well as of the early practical treatises of the subject of the present biography, previous to entering upon the consideration of the works in question: which, to pursue the thread of observation, are here mentioned in detail, though they will be found hereafter inserted amongst numerous other similar treatises, together with every information as to the points to be regarded in the study of them; viz.—Jeremy Taylor's *Holy Living and Dying*; Law's *Christian Perfection*, and *Three Letters to a Lady*; The *Whole Duty of Man's Works*; Thomas à Kempis, 3 vols. by Stanhope, Hickes, and Nelson; Thaulerus's *Evangelical Poverty*, with his *Life*; Life of the Baroness de Chantal; The *Life of Xavier*; Ignatius Loyala's *Institutions*; *Devotional Tracts from the French*; Bernière's *Interior Christian*; The *Life of the Marquis de Renty*; The *Life of Armelle Nicolas*; The *Life of Lady Guyon*, with her *Tract on Prayer*; The *Life of Gregory Lopez*; Benet of Canfield's *Rule of Perfection*, in *Three Parts*; Molinos's *Spiritual Guide*, the French edition; with the manifestation of the same "one faith," "one spirit," in the 8vo. *Memoir of Bramwell*; *Life of Longden*; *Life of Hester Ann Rogers*; *Wesley's Sermons*, and *Hymn Book*; *Finney on Revivals*, &c. If the reader should truly possess himself of the spirit of these books, he will be well prepared for the recondite contemplations of truth in the works now about to be described.

As regards the means which are ordinarily used by the christian church for the conversion of the *sophisticated* portion of mankind, whether Heathens or Christians, it must, surely, be apparent to every unbiassed judgment, as it is to every one acquainted with the philosophy of truth, that attempts in that direction have hitherto failed,* and must, according to the nature of things, fail, on the present system, there being no affinity between the remedy and

* The Journal of Henry Martyn is a sufficient proof that nothing but the revelation of "the mystery" will ever meet the necessities of the intelligent among the eastern, or indeed any other nations. The reader must have remarked how often, in his (H. M.'s) disputations and attempts to make converts, he was put to a just nonplus; whereas, had he been able to meet the demands of his hearers, by showing the *ground* of revelation and all the Christian mysteries,—*how* nature is the handmaid of God, his success had been as signal as his disappointment. The fountains of learning and religion must be purified before the streams and branches can renew the face of the earth.

The following extract from the "*Oriental Spectator*," of 1845, may also serve as a further illustration on this point.—"Mr. W., an American missionary, related to us a conversation he had with Lord Ellenborough, when he passed through Allahabad. Lord E.: You have chosen the worst place in the world for pursuing your missionary labours.—Missionary: Why so, my Lord?—Lord E.: Because the Hindoos and Mahomedans are so nearly balanced in numbers, that neither party can afford to lose ground, and give up any of their strength.—The missionaries, in reply, alluded to the labours of the missionaries at Benares, where by far the greater portion are Hindoos, and yet not much success has attended their labours.—Lord E.: Benares is far worse for mission work than Allahabad. Lord Ellenborough continued: What are your plans of labour?—Missionary: We preach in towns and villages,—we circulate the Scriptures,—we are engaged in translating,—we have a printing press, and are educating in two boarding-schools, forty-five boys and girls.—Lord E.: Very good: and what has been done in regard to the translation of the Scriptures?—Missionary: The whole Bible has been translated into the Persian and the Hindoos, and part of it into Urdu or Hindostanee.—Lord E.: In what way do you expect the Bible to be of use to the Hindoos?—Missionary: Those who read it will be convinced of its superior moral excellence, when compared with the Shasters of the Hindoos. And then we rely upon the promised aid of God's Holy Spirit, to change and soften their hearts.—Lord E.: Have you made any converts?—Missionary: We have some twenty.—Lord E.: What sort of people are they?—Missionary: *Mostly*

the disease. For the disease, in the present case, is *rational unbelief*; to which nothing can afford satisfaction but self-abandonment, which is out of the question,—or strict, self-evident demonstration and experience. Therefore, unless such a ground could be discovered as to show how the God of nature is the God of grace, and that from self-evident principles, the way of the Lord as revealed in the gospel must ever remain a mystery to a large portion of heathen and intelligent minds.

Now, by the revelation opened by the Spirit of God, in the understanding of the author of the works in question, and contained therein,—which truths, penned from a two-fold *Enochian* vision of eternity and time, the Divine Providence raised up the learned and devout subject of our proposed biography, to demonstrate in a clear manner to the world,—by this wonderful revelation, that *seven sealed* book, or great volume of nature and grace, hitherto locked from all eternity, is, according to the epoch of time, and the nature of things, become opened; and thereby such a ground discovered, as takes away all barriers to the evangelization of unbelievers, of what character soever. So that nothing remains in order to reduce all nations, whether Jews, Turks, Heathens, or rational unbelievers, to the obedience of faith, but to make known gospel truth in connection with these works, as the remedy, and last remedy of the grace and goodness of God to man: to which end translations of the works should be made into all languages, prefaced with the necessary directions and accompaniments, in order to their easy apprehension. Then might evangelical labourers and devoted missionaries go forth among the learned heathen, without let or fear of non-success: then with the gospel in one hand, and this mystery in the other, enabling them to immediately appeal to the very forms and properties of every leaf, and tree, and spire of grass around them, as so many illustrations of christian truth, they may proclaim with all the energy of the heavenly hosts, at the birth of Christ, the “good tidings” of salvation, of the advent of the reign of God in the soul, to be immediately opened to faith. So shall this gospel be really and rationally preached (as *St. Paul* preached it to the learned heathen gentiles,) in all the world for a witness to all nations, and then shall the end come.

And that this revelation, or unfolding of the treasury of God’s counsels, is the last that divine wisdom will impart, that it betokens the approach of the great day, and the close of time, would appear plain and manifest (like all other great truths) from the nature of the thing. For what can the opening of the seventh seal be, [declared by the works in question, which as observed, it is proposed to disseminate through all nations, as a *standing miracle*, and their *last trumpet*,] but the throwing open by God of the everlasting doors of the kingdom of grace and nature; whereby all people and kindred and tongues, may see with their own eyes, the completing development of the tree of good and evil of the human life, with its several fruits.

And when only could it fully manifest the essential wonders of itself (OR SPEAKING OF THE ETERNAL WORD IN TIME), but as every flower and

youths educated in our schools, and a few adults!”.....Lord E. saw the children of Mrs. L.’s orphan girl’s school, and remarked, in his off-hand way, “I hope you will convert enough of young Hindoos to become husbands for these girls.”

The writer has heard it affirmed by some who, it was thought, knew the truth of the matter, that in a certain celebrated locality of the East, each member of the church, on an average, costs the Missionary Society in England, five pounds annually.

Considerable premiums are occasionally offered, ~~to candidates~~ for Essays, as to the most efficient mode of converting the Eastern nations to Christianity; but with what results? In the present pamphlet is offered a solution of the question, and that solution is one which was made use of, though but verbally, in preaching and teaching from house to house, by the great Apostle of the *Gentiles*; viz., the declaration of the “great mystery of God, and the Father, and of Christ,” sufficiently done at that time and for such hearers, without an absolute demonstration from the ground, tracing the birth of things consecutively from thence; but for our day it has pleased the wisdom of God to afford a more abundant and gracious boon, and that in writing, viz., the full manifestation of the ground and philosophy of all things.

note. Pages 3, 4, 5, 6, being sent off uncorrected in their rough original form, to the Printer, will be reprinted.

“Behold the fig tree and all the trees; when they now shoot forth ye see and know of your own selves that summer is now nigh at hand; so likewise ye, when ye see these things come to pass,—what things but the *blossoming* of the Divine revelation, when translated *Enoch* [who was the father of *Methuselah*, who was the father of *Lamech*, who was the father of *Noah*.] appears again in spirit and power, making known, from his inturned exturned vision, the similitude of the Holy Trinity in the shapes, forms, and figures of the creation; shewing the FORMED WORD in all visible things, and *revealing all mysteries* within and without,—“then know ye that the kingdom of God is nigh at hand.”

The following is ^{a drafts} ~~the course~~ ^{preparatory} of ~~philosophy~~ study recommended to the candidate, in order to a proper appreciation of the works about to be described. The order here set down may likewise be observed :

Firstly,—The following mentioned treatises by the subject of our proposed biography, viz.,—(1.) Sacrament Book. (2.) The Appeal, with the Appendix on Christian Regeneration. (3.) Way to Divine Knowledge. (4.) Spirit of Love. (5.) Collection of Letters; in addition to the works already referred to as models of style.

Secondly,—The following works and authors :—Cudworth's Works ; Gale's Works ; Chevalier Ramsay's Works, leaving out his groundless fantastic notions borrowed from Bourignon ; Bacon ; Barrow, Life, Lectures, &c. ; H. More's Life ; Dean Sherlock on the Immortality of the Soul, the Digression therein ; Bishop P. Brown's Works, and Dr. John Ellis's (his pupil) ; Descartes, Malebranche, Locke, Berkeley, and other antecedent and contemporary writers, whereby to understand the then state of Philosophy, and the desideratum that existed. Monbodo's Ancient Metaphysics, vols. i. and ii., (the rest to be viewed through Law's Tract on Warburton's Legation ;) Maclaurin on Sir Isaac Newton's Discoveries ; Sir Isaac Newton's Works, MS. Papers, and Correspondence, and other writers in his train ; Euclid ; the Holy Bible or written Word of God, the pillar and Standard and summary of all Truth.

Together with modern scientific works, containing the latest experiments, theories and discoveries in Astronomy, Electricity, Magnetism, Geology, and other branches of universal Science.

Thirdly,—The following enumerated writers, in MS. or print, which may be taken as accompanying or subsequent studies to the works; the former being considered as known to the reader.

FREHER. — His works are all in M.S., being methodical demonstrations of the points, terms and grounds of the Central Philosophy opened in the Writings of Teutonicus, copiously illustrated with beautiful symbols. They consist of the following Treatises: — (1) A serious consideration of that question, 2d of that which did create all things, it makes a clear proof that God did not create all things out of nothing, but that the first substance of all things did proceed out of the Divine Essence. 2nd in which he shows many of the great Mysteries, both of God and Nature, as he himself did explain them.

(2).—Five Conferences concerning the absolute necessity of the Death of Christ. That Jesus Christ, our eternal High Priest, could not possibly have entered otherwise than by His own Blood into the Holy Place, to make intercession for us; or, which is the same thing, That, (contrary to a newly-risen opinion,) there was an absolute indispensable necessity for all His holy Sufferings and Death on the Cross, here proved to a full demonstration. Conference I.—Being preliminary to Arguments against the following position, “The Mediatorship of Christ implies no Necessity of His Death.” Conference II., III., IV.,—Concerning the Absolute Necessity of the Death and Sacrifice of Christ. Conference V.—The absolute Necessity thereof demonstrated under some Hieroglyphic Figures, from the Principles of J. B., in entire accordance with the Holy Scriptures.

(3.)—Here follow certain regular "Justifications and Demonstrations of the Principles of J. B.," in "Eight Divisions" or Volumes. :—

[VOL. A.]—Of God, considered as in Himself only, without Nature and Creature. Of God

considered as Manifesting Himself through Eternal Nature. Of the Two Eternal Principles. Of the Seven Principles of Nature. Of Darkness, Fire, and Light. A Symbol in Illustration of the subject.

[VOL. B.]—An Explanation of that Scheme, or Table, of J. B., wherein God is considered in the Unity and Trinity, without all Nature and Creature. An Objection answered, being A Discourse concerning the Desire's attracting itself. Of the further more Exterior Manifestation of God, through the Creation of Angels, and of Material Causes. Of the Fall of Lucifer and all his angels.

[VOL. C.]—Of the Creation of this our outward Third Principle, wherein we live, and move, and have our Outward Being; containing a Discourse on Saint John's Words,—“In the beginning.”

[VOL. D.]—Of the Fall of Man from his Primeval Glory and Perfection, down into the Spirit of this World. Of the Natural Propagation of Man in this now cursed four Elementary World. Of Man's Regeneration, through the Death and Blood of Christ.

[VOL. E.]—Of the Eternal Word's becoming Flesh. Of the pure Immaculate Conception, and Incarnation of our Lord Jesus Christ, in the Womb of the Blessed Virgin Mary.

[VOL. F.]—This Treatise is entitled, Nothing and Something: a Discourse concerning the true Significant Sense of J. B.'s deepest Eternal Unity or Abyssal Nothing. How this Unity or Nothing eternally Manifests itself in Essence and Substance in and through the Process of Spiritual Nature: But more especially, How all his different Descriptions of the Divine Being, in Unity and Trinity, before or without, and then as in or after Nature, may be found standing without all Contradiction in a most Harmonious Concordance.

[VOL. G.]—Ninety-seven Positions, concerning God in Unity and Trinity, Considered both before and after Eternal Nature, according to J. B.'s Central Philosophy. General Positions concerning the Divine Being in Unity and Trinity, and especially of the Generation of Eternal Nature; gathered from the former Writings, according to the mind of J. B., and all taken either immediately from his own plain unquestionable Words, or by means of an Evident Consequence, flowing forth freely out of them.—How Eternal Nature is to be considered as in God.—That there are not two Trinities; and concerning the Will in its Central Quiescence, and as in its Activity. Five Questions answered.—Concerning Darkness in God.—Two Questions answered.—Conference concerning Eternal Nature being out of God, or only effected by His Will.—J. B.'s Eternal Liberty and Abyssal Unity, *pari passu ambulans*.—The Process in the Philosophical Work analogical with that in Man's Redemption, as stated Sig. Rer. vii. 10—12.—Of the Growing of Vegetables, with respect to their yearly Renewing.

[VOL. H.]—Miscellaneous Observations, occasioned by Rev. Mr. Waple's Writings about J. B., which he desired this author to correct and compleat; being Resolutions of certain doubtful Points, and Answers to numerous other significant Queries.

[APPENDIX.]—The Particular Contents of all the former Books [about one hundred pages in 8vo.]

(4.)—Hieroglyphica Sacra, or Divine Emblems explained in Thirteen Diagrams.—These are merely Illustrations of the Justifications and Demonstrations of J. B., and belong to that Work (No. 3.) The editors of J. B.'s 4 vols. large 4to, introduced them into the second volume of those works.

(5.)—Μικροκοσμος, or the Little-World, MAN, represented by Three Different Tables with their elaborate Explications: wherein Man is considered in his Primeval State; in his Fallen State; and in His State of Regeneration and Adoption to be the Son of God. “Mens in Coelis; Quies in Terris.”

(6.)—Sixteen Conferences, being “further Demonstrations of the Points and Grounds of J. B.'s Central Philosophy,” between A. B. and C.:

[VOL. I.]—Conference I. A Dissuasive from searching into the Doctrine of Predestination. Conference II. Proving that the Scriptures do not always understand the same by GOD or LORD. Conference III. Concerning God considered as in Himself only. Of POINT, CENTRE, CIRCUMFERENCE. Conference IV. Of God as manifested in and through the Properties of Eternal Nature, which are and must be Seven. Conference V. Concerning the Three First or so to speak inferior Properties of Eternal Nature, and of each of them in particular.

[VOL. II.]—Conference VI. Concerning the Fourth Property in the Middle between the Three Inferior and Three Superior. With Three large Digressions; the first against Socin.; the second proving that this Nature is rightly called Eternal; and the third against that new Doctrine which denies an Absolute Necessity for the Death of Christ on the Cross. Conference VII. Concerning the Three Superior Properties of Nature. The Production of United Fire and Light. God and our God. J. B.'s Word Science should have been translated *Scientia*. Riches and Poverty of Eternity, etc.

[VOL. III.]—Conference VIII. Concerning the Two Eternal Principles. Of Annihilation, and Transmutation. Conference IX. Being a particular Consideration of that Noble Simile, which is so much recommended by J. B.

[VOL. IV.]—Conference X. Predestination cleared up by Seven Particulars. Five kinds of Predestination cut off from this Discourse. Proofs that God neglected no Soul, neither before, nor under, nor after the Law.

[VOL. V.]—Conference XI. Three Preliminaries. First, What Truth is in the Scriptures; second, Of the Letter and the Spirit; third, Of rightly dividing the Word of Truth. *Voluntas Signi et Beneplaciti*. Turning of Man's Will. Of God showing Mercy to whom he will. Of Pharaoh hardened. Of Jacob and Esau. Of the Father's giving Men to the Son. Objections raised from Romans ix. and other places. Of Justification.

[VOL. VI.]—Conference XII. Further, concerning Justification. The strongest Predestinarian Arguments Answered. Election and Reprobation not two Collateral Branches of Predestination.

[VOL. VII.]—Conference XIII. Concerning Pelagianism, or the Grace of God and the Free Will of Man. Conference XIV. Concerning Semi-Pelagianism. Jeremiah, Ebedmelech, etc. The Preventing Grace and the Engrafted Word are one, and yet also distinct. Saul and

St. Paul. G. A.'s Impartial Account of the P's and Semi-P's, in his History of the Church and of Heretics. With an additional Treatise of one Hilar-Theomilus, translated by this author, the half of which is lost.

[Var. VIII.]—Conference XV. Concerning a MS. of Bishop Sanderson, so far as his Ninth Position, concerning the Modern Doctrine of Predestination, the Series of the Decrees of God, and of the Causes and Means of Men's Salvation: as also other questions. Conference XVI. Concerning the same MS. from the Bishop's Ninth Position to the End. Also a further consideration of several Distinctions between Grace and Grace, which are used by Predeterminarians.

[APPENDIX.]—G. A.'s Impartial Account, etc. A MS. of Bishop Sanderson concerning the Modern Doctrine, etc., written by him in Latin and part in English, but now (upon a certain emergent occasion) translated and transcribed all in English.

(7.)—Paradoxa Emblematica, Ænigmata, Hieroglyphica de Uno, Toto, Puncto, Centro.

(8.)—A Treatise [written in the German language], or Dialogue between A. and B., wherein Good and Evil are considered, first outwardly in the Third Principle; then as in the Two Interior Worlds, but before the Day of Separation; and then after that Day.

(9.)—A Treatise [written in the German language] against the Doctrine of the Restoration of the Devil and Lost Spirits: Herein will be shown first, the great Difference between the Fall of Lucifer and that of Adam; next will be shown the Notion of the "Everlasting Gossellers," together with their Eight chief Arguments. Further, this opponent's Idea on the subject, accompanied with Explanations and Illustrative Symbols; and lastly, the Methodical or Connected Answer to these Eight Arguments, of these same "Everlasting Gossellers."

(10.)—[Epistles and Fragments.] Letter I. A large Epistle, addressed to Mr. J. Gildersleve, answering his Objections upon several important Points of the above-mentioned Writings.—The Substance of Three Conferences between a German Theosophist and an English Divine; wherein many interesting Points are brought forward and elucidated. Fragments—Consisting of certain Propositions of Faith, commencing at "No. 95," and terminating at "No. 124." The English Translation is written in the face of the German Original. Letter II. A short Epistle addressed to the Bishop of Bangor; (connected with the Bangorian Controversy.) No longer of Interest. Letter III. A short Devotional Letter from the Author to his Friends. Four Letters, from the Author to his Christian Brethren and Sisters, upon Practical Subjects. Letter VIII. A Letter from the Author to Mr. Inglis, with Mr. Inglis's Reply. [END OF FREHER'S MSS. WORKS.]

ST. MARTIN "Le Philosophe Inconnu," viz., his latter pieces, L'Esprit des Choses, and Le Ministère de l'Homme Esprit.

STERRY, P., Works, in two odd volumes, 4to, 1710 (posthumous).

FREKE. Treatise on Fire, Electricity, and Magnetism, 1752.

[NOTE.—This book, as well as Franklin's so-called Discoveries, or Practical Experiments upon Electricity, it is supposed were originated by L.'s "Appeal." The writer knows that Franklin reprinted some of L.'s works in America. The Appeal Book has turned the course of thought of many in a new direction.]

SYMES, REV. RICHARD, Rector of St. Werburgh, Bristol.—Fire Analysed: showing the verity of J. B. and Mr. L.'s Principles of Nature, by Experiments. 8vo. 1770.

TRYON, THOMAS, Letters.—Way to Health, etc. 1697, 1700.

PARACELCUS.—Philosophy Reformed, etc. 16mo. 1657; and various Treatises.

PIKE, SAMUEL.—Philosophica Sacra, or the Principles of Natural Philosophy, extracted from Divine Revelation. 1753. Also, COLDEN, the Principle of Action, etc. 4to. 1752.

TAYLOR, EDWARD.—Theosophic Philosophy unfolded. 4to. 1691.

OKELY, FRAS.—Memoirs of J. B. Northampton, 1780.

PAYNE, JOHN (translator of Kempis).—Letter to the Bishop of Gloucester. 8vo. 1761.

BROMLEY.—Way to the Sabbath of Rest, etc.

HARTLEY.—Parts of his Paradise Restored.—Also, if inclined, RICHARD CLARKE's various Treatises (of little value.)

So far the preparatory or accompanying studies.

We now come to THE WORKS themselves, the espoused writings of the subject of the proposed biography. The numerals affixed to each indicate the order in which they originally stand.

☞ The foundation of all solid progress in Divine wisdom lying in the renewal of the soul in the image of God, the writer has put together the following Treatises, which he has designated THE GRAMMAR OF WISDOM, or ELEMENTS OF THEOSOPHY, in Three Parts; the instructions and practical exercises of which ought to be made the daily pursuit of all who would enter philosophy at the right door. A particular description of its contents is here inserted for the guidance of such as desire to understand the works in question, in the way and manner in which they are intended to be received and fathomed by the world. The FIRST PART of the Grammar, though not belonging to the works in question, is nevertheless inserted in regard to the unity of the Treatise.

GRAMMAR OF WISDOM.—The FIRST PART, [or, "THE LAW."]—This Part consists of the first thirteen and last chapters of the "Serious Call." The student should study herewith L.'s "Christian Perfection" to the end of chapter xii.; then chapters xix. to xxiii. of the "Serious Call," and then the remaining chapters xiii. and xiv. of the "Christian Perfection."

THE SECOND PART, [or "THE GOSPEL"] is composed of the following Tracts of Behmen's "Way to Christ," rendered uniform in literary character with the preceding part.

(a.)—Tract Of Regeneration. This is to be considered as a compendium, or Introduction to Gospel Christianity, showing the nature of the Fall, and the necessity, nature, and effects of Regeneration.

Theoretic

(b).—[HERE COMMENCES THE PRACTISE.] The tract Of True Repentance:* Or, Of Conviction of Sin, of True Repentance, or the “striving” “wrestling” Exercises of Living Faith, and of the direct Witness of the Spirit, or Birth of God in the Soul.

(c).—The Tract "Of The Four Complexions." This treats of Temptation, showing whence it arises, whether from our own natural constitution, or Satanic agency, or outward providences, or the perversity of our neighbour; with directions how to overcome in all trials. It might be briefly described as "The Philosophy of Temptation, or the Warfare in Awakened Souls, between the World, the Flesh, and the Devil, and the Seed of the Woman."

(*d.*)—The Tract, "On True Resignation," with treats of the Spiritual Doctrine of Self-Denial, or of Daily Dying to Self; until all the properties of the old Adam weaken and decay, and the New Man be raised up in his stead. In other words, of "Incipient Sanctification," by the unvarying practise in regard to God, of Love, and in regard to self and the action of external things, of perfect Patience, Meekness, Humility, and Resignation to God: (which is accomplished by turning inwardly to THE SPIRIT of these virtues now born in the soul (in the process of repentance and regeneration,) and dwelling therein as the promised "Comforter," to replace the bodily presence and assistance of Christ, as a Saviour from all evils, and an ALL SUFFICIENT.)†

(e).—The Tract "Of The Supersensual Life," as paraphrased. This treats of the further process of Christian perfection or manifestation of the Divine nature in the soul, and Of Intellectual Illumination.—And here, let all seekers after true knowledge observe, commences the study of divine wisdom. "We preach wisdom among them that are perfect," says St. Paul; not to unconverted men; they have no senses for it. And that such is the true and natural order of procedure is apparent at a moment's consideration. "For," as St. Paul again observes, "what man knoweth the things of a man, save the spirit of a man which is in him;" so likewise of the "Spirit of God." And then he goes on to declare, "We know the wonderful mysteries of God by the Spirit of God, which is born within us." As it must be with every other man.

Now, by the quickening action of the spiritual instructions and exercises of the preceding portions of this "Grammar," the incorruptible seed of Grace, or the Divine nature within us, is brought to life, (upon the death of our natural serpentine spirit and properties,) is enabled to unfold its latent powers, and to evolve "with a divine elasticity" into light and liberty. Whereupon the eyes of its spiritual senses or understanding being opened, it learns to recognise the forms and sounds and verities of its native element, the world of Truth, either in its own spirit, or as virtually symbolised in the signatures of outward nature, or couched in the letter of Scripture, or in these writings.—Here then, in the practical progress through the "Grammar of Wisdom," even to the experience of the tract under consideration, lies the key to true philosophy; and here it is especially observed, should the candidate and all begin, who would become proficient in the theosophic school.—From what is stated, it will also be apparent that, should complaints be made of the difficulty of understanding the Works about to be described, the fault can only lie with the plaintiffs themselves, who have not entered philosophy by the right door, (by which, indeed, the author himself obtained his high knowledge,) or have not exercised that patience which the nature of things demands for the apprehension of truth. For as no one can obtain the productions of the terrestrial world but by duly waiting for their development and maturity, so likewise no creaturely intellect can apprehend the vegetations of the intellectual universe or world of the divine wisdom, but so far as he is born again, or he has got eyes to see, as he dwells in the light, and as he patiently abides for their birth and revelation (in his own microcosm) according to the unchangeable process of the divine manifestation. To proceed.

(f).—The Tract "Of the Way from Darkness to True Illumination." This is a Practical Illustration of the preceding tracts, in the notation of the several Experiences of a soul passing through the whole process from sin to holiness or christian perfection, even to its admission into the light of the divine wisdom and infantile apprehension of the philosophy of truth.

THE THIRD PART, FOR "AN ENTRANCE UPON THE SCIENCE OF WISDOM."—For such as having practically passed through the preceding course, feel a divine incentive to pursue the study of divine and natural wisdom. The first tract of this third part of the "Grammar of Wisdom," is J. B.'s brief treatise "Of Divine Vision or Contemplation," and the other consists of his "CLAVIS."—Thus much concerning the "GRAMMAR OF WISDOM."—

3.—For Christ says, *without me ye can do nothing*; and He is the *light of the world*, and the life of man.

4.—Now if any one would search the divine ground, that is the divine revelation, he must first consider with himself, for what end he desires to know such things; whether he desires to PRACTICE that which he might obtain, and bestow it PURELY to the glory of God and the welfare of his neighbour; and whether he desires to die to earthliness and his own will, and to live in that which he seeks and desires, and to be one spirit with it.

5.—If he has not a purpose, that if God should reveal himself and his mysteries to him, he would be one spirit and have one will with him, and wholly resign and yield himself up to him, that God's Spirit might do what he pleases with him and by him, and that God might be his knowledge, will, and deed, he is not yet fit for such knowledge and understanding.

6.—For there are many that seek mysteries and hidden knowledge, merely that they might be respected and highly-esteemed by the world, and for their own gain and profit; but they attain not this ground where the Spirit searcheth all things, as it is written, *even the deep things of God*.

7.—It must be a totally resigned will, in which God himself searches and works, and which continually pierces into God, in yielding and resigned humility, seeking nothing but his eternal native country, and to do his neighbour service with it, and then it may be attained: and he must begin with effectual repentance and amendment, and with prayer, that his understanding might be opened from within: for then the inward will bring itself into the outward.

8.—But when he reads such writings and yet cannot understand them, he must not presently throw them away, and think it is impossible to understand them; no, but he must turn his mind to God, beseeching him for grace and understanding, and read again, and then he shall see more and more in them, **TILL AT LENGTH HE IS DRAWN BY THE POWER OF GOD INTO THE VERY DEPTH ITSELF**, and so comes in to the supernatural and SUPERSENSUAL GROUND, viz., into the Eternal Unity of God, (N.B.) where he shall hear unspeakable and effectual words of God, which shall bring him back and outward again, by the divine effluence, to the very grossest and meanest matter of the earth, and then back and inwards to God again; then the Spirit of God searches all things with him, and by him, and so he is rightly taught and driven by God.

9.—But since the lovers of them desire a CLAVIS, or Key of my writings, I am ready and willing to pleasure them in it, and will set down a short description of the ground of those unusual words, some of which are taken from nature and sense, and some are the words of uncommon masters, which I have tried according to sense, and found them good and fit.

10.—Reason will stumble when it sees heathenish terms and words used in the explanation of natural things, supposing we should use none but scripture phrase (or words borrowed from the Bible); but such words will not always apply and square themselves to the fundamental explanation of the properties of nature, neither can a man express the ground with them. Also the wise Heathens and Jews have hid the deep ground of nature under such words, as having well understood that the knowledge of nature is not for every one, but it belongs to those only, whom God by nature has chosen for it, and **WHO SEEK IT IN THE RIGHT WAY**.

11.—But none need be offended at it: for when God reveals his mysteries to any man, he then also brings him into a mind and capacity how to express them as God knows to be most necessary and profitable in every age, for the setting the confused tongues and opinions upon the true ground again. Men must not think that it comes by chance, and is done by human reason.

12.—The revelations of divine things are opened by the inward ground of the spiritual world, and brought into visible forms, just as the Creator will manifest them.

13.—I will now write but a short description of the divine manifestation, yet as much as I can comprise in brief; and explain the unusual words for the better understanding of our books, and set down here the sum of those writings, or a model or epitome of them, **FOR THE CONSIDERATION OR HELP OF BEGINNERS**: the further explanation of it is to be found in the other books.

THE CONTENTS are these:—

How God is to be considered without Nature and Creature.

How this one God is Threefold.

Of the Eternal Word of God.

Of the Holy Name JEHOVA; [partly understood by the ancient Rabbins among the Jews.]

Of the Divine Wisdom, [the Subject and Resemblance of the Infinite and Unsearchable Unity.]

Of the *Mysterium Magnum*, [the Subject of the Wisdom].

Of the Centrum to the Eternal NATURE.

Of the Eternal Nature, and its Seven Properties, severally considered.

An Explanation of the Seven Properties of Nature, considered as if severed one from the other.—A Figure and Table of the Seven Forms of Spirits.—The First, Second, Third, Principles of the Divine Manifestation.

Of the Third Principle, viz., The Visible World or Astral Universe; whence that proceeded, and what the Creator is.

Of the Manifestation and Operation of the Seven Properties of Eternal Nature, respectively on the Seven Days of the Creation.

Of the Spiritus Mundi, or Cosmic Spirit, and of the Four Elements.

A further short Description of the Divine Manifestation.

Another Explanation of the *Mysterium Magnum*.

Of the Word "Science."

(XV.)—**MYSTERIUM MAGNUM**: being a FUNDAMENTAL EPLANATION of the FIRST BOOK OF MOSES, called GENESIS. IN THREE PARTS. Wherein is treated of the Revelation of the Divine Word, through the Three Principles of the Divine Essence; and of the Original of the World and the Creation. Also wherein the Kingdom of Nature and the Kingdom of Grace, are mutually and distinctively explained. For

to compare this with original - to see if exact altogether

the better understanding of the Old and New Testament, and what Adam and Christ are; and How Man shall consider and may know himself in the Light of Nature, What he is, and Wherein his Temporal and Eternal Life Consist, and his Eternal Blessing and Condemnation. Being an Explanation of the Essence of all Essences.

With an APPENDIX, entitled, "A Brief Abstract of the Sublime Consideration and Deep Understanding of the Mysterium Magnum:" showing how the Visible World is a Stream and Reflexion of the Divine Knowledge and Will; and how the Life of every Creature hath taken its Original; and how the Divine GOING-IN [introitus] and GOING-OUT [extroitus], as to the creature] is.

THE PREFACE is as follows (previous to the perusal of which, however, the reader is recommended to peruse the Preface to the book of "The Three Principles," which may be considered as a General Preface to all the Author's writings):—

1.—When we consider the visible world, with its essence, and the life of the creatures, then we find therein the likeness of the invisible spiritual world, which is hidden in the visible world, as the soul in the body, and see thereby that the hidden God is nigh unto all, and through all, and yet wholly hidden to the visible essence.

2.—We have an example hereof in the mind of man, which is an invisible fire, that is inclined to light and darkness, viz., to joy and sorrow, and yet in itself is none of these, but only a cause thereto, an invisible, incomprehensible fire-source, and yet as to its own essence is included in nothing, but only in the will of life.

3.—The body cannot comprehend the mind, but the mind comprehends the body, and brings it to love or dislike. This likewise is to be understood of the word and power of God, which is hidden to the visible sensible elements, and yet dwells through and in the elements, and works through the sensible life and essence, as the mind in the body.

4.—For the visible sensible things are an essence of the invisible: from the invisible and incomprehensible the visible and comprehensible has proceeded. The visible essence is come to be from the expression or spiration of the invisible power. The invisible spiritual word of divine power works with and through the visible essence, as the soul with and through the body.

5.—The inward spiritual soul of man was breathed into the visible image by the inspeaking, or inspiration of the invisible word of the divine power (for an understanding to the created image) wherein man's science or knowledge of the invisible and visible essence consists.

6.—Thus man has now received ability from the invisible word of God to the re-expression, that he again expresses the hidden word of the divine science into formation and separation, in manner and form of the temporal creatures, and forms this spiritual word according to animals and vegetables; whereby the invisible wisdom of God is portrayed and modelised into several distinct forms. As we plainly see, that the understanding of man expresses all powers in their property, and gives names unto all things, according to each thing's property; by which the hidden wisdom is known, and understood in its power, and the hidden God is made manifest with the visible things, for the delight and play of the divine power; so that the invisible might play with the visible, and therein introduce itself into the light and sense of itself.

7.—As the mind doth introduce itself with the body, and by the body into senses and thoughts, whereby it works and acts sensibly to itself; so also in the visible world works through the visible and with the visible world. We are not in any wise to conceit that a man cannot search out what the hidden divine world is, and what its operation and essence, for on the visible essence of the creation we see a figure of the internal spiritual operation of the powerful word.

8.—And we ought not to think otherwise of God, but that he is the most internal ground of all essences; and yet so, as that he cannot be comprehended of any thing by the own peculiar power of the thing. But as the sun introduces itself with its light and power into the sensible living things, and works with (or in) all things, and introduces itself also into an essence, the same likewise is to be understood concerning the divine word with the life of the creatures.

9.—Seeing then this visible world is the expressed formed word, according to God's love and anger; viz., according to the grand mystery of the eternal spiritual nature, which spiritual world is hidden in the visible; and yet the human soul is a spark out of the eternal speaking word of the divine science and power, and the body an ens of the stars and elements; and also as to the internal ground an ens of heaven, viz. of the hidden world; therefore he has might and ability to speak of the grand mystery, whence all essences originally arise.

10.—Since then the great mysteries, the beginning and original of all things, befall us by divine grace; that we are able (as through the ground of the soul) to understand the same in real knowledge with the inspired word of the divine science; we will write down its ground (so far as it is permitted to us) in this book, for a memorial to ourself, and for the exercise of divine knowledge to the reader.

11.—And I. We will signify and declare what the centre and ground of all essences is.

II. What the divine manifestation, through the speaking of the word of God, is.

III. How evil and good have their original from one only ground, viz. light and darkness, life and death, joy and sorrow, and how it is in its ground; also whereunto every essence and source is profitable and necessary.

IV. How all things have their ground from the grand mystery, viz. from the spiration of the Eternal One.

V. How the Eternal One introduces itself into sensation, perception, and separation, to the science of itself and the play of the divine power.

VI. How man may attain to the true knowledge of God, and to the knowledge of the eternal and temporal nature.

VII. Also how man may come unto the real contemplation of the being of all Beings.

VIII. Also of the creation of the world and of all creatures.

IX. And then of the original, fall, and restoration of man; what he is according to the first Adamic man in the kingdom of nature: and what he is in the new regeneration in the kingdom of grace, and how the new birth comes to pass.

X. Also what the Old and New Testament are each in its understanding.

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12.—And we will enlarge this explanation through all the chapters of the first book of Moses; and point out how the Old Testament is a figure of the New, what is to be understood by the deeds of the holy patriarchs; wherefore the Spirit of God gave them to be set down in Moses; and at what the figures of these written histories look and intend, and how the Spirit of God in his children before the time of Christ alluded with them in the figure concerning the kingdom of Christ: whereby then God has always represented this mercy-seat (or throne of Grace) Christ, by whom he would blot out his anger and manifest his grace.

13.—And we shall show how the whole time of this world is portrayed and modelised, as in a watch-work, how afterwards it should go in time, and what the inward spiritual world, and also the outward material world is; also what the inward spiritual man, and then the external man of the essence of this world is; how time and eternity are in one another, and how a man may understand all this.

14.—Now if it should so happen, that when these our writings are read, the reader should not presently apprehend and understand the same (seeing this ground, which yet has its full foundation and perfect agreement, as well with the scripture, as through the light of nature, has for a long time been very dark, and yet by divine grace is given to plain simplicity) let him not despise and reject the same, according to the course and custom of the wicked world: but look upon the ground of practise which is therein intimated, and give himself up thereunto, and pray to God for light and understanding; and at last he will rightly understand our ground, and it will find very great love and acceptance with him.

15.—But we have wrote nothing for the proud and haughty wiselings, who know enough already, and yet indeed know nothing at all; whose belly is their god, who only adhere to the beast of the Babylonical whore, and drink of her poison, and wilfully will be in blindness, and the devil's snare. But we have laid (with the spirit of our knowledge) a strong bolt before the understanding of folly, not to apprehend our meaning, seeing they wilfully and willingly serve Satan, and are not the children of God.

16.—But we desire to be clearly and fundamentally understood by the children of God, and heartily and readily communicate our knowledge given to us of God; seeing the time of such relation is born. Therefore let every one see, and take heed, what sentence and censure he passes: every one shall accordingly receive his reward, and we commend him into the grace of the meek and tender love of Jesus Christ. Amen.

THE CONTENTS are as follows:—

FIRST PART.

- Chap. I.—What God in his Manifestation, is; and of the Trinity.
- II.—Of the Word (or Heart) of God.
- III.—How out of the Eternal Good, an Evil is come to be, which in the Good had no beginning to the Evil: And of the Original of the Dark World, or Hell wherein the Devils dwell.
- IV.—Of the Two Principles, viz., God's Love and Anger: Of Darkness and Light.
- V.—Of the Five Senses.
- VI.—Of the Essence of Corporality. The Seventh Form of Nature. Beginning—End.
- VII.—Of the Holy Trinity and Divine Essence.
- VIII.—Of the Creation of Angels, and their Dominion.
- IX.—Of the Fall of Lucifer with his Legions.
- X.—Of the Creation of Heaven and the Outward World [Here beginneth the First Chapter of Genesis].
- XI.—Of the Mystery of the Creation.
- XII.—Of the Six Days' Works of the Creation. The First Three Days.
- XIII.—Of the Creation of the Fourth Day.
- XIV.—Of the Creation of the Fifth Day.
- XV.—Of the Sixth Day's Work of the Creation.
- XVI.—Of the Difference of the Heavenly and Earthly Man.
- XVII.—Of Paradise.
- XVIII.—Of the Paradisical State, showing how it should have been, if Adam had not fallen.
- XIX.—Of the Framing of the Woman; showing how Man became ordained to the outward Natural Life.
- XX.—Of the lamentable and miserable Fall and Destruction of Man.
- XXI.—Of the Impression and Original of the Beastial Man.
- XXII.—Of the Original of Actual Sin, and of the Awakening of God's Anger in the Human Property.
- XXIII.—How God recalled Adam and his Eve, when they were entered into Sin and Vanity, and awakened in the Serpent's Ens; and laid upon them the Ordinance of this toilsome laborious world, and ordained the Serpent-bruise for an Help or Saviour to them.
- XXIV.—Of the Cause and Rise of the Curse of the Earth, and the Body of Sickness.
- XXV.—How God drove Adam out of Paradise, and laid the Cherub before the Garden.
- XXVI.—Of the Propagation of Man in this World, and of Cain the First-born, the Murderer of his Brother.
- XXVII.—Of Cain's and Abel's Offering, and of the false and Anti-Christian Church, and also of the true Holy Church.—A Looking Glass for the World.
- XXVIII.—Of Cain's Killing of his Brother: viz. Of the proud haughty Anti-Christian hypocritical Church upon the Earth; and also of the true Christendom dwelling unknown amidst this Anti-christian Church.
- XXIX.—Showing how the Adamical Tree has spread forth, and opened itself out of its stock, and introduced itself into Boughs, Branches, Twigs, and Fruit; out of which Prolution or Manifestation the Invention of all Arts and Governments is arisen. [The Deep

Gates out of the Centre of the Eternal and also the Temporal Nature, showing how the Eternal Wisdom has introduced itself into a Formal Visible Contemplation.]

- XXX.—Of the Line of the Covenant.
- XXXI.—Of Enoch's Wonderful Line.
- XXXII.—Of the Covenant between God and Noah.
- XXXIII.—Of the Beginning of the Second Monarchy, and of the Covenant of God with Noah and all Creatures.
- XXXIV.—How Noah cursed his Son Ham, and of the Mystical Prophecy concerning his three Sons and their Posterity.

SECOND PART.

— XXXV.—Showing how the Human Tree has spread forth itself in its Properties by the Children of Noah; and how they were Divided and Severed at the Tower of Babel in their Properties, by the Confusion of the Tongues into distinct Nations.

— XXXVI.—Of the Antichristian Babylonical Whore of all Nations, Tongues, and Speeches; showing what is signified under the Languages and Tower of Babel.

— XXXVII.—Of Abraham and his Seed, and of the Line of the Covenant in its Propagation; and also of the Heathenish Gods.

— XXXVIII.—A clear Manifestation of the Beginning of the Heathenish War: how Abraham delivered Lot his Brother's Son; and of the Royal Priest Melchisedec, of Salem, to whom Abraham gave Tithes.

— XXXIX.—How God appeared to Abraham in a Vision, and established the Covenant with him in his Seed; and how Abraham's faith laid hold of the Covenant, which God accounted unto him for Righteousness; and how God commanded him to offer Sacrifice, and what is thereby to be understood.

— XL.—Of the History, and exceeding wonderful Typification of God's Spirit concerning Hagar, Sarah's Maid, and her Son Ishmael, and his rejection from the Heirship and Inheritance of Isaac.

— XLI.—Of the Seal of the Covenant of Circumcision, and of Baptism.

— XLII.—Of the Three Men which appeared to Abraham in the Plain of Mamre, who went towards Sodom, and set the Cities of the Children of Ham on Fire from the Lord.

— XLIII.—Of the Ruin and Destruction of Sodom and Gomorrah, how the same was predicted by God to Abraham.

— XLIV.—How Lot departed out of Sodom, and of the terrible Overthrow of this whole Region in Ham's Generation: of the circumstances thereof, and how it was effected.

— XLV.—How God led Abraham very wonderfully, and how he always stood by him in Temptation, and defended him; what we are to understand thereby.

— XLVI.—Of Isaac's Birth, and the casting out of Ishmael, with his Mother Hagar. What thereby is signified.

— XLVII.—Of the covenant of Abimelech and Abraham, showing what the same is in the Spiritual Figure; and what the Spirit in Moses under his Veil, does here point at.

— XLVIII.—How God tried Abraham, and set forth the Figure of Christ's Offering in his Suffering and Death.

— XLIX.—Of the Death of Sarah, and the hereditary Sepulchre of Abraham: what is understood and signified thereby.

— L.—Of Abraham's sending forth his Servant to take a Wife for his Son Isaac: what we are to understand under this Figure.

— LI.—How Abraham took another Wife, of whom he begat six sons, to whom he gave gifts; and unto his Son Isaac he gave all his Goods; but the other he sent away from his son Isaac while he lived; and also how he died, and was buried by his sons Ishmael and Isaac: what hereby is signified unto us.

— LII.—Of the History of Isaac, and also of the birth of Esau and Jacob, and what has been acted concerning them; the Meaning thereof is hinted to us in this chapter.

— LIII.—How Esau contemned his Birthright, and sold it for a Mess of Lentil-pottage; what we are to understand by this figure.

— LIV.—How Isaac by reason of the Famine went down to Abimelech, King of the Philistines, at Gerar, and how the Lord appeared there to him, and commanded him to stay there, and renewed there the Covenant of his Father with him: of the meaning of this in its Spiritual Figure.

— LV.—Showing what we are to understand by Isaac's blessing Jacob unknowingly, when he was old and ready to die.

— LVI.—How Isaac and Rebecca sent away Jacob, because of Esau, into another Country, and how the Lord appeared to him in a Vision upon the Ladder, which reached even into Heaven; and how Esau carried himself afterwards towards his parents.

— LVII.—How Jacob came to Laban, and kept his sheep for him fourteen years for his two daughters; what the Spiritual Figure of Christ's Bride contained under it, signifies, how God sets Jacob in Christ's figure, and so sports with the Type of Christ.

— LVIII.—How Jacob served his Father-in-Law Twenty Years, and begat Twelve Sons and one Daughter; and how God blessed him, that he gat great Riches; and how Laban often changed his wages, and yet could not hurt him: what is to be understood thereby.

— LIX.—How Jacob departed from Laban: what this figure signifies and what is to be understood thereby.

— LX.—How Esau went to meet Jacob with Four Hundred Men, Soldiers; what this signifies; and how Jacob sent a Present to his Brother Esau, and how a Man wrestled with him the whole Night: What all this means.

— LXI.—The excellent and wonderful Figure, Showing how Jacob and Esau met, and how all Heart Burning and Evil Will were changed into great Joy, Kindness, and Compassion: What is to be understood thereby.

— LXII.—Of Dinah, Jacob's Daughter, which he begat of Leah, how she was deflowered by Hamor's Son; and how Jacob's Sons slew Sichem for it, and all the Males that were in that City, and took Dinah again: and what is to be understood by this figure.

— LXIII.—How God called Jacob to depart from Sichem, and what happened upon it; and how afterwards Rachel bare Benjamin, and died in the Birth; also how Isaac died, and what is to be understood thereby.

THIRD PART.

— LXIV.—Of Esau's Gencalogy: and of the very excellent and emphatical Figure which is signified by Joseph, the Son of Jacob, and what is thereby to be understood.

— LXV.—Of Judah and Thamar being a mystical figure of Adam and Christ, in which the New Birth is excellently prefigured.

— LXVI.—The most excellent History of Joseph: how he was sold to Potiphar: what befel Joseph, and of Joseph's Chastity and Fear of God.

— LXVII.—How Joseph in Prison explained King Pharaoh's chief Butler's and Baker's Dream to each of them; and what is to be understood thereby.

— LXVIII.—Of the Dreams of King Pharaoh; how Joseph is fetched out of Prison, and presented before the King, and comes to great Honour.

— LXIX.—How this Famine went through all Lands, and how Jacob sent his sons into the land of Egypt for corn; and how they came before Joseph, and how he showed himself to them: what is thereby to be understood.

— LXX.—How Jacob's Sons went into Egypt again, because of the Famine, to Joseph, to buy corn, and took Benjamin with them; how Joseph caused them to be brought into his house, and to eat at his table: what is thereby to be understood.

— LXXI.—How Joseph caused his Brethren's Sacks to be filled, and the Money to be laid uppermost in their Sacks, as also his Cup in Benjamin's Sack, and caused them to be pursued and charged with Theft: what is to be understood.

— LXXII.—How Joseph Manifested Himself before his Brethren; and what is to be understood thereby.

— LXXIII.—How Jacob and all his Children, and all that were belonging to him, and all their Cattle, went into Egypt.


— LXXIV.—How Jacob was set before Pharaoh, with the five youngest Brothers of Joseph, and Jacob blessed Pharaoh; also how Joseph bought all the Land of Egypt for Pharaoh's own: what is hereby to be understood.

— LXXV.—How Jacob before his end blessed the two sons of Joseph, and preferred the Youngest before the Eldest: and what is thereby to be understood.

— LXXVI.—How Jacob called all his Sons before his End, and signified and prophesied to them, how their Generations would rise up, and what each of their State and Condition would be, whereby he expressed the Root of Abraham's Tree, together with its Branches and Fruit: what the State and Office of each of them would be, and how they would behave themselves; and how Christ would be born of the Stock of Judah; also, how long their Kingdom would continue under the Law.

— LXXVII.—A further Exposition of Jacob's Testament concerning the other Eight Sons; how both the Jewish Government or Kingdom on Earth, and also Christendom, is typified under it, showing how it would go with them.

— LXXVIII.—Of the holy Patriarch Jacob's Burial in the Land of Canaan: what is thereby to be understood.

 The Reader as he proceeds in the study of these Works, should take care to write out the substance or chief points of what he shall have studied, as also on all possible occasions to read portions aloud and emphatically to others, and converse with them upon the sense. *DOCENDO DISCEMUS*; and the reason is, because all things are in the mind, and merely require awakening through the senses. Some philosophers maintain that there are no innate ideas; others, and more correctly, that there are none but innate ideas: "For as the soul by its creation was made a partaker of the divine nature, it had (and has, as regenerated) the triune life, likeness and spirit of God, living in its own creaturely life, and therefore had the riches and perfections of the Deity grounded and growing up in that which was living in it. For as it was the life of man that had this image and likeness of God in it, so the unfathomable riches, powers, and perfections of the divine nature, came forth in a creaturely state in the birth of the human life. And this is the true ground of our eternal happiness, that is, of that eternal increase of union, perfection, and glory, which the redeemed soul will find in God; it is because the image and likeness of God, being as a seed sown into it, at its creation, it will to all eternity, after its admission into heaven, be made to open more and more its divine nature, and spring forth in new and further fruits and growths of glory, beatitude, and union with God.—And as it is a certain truth that no fruits, flowers, or virtues can be, or come forth in any vegetable, but what were first in its seed, or root: so no divine glory, perfection or power, can ever come forth in any creature in heaven, but what arises from that seed of the Deity, sown into it, at its creation. Therefore, as sure as the heavenly soul will to all eternity increase in new openings and enlargements of divine union, enjoyment, and perfection in God; so sure is it that in the centre, or inmost birth of the soul's life, lie the riches of the divine nature, [and therefore all things, and the knowledge thereof,] as a seed, or root of glory, given into it, by its first created image, or likeness to God."

The following Treatise was the first book of this Author, being written in the infancy of his high knowledge and illumination. It was simply set down as a memento for himself, of what he saw and conceived, but the providence of God made it known, and caused it to be much sought after.—It will be advisable for the reader, after studying the first thirty-six chapters of the last-mentioned Work, to peruse the Answer to the first of the "Forty Questions," then to run over briefly the "Book of the Incarnation," and the first two of the "Six Points." Then by reading alternately in the book of "The Three Principles," and the "Threefold Life," he will easily come into the ground and sense of the author, in the following Treatise.

* (I).—THE AURORA, or DAWN of the ETERNAL DAY: that is, the Root or MOTHER OF PHILOSOPHY, ASTROLOGY, and THEOLOGY, from the true Ground: Or a

*the true, original order and sitting of Bohm's works
the pamphlets herewith annexed - A Guide &c &c*

Description of Nature, showing I.—How all was, and came to be in the Beginning. II.—How Nature and the Elements are become Creaturely. III.—Also of the Two Qualities Evil and Good. IV.—From whence all things had their Original. V.—And how all stand and work at present. VI.—Also how all will be at the End of this Time. VII.—Also what is the Condition of the Kingdom of God, and of the Kingdom of Hell. VIII.—And how men work and act creaturely in Each of them.

THE AUTHOR'S INTRODUCTION to this book is as follows :—

To this book I have given this name, viz., "The Root or Mother of Philosophy, Astrology, and Theology." And that you may know what it treats of, observe,—

1.—In the Philosophy it treats of the Divine Power.

I.—What God is.

II.—How in the being of God is created nature, the stars, and the elements.

III.—From whence every thing has its original.

IV.—How heaven and earth were created.

V.—How angels, men, and devils were created.

VI.—How heaven and hell, and whatever is creaturely, were created, and what the two qualities are in nature.

All out of a true ground in the knowledge of the spirit, by the impulse and motion of God.

2.—In the Astrology, it treats,

I.—Of the powers of nature, of the stars, and of the elements.

II.—How all creatures proceeded from thence.

III.—How the same impel and rule all.

IV.—And work in all, and how good and bad is wrought by them in men and beasts.

V.—Whence it comes that good and bad is, and reigns in this world.

VI.—And how the kingdom of heaven and of hell consists therein.

3.—My purpose is not to describe the course, place, and name of all stars, and what their annual conjunction, opposition, quadrat, or the like is ; what they yearly and hourly operate, which by a long process of time has been observed by the wise, skilful, and expert men, who were rich and large in spirit, by their diligent contemplation, observation, deep sense, calculation, and computation.

4.—Neither have I studied or learned the same, and I leave that to the learned to discourse of; but my intention is to write according to the spirit and sense, and not according to speculation.

5.—In the Theology, it treats,

I.—Of the kingdom of Christ, of what condition it is.

II.—How it is set in opposition to the kingdom of hell.

III.—How in nature it fights and strives against the kingdom of hell.

IV.—How men through faith and spirit are able to overcome the kingdom of hell, and triumph in divine power, and obtain eternal salvation, and all this as a victory in the battle.

V.—How man through the operation or working in the hellish quality, casts himself into perdition.

VI.—And what the issue of both will be at last.

6.—The supreme title is AURORA, that is, The Dawning of the Day in the East, or Morning Redness in the Rising of the Sun.

And it is a secret mystery concealed from the wise and prudent of this world, which they themselves shall shortly be sensible of: but to those which read this book in singleness of heart, with a desire after the Holy Spirit, who place their hope only in God, it will not be a hidden secret, but a manifest knowledge.

7.—I will not explain this title, but commit it to the judgment of the impartial reader, who wrestleth in the good quality of this world.

8.—Now if the critic, who qualifies or works with his wit, in the fierce quality, gets this book into his hands, he will oppose it, as there is always a stirring and opposition between the kingdom of heaven and the kingdom of hell.

I.—First he will say, that I ascend too high into the Deity, which is not a meet thing for me to do.

II.—Then, secondly, he will say, that I boast of the Holy Spirit: I had more need to live accordingly, and make demonstration of it by wondrous works or miracles.

III.—Thirdly, he will say, that I am not learned enough.

IV.—Fourthly, he will say, that I do it in a vain-glorious way.

V.—Fifthly, he will be much offended at the simplicity of the author, as it is usual in the world to gaze only upon high things, and simplicity is a scandal and offence to it.

9.—To these partial worldly critics, I set in opposition the patriarchs of the first world, who were mean despised men, against whom the world and the devil raged, as in the time of Enoch; when the holy fathers preached powerfully of the name of the Lord, they did not ascend with their bodies into heaven, and behold all with their eyes: only the Holy Ghost revealed himself in their spirits.

10.—It is seen afterwards in the next world, among the holy patriarchs and prophets, all which were mean simple men, and some of them were herdsmen.

11.—And when the MESSIAH CHRIST, the champion in the battle in nature, assumed the humanity, though he was the king and prince of men, yet he kept himself in this world in a low estate and condition, and his apostles were poor despised fishermen.

12.—Nay, Christ himself returneth thanks to his heavenly Father, that he has "concealed these things from the worldly wise men, and revealed them unto babes."

13.—Besides it is seen, how they also were poor sinners, having both the impulses of good and of bad in nature. And yet they repented and preached against the sins of the world, eye, and against their own sins, which they did by the impulse of the Holy Spirit, and not in vain glory.

14.—Neither had they any ability from their own strength and power, to teach of God's mysteries in that kind, but all was by the impulse of God.

15.—So neither can I say any thing of myself, nor boast or write of any thing, except this, that I am a simple man, and besides a poor sinner, and have need to pray daily; Lord forgive us our sins; and say with the apostle, "O Lord, thou hast redeemed us with thy blood."

16.—Neither did I ascend into heaven, and behold all the works and creatures of God; but the same heaven is revealed in my spirit, so that I know in the spirit the works and creatures of God.

17.—And besides, the will to that, is not my natural will, but it is the impulse of the Spirit; and I have endured many an assault of the devil for it.

18.—But the Spirit of Man is descended, not only from the stars and elements, but there is hid therein a spark of the light and power of God.

19.—It is not an empty word which is set down in Genesis, "God created man in his own image, in the image of God created he him." For it has this sense and meaning, viz., that he is created out of the whole being of the Deity.

20.—The body is from the elements, therefore it must have elemental food.

21.—The soul has its original, not only from the body, though it is in the body, and has its first beginning in the body; yet it has its source also from without in it, by and from the air, and so the Holy Ghost rules in it, in that manner, as he replenishes and fills all things, and as all things are in God, and so God himself is all.

22.—Seeing then the Holy Spirit in the soul is creaturely, viz. the propriety or portion of the soul, therefore it searches even into the Deity, and also into nature; for it has its source and descent from the being of the whole Deity.

23.—When it is kindled or enlightened by the Holy Ghost, then it beholds what God its father does, as a son beholds what his father does at home in his own house.

24.—It is a member or child in the house of the heavenly Father.

25.—And as the eye of man sees even unto the stars, from whence it has a finite original and beginning, so the soul also sees even into the divine Being, wherein it lives.

26.—But as the soul has its source also out of nature, and as in nature there is good and bad, and as man has cast himself, through sin, into the fierceness or wrath of nature, so that the soul is daily and hourly defiled with sins, therefore it knows but in part.

27.—For the wrath or fierceness in nature reigns now also in the soul. But the Holy Ghost does not go into the wrath or fierceness, but reigns in the source of the soul, which is in the light of God, and fights against the wrath or fierceness in the soul.

28.—And therefore the soul cannot attain unto any perfect knowledge in this life, till at the end, when light and darkness are separated, and wrath or fierceness is with the body consumed in the earth, then the soul sees clearly and perfectly in God its father.

29.—But when the soul is kindled or enlightened by the Holy Ghost, then it triumphs in the body, like a great fire, which makes the heart and reins tremble for joy.

30.—But there is not presently a great and deep knowledge in God its father, but its love towards God its father triumphs thus in the fire of the Holy Spirit.

31.—But the knowledge of God is sown in the fire of the Holy Ghost, and at first is as small "as a grain of mustard seed," as Christ makes the comparison, afterwards it grows large like a tree, and spreads itself abroad in God its creator.

32.—Just as a drop of water in the ocean cannot avail much; but if a great river runs into it, that makes a greater commotion.

33.—But the time past, present, and to come, as also depth and heighth, near and afar off, are all one in God, one comprehensibility.

34.—And the holy soul of man sees the same also, but in this world in part only. It happens sometimes that it sees nothing at all; for the devil assaults it furiously in the fierce wrathful source which is in the soul, and often covers the noble mustard-seed, and therefore man must always be in fight and war.

35.—In this manner and knowledge of the Spirit, I will write concerning God our father, in whom are all things, and who himself is all; and will show how all is become distinct and creaturely, and how all drives and moves in the whole tree of life.

36.—Here you shall see, 1. The true ground of the Deity. 2. How all was One Being before the time of the world. 3. How the holy angels were created, and out of what. 4. How the terrible fall of Lucifer, together with his legions, happened. 5. How heaven, earth, stars, and the elements were made. 6. How metals, stones, and other creatures in the earth, are generated. 7. How the birth of life is, and the corporeity of all things. 8. What the true heaven is, in which God and his saints dwell. 9. And what the wrath of God is, and the hellish fire. 10. And how all is become kindled and inflamed. In brief, how and what the Being of all Beings is.

37.—The first seven chapters treat very plainly and comprehensively of the being of God and of angels, by similitudes, that the reader may, from one step to another, at last come to the deep sense and true ground.

38.—In the eighth chapter begins the depth in the divine Being, and so on, the further the deeper.

39.—One thing is often repeated, and still more deeply described, for the reader's sake, and by reason of my slow and dull apprehension.

40.—That which you do not find sufficiently explained in this book, you will find more clearly in the second and third.

41.—For corruption is the cause, why we know but in part, and have not perfect knowledge at once.

42.—Yet this book is the WONDER of the World, which the holy soul will understand well enough. Thus I commit the reader to the meek and holy love of God.

THE CONTENTS of this book are as follows:—

Chap. I.—An Inquisition into the Divine Being in Nature: Concerning the two qualities, the Good and the Evil.—Of the Qualifications of Natural Powers.

— II.—An Instruction, showing how Men may come to apprehend the Divine and Natural Being; and further of the Qualities.

— III.—Of the most highly blessed Trinity, ONE God.

— IV.—Of the Creation of the Holy Angels.—Of the Divine Quality.—Of the Divine Salitter.

— V.—Of the Corporeal Substance, Being, and Propriety of an Angel.

— VI.—How an Angel and a Man is the Similitude and Image of God.—Of the blessed Love of the Angels towards God.

— VII.—Of the Court, Place and Dwelling, also of the Government of Angels; how it stood at the Beginning, after the Creation; and how it is become as it is.—Of the Nativity or Genitures of Angelical Kings, (centres,) and how they came to be.

— VIII.—Of the whole Body or Corporation of an Angelical Kingdom. *Mysterium Magnum.*—Of the First Circumstance, Quality, or Spirit of God in the Divine Power or Salitter. Of the Second. Of the Third. Of the Fourth. The great Mystery of the Spirit. A Description of the End of Nature in this World. Of the Language of Nature. Of the Fifth Spirit or Qualification in the divine Power of the Father, viz., the Love.

— IX.—Of the gracious, amiable, blessed, friendly, and merciful Love of God.—What remains hidden, since the Beginning of the World, viz., the Divine Mystery now to be revealed.—The Wrath, the Original of Hell-Fire.

— X.—Of the Sixth qualifying or Fountain Spirit in the divine Power, the Sound.—What in Men shall arise, in heavenly Joy, or in hellish Torment. How a Man may quench the kindled Wrath of God in this Life in himself.

— XI.—Of the Seventh qualifying or Fountain Spirit in the divine Power. The divine Salitter.—What the Father, the Son, and the Holy Spirit is; whom we Christians worship.—What the Law of Nature is.—The Prerogative of Christians.—Of the divine and heavenly Nature's Operation and Property.—Of the Word "Salitter."—How the Imaging in Nature is.

— XII.—Of the Birth or Descent of the holy Angels, as also of their Government, Order, and heavenly joyous Life.—What the Angels do. What they talk of. Who they are like.—The Ground and highest Mystery of God's Angels.—What Heaven itself is.—The secular Rights in the Books of Moses derive their Origin from the Divine Nature in Heaven.—Of Michael.—Of Lucifer.—Of Lucifer's Creation.—Of Uriel.—How the Wisdom of God is incomprehensible.

— XIII.—Of the horrible Fall of the Kingdom of Lucifer.—What the Fountain of the first Sin of the Angels is.—Where the fault lies, that Lucifer is become a Devil.—Concerning the eternal Geniture of the Deity.—Of the Beginning of Sin.

— XIV.—How Lucifer, who was the most beautiful Angel in Heaven, is become the most horrible Devil.—The Cause that God created Angels.—Of the eternal Enmity.—Seven Forms or Sources of Sin, and the Eight, the House of Death.—Of the first Form.—What the eternal sport of God was, before the Epoch of the Creation of the Angels.—Of the Second Form, or Source of Sin's Beginning in Lucifer.—How God possesses all, and yet affected by nothing.

— XV.—Of the Third form or Species of Sin's Beginning in Lucifer.—What Lucifer knew before his Fall.—When the End of Time will be. Also of the Fourth Form or Species of Sin's Beginning.—Of the Sting of Death.—Of the Fifth Form or Manner of Sin's Beginning.—Of the Sixth Form of Sin's Beginning.—Of the Old Serpent.

— XVI.—Of the Seventh Form of Sin's Beginning in Lucifer and his Angels.—Of the Mourning House of Death.—That God wills not Evil, nor can do it.—Of Pride, Covetousness, Envy and Wrath.—Of the last Fight and Expulsion of Lucifer and all his Angels.—What will be called the burning Hell.

— XVII.—Of the miserable State and Condition of the corrupt perished Nature, and Original of the four Elements, instead of the holy Dominion of God.—What is called the Wrath of God.—How a Comprehensible is come out of an Incomprehensible.

— XVIII.—Of the Creation of Heaven and Earth, and of the first Day.—How I shall understand Myself according to the Threefold Geniture in Nature [or Three Principles treated of in the next Book]—An Exposition of the first verse of the first chapter of Genesis, according to the Language of Nature.—Of the Creation of the Light in this World.—Whence Fightings among all creatures have their Original.—What Light was before the Sun and Stars.

— XIX.—Concerning the Created Heaven, and of the Form of the Earth and of the Water; as also concerning Light and Darkness.—From what Light this Author has his knowledge.—How it was that Jesus Christ could take the Devil, Death, and Hell Captive. Also in what Heaven he sitteth at the Right-hand of God.—Concerning the Form of the Earth, and why so hilly, rocky, stony, and uneven.—Of Day and Night. Of Morning and Evening.

— XX.—Of the Second Day: How God separated the Waters beneath the Firmament, from the Waters above the Firmament.—What Luna is.

— XXI.—Of the Third Day.—The Diurnal Motion of the Earth.—Man is made out of the Seed of the Earth.—Of the Seven Spirits of God, and of their Operation in the Earth.—Why the Astral Birth of the Earth did begin a day sooner than the Astral Birth in the Deep above the Earth.

— XXII.—Of the Geniture of the Stars, and Creation of the Fourth Day.—What the Stars are.—Of the Earth.—Of the Vegetations of the Earth. Of the Metals in the Earth.

— XXIII.—Of the Deep above the Earth.—Of the Astral Birth: and of the Birth or Geniture of God.—The severe Geniture of the Wrath of God cannot be accessible nor elevable in God.—Of the Being of the Deity, and of the Three Persons.—Of the enkindled Nature.

— XXIV.—Why God did not bar the Devil up instantly.—Why the Stars should not be worshipped.—Why Christ rested Forty Hours, and no longer, in Death.

— XXV.—Of the whole Body of the Star's Birth or Geniture, that is, of the whole Astrology.—What is called the Corrupted Nature.—The Kindling of the Life of this World: Of Sol.—Of Mars.—The highest Ground of the Sun and Planets.—The Annual Motion of the Earth round about the Sun.—Of the Planet Mars.—Of Jupiter.

— XXVI.—Of the Planet Saturnus.—Of the Planet Venus. The Gate of Love.—How Christ is the Light of the World.—What is the Divine Being.—Of the Planet Mercurius.—The great

depth concerning the Centre or Circle of the Birth of Life.—What is called Eternity; also, what the house of Flesh is.—How Man became a living Soul.—The deep hidden secret Mystery of the Humanity.—Notes concerning the not finishing this Book.

✍ The Author was interdicted from writing further, whereupon he desisted for seven years; but at the end of that time being moved by a Divine Impulse, he resumed his pen, and wrote off-hand the following Five Treatises, all within the space of about eighteen months; the three first, indeed, in the course of nine months.

(II.)—Of The THREE PRINCIPLES of the DIVINE ^{manifestation} ESSENCE, or of the ETERNAL DARK, LIGHT, and TEMPORAL, UNIVERSE OF NATURE.—Showing What the Soul, the Image, and Spirit of the Soul are. As also what Angels, Heaven, and Paradise, are. How Adam was before the Fall, in the Fall, and after the Fall. And What the Wrath of God, Sin, Death, the Devils, and Hell are. How all Things have been, now are, and how they shall be at the last.

THE AUTHOR'S PREFACE to this book is as follows: it may serve as a general preface to all his works—

1.—Man can undertake nothing from the beginning of his youth, nor in the whole course of his time in this world, that is more profitable and necessary for him, than to learn to know himself; what he is, out of what, from whence, and for what he is created, and what his office is. In such a serious consideration he will presently find, that he, and all the creatures that exist, come all from God. he will also find, among all the creatures, that he is the most noble creature of them all; from whence he will very well perceive how God's intention is towards him, in that he has made him lord over all the creatures of this world, and has endued him with mind, reason, and understanding, above all the rest of the creatures, especially with speech or language, so that he can distinguish everything that sounds, stirs, moves, or grows, and judge of every thing's virtue, effect, and original; and that all is put under his hand, so that he can bend them, use, and manage them, according to his will, as pleases him.

2.—Moreover, God has given him higher and greater knowledge than this, in that he can penetrate into the heart of every thing, and discern what essence, virtue, and property it has, both in the creatures, in earth, stones, trees, herbs, in all moveable and immoveable things; also in the stars and elements, so that he knows what substance and virtue they have, and that in their virtue all natural sensibility, vegetation, multiplication, and life consist.

3.—Above all this, God has given him the understanding and perception to know God his Creator; what and whence man is, how he is, and where he is, and out of what he proceeded, or was created; and how he is the image, substance, propriety, and child of the eternal, uncreated, and infinite God, in which God has his own substance and propriety, in whom he lives and governs with his Spirit, by which God manages his own work, and loves him dearly as his own heart and substance; for whose sake he created this world, with all the creatures that are therein, which for the most part, without the reason and government of man, could not live in such a condition as they do.

4.—The divine wisdom itself stands in such a high consideration, and has neither number nor end; and therein is the love of God towards man made known, in that man knows what his Creator is, and what he would have him do, and leave undone. And it is the most profitable thing for man in this world that he can search for, and seek after; for herein he learns to know himself, what matter and substance he is of; also from whence his understanding [cogitation, perceptibility,] and sensibility is stirred, and how he is created out of the substance of God. And as a mother brings forth a child out of her own substance, and nourishes it therewith, and leaves all her goods to it for its own, and makes it the possessor of them, so does God also with man, his child; he has created him, and preserved him, and made him heir to all his eternal goods. In and by this consideration the divine knowledge buds and grows in man, and the love towards God, as of a child to its parents, so that man loves God his father, for that he knows that he is his father, in whom he lives, and has his being, who nourishes him, preserves him, and provides for him; for thus saith Christ our brother, (who is begotten of the Father, to be a Saviour, and sent into this world,) this is the eternal life, that they know thee to be the only true God, and whom thou hast sent, Jesus Christ.

5.—Now seeing we ourselves know that we are created out of God's own substance, and made his image, substance and peculiar inheritance, it is therefore right that we should live in obedience to him, and follow him, seeing he leads us as a father does his children. And we have also his promise, that if we follow him, we shall obtain the light of the eternal life. Without such a consideration as this, we are altogether blind, and have no knowledge of God: but we run on as dumb beasts, and we look upon ourselves and upon God's creation as heifers look upon a new door made to their stalls, and set ourselves against God and his will, and so live in opposition and enmity, to the perdition of body and soul, and of God's noble creatures. We fall into this terrible and abominable darkness, because we will not learn to know ourselves, what we are, of what substance, what we shall be, whether we are eternal, or whether we are wholly transitory, as the body is; or whether also we must give an account of our matters and doings, seeing we are made lords of all creatures, and of the whole creation, and have all this in our power to manage.

6.—Even as we see, know, and find undeniably, that God will require an account of all our doings, how we have kept house with his works, and that when we fall from him and his commandments, he will punish us terribly, of which we have fearful examples, from the beginning of the world, and among the Jews, Heathens, and Christians, especially the example of the flood, and in Sodom and Gomorrah; also in Pharaoh, and the Children of Israel in the Wilderness, and ever since till this very time. Therefore it is indeed most necessary that we learn to know ourselves, what great vice and wickedness we carry about us, how horrible wolves are among us, which strive against God and his will.

7.—For there is none that can excuse himself, and plead ignorance, because the will of God is put into, and written in our minds, so that we very well know what we should do; and all the

creatures bear witness against us. Moreover, we have God's law and commandments, so that there is no excuse, but only our drowsy, lazy negligence and carelessness, and so we are found to be slothful, unprofitable servants in the Lord's vineyard.

8.—Lastly, it is in the highest measure most needful for us to learn to know ourselves, because the devil dwells with us in this world, who is both God's enemy and ours, and daily misleads us, and ensnares us, as he has done from the beginning, that we might fall away from our God and father, that so he might enlarge his kingdom, and bereave us of our eternal salvation; as it is written, he goes about as a roaring lion, and seeketh whom he may devour.

9.—Seeing therefore we are in such horrible danger in this world, that we are environed with enemies on every side, and have a very unsafe pilgrimage or journey to walk; and above all, we carry our worst enemy within us, which we ourselves hide, and desire not to learn to know it, though it be the most horrible guest of all, which casts us headlong into the anger of God; yea, itself is the very anger of God, which throws us into the eternal fire of wrath, into the eternal unquenchable torment; therefore it is most needful for us to learn to know this enemy, what he is, who he is, and whence he is; how he comes into us, and what in us is his proper own; also what right the devil has to us, and what access of entrance into us; how he is allied with our own enemy that dwells in us, how they favour and help one another, how both of them are God's enemies, and continually lay wait for us to murder us, and bring us to perdition.

10.—Further, we must consider the great reasons why it is very necessary to learn to know ourselves, because we see and know that we must die and perish for our enemy's sake, which is God's enemy and ours, which dwells in us, and is the very half of man. And if he grows so strong in us, that he gets the upper hand, and is predominant, then he throws us into the abyss to all devils, to dwell there with them eternally, in an eternal, unquenchable pain and torment, into an eternal darkness, into a loathsome house, and into an eternal forgetting of all good, yea, into God's contending will, where our God and all the creatures are our enemies for ever.

11.—We have yet greater reasons to learn to know ourselves, because we are in good and evil, and have the promise of eternal life, that (if we overcome our own enemy and the devil) we shall be the children of God, and live in his kingdom, with and in him, among his holy angels, in eternal joy, brightness, glory, and welfare, in meekness, and favour with him, without any touch of evil, and without any knowledge of it, in God eternally. Besides, we have the promise, that if we overcome and bury our enemy in the earth, we shall rise again at the last day in a new body, which shall be without evil and pain, and live with God in perfect joy, loveliness, and bliss.

12.—Also we know and apprehend, that we have in us a reasonable soul, which is in God's love, and is immortal; and that if it be not vanquished by its adversary, but fights as a spiritual champion against its enemy, God will assist it with his Holy Spirit, and will enlighten and make it powerful, and able to overcome all its enemies; he will fight for it, and at the overcoming of the evil will glorify it as a faithful champion, and crown it with the brightest crown of heaven.

13.—Now seeing man knows that he is such a two-fold man, in the capacity of good and evil, and that they are both his own, and that he himself is that only man which is both good and evil, and that he shall have the reward of either of them, and to which of them he inclines in this life, to that his soul goes when he dies; and that he shall arise at the last day in power, in his labour and works which he exercised here, and live therein eternally, and also be glorified therein: and that shall be his eternal food and subsistence: therefore it is very necessary for him to learn to know himself, how it is with him, and whence the impulsion to good and evil comes, and what indeed the good and evil merely are in himself, and whence they are stirred, what properly is the original of all the good, and of all the evil, from whence, and by what means evil is come to be in the devils, and in men, and in all creatures; seeing the devil was a holy angel, and man also created good, and that also such untowardness is found to be in all creatures, biting, tearing, worrying, and hurting one another, and such enmity, strife, and hatred in all creatures; and that every thing is so at odds with itself, as we see it to be not only in the living creatures, but also in the stars, elements, earth, stones, metals, in wood, leaves, and grass, there is a poison and malignity in all things; and it is found that it must be so, or else there would be no life, no mobility, nor would there be any colour nor virtue, neither thickness nor thinness, nor any perceptibility or sensibility, but all would be as nothing.

14.—In this high consideration it is found that all is through and from God himself, and that it is his own substance, which is himself, and he has created it out of himself: and that the evil belongs to the forming and mobility; and the good to the love; and the austere, severe, or contrary will belongs to the joy; so far as the creature is in the light of God, so far the wrathful and contrary will makes the rising, eternal joy; but if the light of God be extinguished, it makes the rising, painful torment, and the hellish fire.

15.—That it may be understood how all this is, I will describe the "Three Divine Principles," that therein all may be declared, what God is, what nature is, what the creatures are, what the love and meekness of God, what God's desiring or will is, what the wrath of God, and the devil is, and in conclusion, what joy and sorrow are: and how all took a beginning, and endures eternally, with the true difference between the eternal and transitory creatures; especially of man, and of his soul, what it is, and how it is an eternal creature: And what heaven is, wherein God and the holy angels and holy men dwell; and what hell is, wherein the devils dwell; and how all things originally were created, and had their being. In sum, WHAT THE ESSENCE OF ALL ESSENCES IS.

16.—Seeing the love of God has favoured me with this knowledge, I will set it down in writing for a memorial or remembrance to myself, because we live in this world in so great danger between heaven and hell, and must continually wrestle with the devil, if perhaps through weakness I might fall into the anger of God, and thereby the light of my knowledge might be withdrawn from me, that it may serve me to recall it to memory, and raise it up again; for God wills that all men should be helped, and wills not the death of a sinner, but that he return, come to him, and live in him eternally; for whose sake he has suffered his own heart, that is, his son, to become man, that we might adhere to him, and rise again in him, and departing from our sins and enmity, or contrary will, be new-born in him.

17.—Therefore there is nothing more profitable to man in this world, while he dwells in this miserable, corrupted house of flesh, than to learn to know himself. Now, when he knows him-

self aright, he knows also his Creator, and all the creatures too: also he knows how God intends towards him, and this knowledge is the most acceptable and pleasant to me, that ever I found.

18.—But if it should happen that these writings should come to be read; and perhaps the sodomitish world, and the fatted swine of it, may light upon them, and root in my garden of pleasure, who cannot know or understand any thing, but to scorn, scandalize, reproach, and cavil in a proud haughty way, and so know neither themselves nor God, much less his children; I intend not my writing for them, but I shut and lock up my book with a strong bolt or bar, from such idiots and wild heifers of the devil, who lie over head and ears in the devil's murdering den, and know not themselves. They do the same which their teacher the devil does, and remain children of the severe anger of God. But I will here write plainly and clearly enough for the children of God. The world and the devil may roar and rage till they come into the abyss; for their hour-glass is set up, when every one shall reap what he has sown: and the hellish fire will sting many a one sufficiently for his proud, spiteful, and despising haughtiness, which he had no belief of while he was here in this life.

19.—Besides, I cannot well neglect to set this down in writing, because God will require an account of every one's gifts, how they have employed them; for he will demand the talent which he has bestowed, with the increase or use, and give it to him that has gained much: but seeing I can do no more in it. I commit it to his will, and so go on to write according to my knowledge.

20.—As to the children of God, they shall perceive and comprehend this my writing, what it is, for it is a very convincing testimony, it may be proved by all the creatures, yea in all things, especially in man, who is an image and similitude of God: but it continues hidden and obscure to the children of malignity or iniquity, and there is a fast seal before it; and though the devil disrelish the smell and savour, and raise a storm from the east to the north, yet there will then, in the wrathful or crabbed sour tree, grow a LILY with a root as broad as the tree spreads with its branches, and bring its scent and smell even into paradise.

21.—There is a wonderful time coming. But because it begins in the night, there are many that shall not see it, by reason of their sleep and great drunkenness; yet the sun will shine to the children at midnight. Thus I commit the reader to the meek love of God. Amen.

THE CONTENTS of this book are as follows:—

- Chap. I.—Of the First Principle of the Divine Essence.
- II.—Of the First and Second Principles, what God and the Divine Nature is: wherein is set down a further description of the Sulphur Mercurius, and Sal.
- III.—Of the endless and numberless manifold Birth or Generating of the Eternal Nature.
- IV.—Of the true Eternal Nature, that is, of the numberless and endless Propagation or Generating of the Birth of the Eternal Essence, which is the Essence of all Essences: out of which were generated, born, and at length created, this World, with the Stars and Elements, and all whatsoever moves, stirs, or lives therein.
- V.—Of the Third Principle, or Creation of the Material World, with the Stars, and Elements, wherein the First and Second Principles are more clearly understood.
- VI.—Of the Separation in the Creation, in the Third Principle.
- VII.—Of the Heaven and its Eternal Birth and Essence, and how the Four Elements are generated: wherein the Eternal Band may be the more and the better understood, by meditating and considering the Material Universe.
- VIII.—Of the Creation of the Creatures, and of the Springing-up of every growing Thing; as also of the Stars and Elements, and of the Original of the Substance of this World.
- IX.—Of the Paradise, and then of the Transitoriness of all Creatures, how all take their Beginning and End, and to what End they have appeared.
- X.—Of the Creation of Man, and of his Soul: also of God's Breathing in, etc.
- XI.—Of all the Circumstances of the Temptation.
- XII.—Of the Opening of the Holy Scripture, that the Circumstances may be highly considered.—Concerning the Heavenly Tincture.
- XIII.—Of the Creating of the Woman out of Adam. Concerning the Propagating of the Soul.
- XIV.—Of the Birth and Propagation of Man.
- XV.—Of the Knowledge of the Eternity in the Corruptibility of the Essence of all Essences.
- XVI.—Of the noble Mind, the Understanding, Senses, and Thoughts. Of the Three-fold Spirit and Will, and of the Tincture of the Inclination, and what is inbred in a Child in the Mother's Womb. Of the Image of God, and of the Bestial Image, and of the Image of the Hellish Abyss and Similitude of the Devil, to be searched for and found in a Man.—Concerning the Noble Virgin, and also the Woman of this World.
- XVII.—Of the Horrible, Lamentable, and Miserable Fall of Adam and Eve in Paradise. [circumstantially related].
- XVIII.—Of the Promised Seed of the Woman, and Treader upon the Serpent. And of Adam and Eve on their Going forth out of Paradise, or the Garden in Eden. Also of the Curse of God; how he cursed the Earth for the Sin of Man.—[Of the Incarnation. The Distinction between the Virgin Mary, and her Son, Jesus CHRIST.—The Ground of Purgatory.]
- XIX.—Of the Entering of the Souls to God, and of the Wicked Soul's Entering into Perdition.—Of the Body's Breaking-off from the Soul, and of Purgatory.
- XX.—Of Adam and Eve, their going-forth out of Paradise, and of their entering into this World.
- XXI.—Of the Cainish, and of the Abellish Kingdom; how they are both in one another. Also of their Beginning, Rise, Essence, and Purpose; and then of their last Exit. Also of the Cainish Anti-Christian Church, and then of the Abellish true Christian Church; how they are at present both in one another, and are difficult to be distinguished. Also of the Variety of Arts, States, and Orders of this World. Also of the Office of Rulers and Subjects, how there is a Good

and Divine Ordinance in them all, as also a false, evil, and devilish one. Where the Providence of God is seen in all things : and the devil's deceit, subtlety, and malice is seen likewise in all things.

— XXII.—Of the New Regeneration in Christ out of the Old Adamical Man.—Of the dear Name Immanuel.—Of the Baptism of Christ upon Earth in Jordan. Of the Temptation afterwards.

— XXIII.—Of the highly precious Testaments of Christ, viz., Baptism and his last Supper, which he held in the Evening of Maundy Thursday, with his Disciples ; which he left us as his Last Will, or Farewell for a Remembrance.

— XXIV.—Of True Repentance : How the poor Sinner may come to God again in his Covenant, and how he may be released from his Sins.—The Gate of Justification.

— XXV.—Of the Suffering, Dying, Death, and Resurrection of Jesus Christ the Son of God : Also of his Ascension into Heaven, and sitting at the Right-hand of God his Father [showing all that transpired inwardly and outwardly in his Soul, Spirit, and Body.]

— XXVI.—Of the Feast of Pentecost. Of the Sending of the Holy Spirit to his Apostles, and the Believers.

— XXVII.—Finally, Of the Last Judgment. Of the Resurrection of the Dead, and of the Eternal Life.

AN APPENDIX : containing a Fundamental but Brief Description of the Threefold Life in Man. First, of the Life of the Spirit in this World in the Qualities and Dominion of the Stars and Elements.—Secondly, Of the Life of the Originality of all Essences which stands in the Eternal indissoluble Band ; wherein the Root of Man's Soul Stands.—Thirdly, Of the Paradisical Life, in *TERNARIO SANCTO*, viz., the Life in the New Regeneration, which is the Life of the Lord Jesus Christ ; wherein the Angelical Life is understood, as also the holy Life of the New Regeneration : all searched out very fundamentally in the Light of Nature, and set down for the comfort of the poor Sick wounded Soul, that it might seek the holy Life in the new Regeneration, wherein it goes forth out of the earthly, and passes into the Life of Jesus Christ, the Son of God.

(III.)—Of The THREEFOLD LIFE of MAN: being a HIGH and DEEP SEARCHING of the THREEFOLD LIFE of MAN, through or according to the THREE PRINCIPLES. Wherein is clearly shown that which is Eternal, and also that which is Mortal. And why God who is the highest Good, has brought all things to Light ; and why one Thing is contrary to another, and destroys it : and then what is right or True, and what is Evil or false ; and how the one severs itself from the other.

And especially in what the Three Principles are grounded, which are the only Original or Fountain whence all Things flow and are Generated.

Whereby the multitude of Meanings and Opinions about Faith and Religion may be known, and what is the Cause of the Multitude of Opinions among Men, concerning the Essence and Will of God ; also what is best for Man to do, that he may attain the highest and Eternal Good.

And then concerning the End and Event of all Things ; why all Things have appeared in such a Property and Essence as they have had.

THE CONTENTS of this book are as follows :

Chap. I.—Of the Original Matrix or Genetrix in the Divine Will.

— II.—Further of the Genetrix.—Concerning the Centre of Nature, with its Forms.

— III.—Of the Birth of Love in the Forms of Nature.

— IV.—Of the Well-spring of Light.

— V.—Of the precious and most noble Virgin, the Wisdom of God ; and of the Angelical World.

— VI.—Of this World, and also of Paradise.

— VII.—Of the Firmamental Heaven, with the Stars and Elements.—Also of the Threefold Life of Man.

— VIII.—Of the Transitory, and of the Eternal Life.—How a Man may seek and find himself : from whence he hath his Beginning, and what he shall be in the End.

— IX.—Concerning the Threefold Life : also of the Inclination and whole Government of Man in this World. [With a Diagram representing the Wheel of Nature, showing how the Life of Nature and Creature windeth inwards.]

— X.—Further of the Creation of Every Being. And how Man may seek and find himself : Also how he may find all Mysteries, even to the Ninth Number, and no higher.

— XI.—Of True Knowledge concerning Man.

— XII.—Of the Christian Life and Conversation. What Man is to do in this Valley of Misery, that he may work the Works of God, and so attain the Eternal Highest Good.

— XIII.—Of Christ's most precious Testaments.

— XIV.—Of the Broad Way in this World, which leadeth us into the Abyss ; and of the Narrow Way that leadeth into the Kingdom of God.

— XV.—Of the Mixed World and its Wickedness ; as it now stands, and Exerciseth Dominion.—A Glass wherein every one may see themselves, and may try what Spirit's Child he is.

— XVI.—Of Praying and Fasting, and due Preparation to the Kingdom of God.—What Praying is, and what it bringeth to Effect : What the Power of it is, and what the final Use and Benefit of it is.


— XVII.—Concerning God's Blessing in this World.—A very good and necessary Revelation for those that are weak in Faith.

— XVIII.—Of Death and of Dying.—How Man is when he dies ; and how it is with him in Death.

(IV.)—The FORTY QUESTIONS CONCERNING the SOUL ANSWERED.

In the Answer to the First Question is the Figure of the Philosophic Globe, or universal WONDER-EYE OF ETERNITY, or Mirror of the Divine Wisdom, with an Explanation of it.

With a Summary Appendix concerning the Soul, the Image of the Soul, and the Turba which is the Destroyer of the Image.

 The author originally wrote the Answers to these Questions for the sake of his friend, one Dr. B. W., who, after travelling in various parts of the world, in search of the ancient occult wisdom, on his return home, happening to hear of this author, he made his acquaintance; and rejoiced that he had at last found, in a poor cottage of his own neighbourhood, what he had travelled so far in quest of, to no purpose. He thereupon proceeded to several of the most noted Universities of Germany, and having collected together such metaphysical questions concerning the Soul as were accounted impossible to be resolved fundamentally, of which the following is a catalogue, he sent them to this author, from whom he received the answers contained in this book, to his utmost satisfaction.

Each of the previous books from the first will be found to be grounded deeper and deeper, and in this fourth treatise, the Great Mystery of the Manifestation of God may be clearly understood. It would seem that successive books are made in order that what could not be explicated in the one, might be found in the other. It were well, if possible, that all were compressed into one, and the rest laid aside, for the multiplicity causeth strife and confused apprehension, owing to the catching conceits of human reason, which is stark blind as to the mystery, for it stands without and not within the circle of truth. But whosoever applies himself aright, according to the indicated process, to understand the centre of all Beings, and comes but so far as to apprehend the THREE PRINCIPLES of the Divine Manifestation, will not need either these or any man's Writings, for the whole universe of things will be an open book to his delighted apprehension.

THE QUESTIONS are these:—

- I.—Whence the Soul proceeded at the Beginning?
- II.—What is its Essence, Substance, Nature, and Property?
- III.—How is it Created in the Image of God?
- IV.—What and when was the Breathing of it in?
- V.—How is it peculiarly fashioned, and what is its Form?
- VI.—What is its Power?
- VII.—Whether is it Corporeal or not Corporeal?
- VIII.—After what Manner comes into the Body of Man?
- IX.—Which Way does it unite itself with the Body?
- X.—Whether is it EX TRADUCE and propagated after an human bodily Manner, or every Time new created and Breathed in from God?
- XI.—How, and where is it seated in Man?
- XII.—How, and what is the Illumination of it?
- XIII.—How does it feed upon the Word of God?
- XIV.—Whether is such new Soul without Sin?
- XV.—How comes Sin into it, seeing it is the Work and Creature of God?
- XVI.—How is it kept in such Union, both in the Adamic and Regenerate Body?
- XVII.—Whence and wherefore is the Contrariety between the Flesh and the Spirit?
- XVIII.—How does it depart from the Body at the Death of a Man?
- XIX.—How is it Mortal, and how Immortal?
- XX.—How does it return to God again?
- XXI.—Whither goes it when it departs from the Body, be it saved or not saved?
- XXII.—What does every Soul departed? Does it rejoice till the last Judgment Day?
- XXIII.—Whether do the Souls of the Wicked, without difference, (for so long a time before the Day of Judgment) find so much as any Mitigation or Refreshment?
- XXIV.—Whether do Men's Wishes profit them anything, or sensibly do them any good?
- XXV.—What is the Hand of God, and the Bosom of Abraham?
- XXVI.—Whether does the Soul take care for Men, their Friends or Children, or their Goods; and whether does it know, see, approve, or disapprove their Undertakings?
- XXVII.—Whether does it know this or that Art, or Occupation, whereof (while it was in the body) it had sufficient Skill?
- XXVIII.—Whether also does it obtain somewhat more certain Knowledge of Divine, Angelical, Earthly, and Diabolical Matters, than it had in the Body?
- XXIX.—What is its Rest, Awakening, and Glorification?
- XXX.—What is the Difference between the Resurrection of the Flesh and of the Soul, both of the Living and of the Dead?
- XXXI.—What kind of new Glorified Bodies shall they have?
- XXXII.—What shall their Form, Condition, Joy, and Glory be in the other Life?
- XXXIII.—What kind of Matter shall our Bodies have in the Life to come?
- XXXIV.—What is the lamentable and horrible Condition of the Damned Souls?
- XXXV.—What is the Enochian Life, and how long does it continue?
- XXXVI.—What is the Soul of the Messiah, or Christ?
- XXXVII.—What is the Spirit of Christ, which he willingly commended into the Hands of his Father?
- XXXVIII.—Of the Things that shall come to pass at the End of the World?
- XXXIX.—What and where is Paradise, with its Inhabitants?
- XL.—Whether is it Mutable, and what shall it be afterwards?

THE PREFACE is the epistle addressed by the author to his friend, Dr. B., on returning him the answers, as follows:—

1.—Beloved Sir, and my good Friend, it is impossible for reason to answer these your questions, for they contain the chiefest and greatest mysteries, which are alone known to God.

2.—Hence saith Daniel to King Nebuchadnezzar: That which the king asketh and desireth of the learned Chaldeans, Astrologians, and Wise Men, is not in their power. The God of Heaven only can reveal secret things: It is not in my reason to answer the king; but that the king may perceive the thoughts of his heart, God hath revealed it; not that my reason is greater than any man's living. [Dan. I. 26. Gen. XLI. 16.]

3.—So likewise I say to you: you shall be answered, not that my reason is greater than any man's living, but only that you may perceive the thoughts, the earnest seeking and desire of your heart, it is given me to answer you.

4.—And you should not, in such a way, so anxiously seek after these things; they are in no outward reason. But to the Spirit of God nothing is impossible: seeing we are the children of God, and in Christ new born of God, the son sees very well what the father does in his house, and also learns his art and work.

5.—Seeing also we are the mystery of God, we ought not to suppose that we must not so much as look upon, nor meddle with such mysteries as Babylon teacheth; for none taketh unto himself any thing of God's mysteries, unless it be given him. And St. James saith, every good and perfect gift cometh from above, from the Father of lights, with whom there is no change nor alteration.

6.—And seeing you seek so eagerly after such things, you become thereby even the cause of finding them, for God gives his mysteries both by means, and also without means; but that no man might boast, he often makes use of very mean people about them, that it might be acknowledged that they come from his hand.

7.—You shall be answered with a very sound and deep answer, yet briefly comprised, not according to outward reason, but according to the spirit of knowledge.

8.—And although I could sufficiently show and demonstrate these things in a larger description: yet seeing they are all described, and explained at large in my other writings, at present I set them down but briefly for the ease and delight of the reader, and that it may serve for a short memorial of the great mysteries.

9.—But he that desires to know these things fully and fundamentally, let him seek them in my former writings, especially in the third book, and there he has the whole ground of the divine essence; and also of the creation of all things; of that which is eternal, and of that which is corruptible; and how every thing was made, and is come to be as it is, and act as it does, and what it shall be in the end.

10.—And therein also lies the key of the Mysterium Magnum, so far as a creature is able to comprehend or bear, and thither we refer you for further explanation, and so I commend me to you, into the brotherly love in Christ.

~~As a still more abundant consideration of the Holy Trinity Manifestation has been reserved to the future, to be given in a separate and the following pages.~~

(V.)—The TREATISE of the INCARNATION. In THREE PARTS. Part I.—Of the Mystery of the Becoming Man or Incarnation of Jesus Christ the Son of God; that is concerning the Virgin Mary, What she was from her original, and what kind of Mother she came to be in the Conception of her Son Jesus Christ; and how the Eternal Word is become Man.

Part II.—Of Christ's Suffering, Dying, Death, and Resurrection: why he must Die, and how we must enter into Christ's Suffering, Dying, and Death, and Arise with and through him, out of his Death, and become conformable to his Image, and live eternally in him. Wholly brought forth, enlarged, and confirmed out of the Centre of all Things, through the Three Principles, very deep.

Part III.—Of the Tree of the Christian Faith: A True Instruction how Man may be One Spirit with God, and What he must do that he may Work the Works of God; wherein the whole Christian Doctrine and Faith is briefly comprised; also what Faith and Doctrine is.—An Open Gate of the great Secret Arcanum of God, out of the Divine Magia, through the Three Principles of the Divine Essence.

THE CONTENTS of this treatise are as follows:—

PART FIRST.

Chap. I.—Why the Incarnation of Jesus Christ has not been rightly understood hitherto. Also of the Two Eternal Principles; and of the Temporary Principle.

— II.—Of the Revelation of the Mystery: How the Temporal Mystery is flowed forth out of the Eternal Spiritual Mystery.

— III.—The Gate or Opening of the Creation of Man: Also of the Breathing in of the Soul and of the Spirit.

— IV.—Of the Paradisical Being or Substance, and Regimen or Dominion; How it would have been if Man had continued in Innocence.

— V.—Of the lamentable and miserable Fall of Man.

— VI.—Of Adam's Sleep: How God made a Woman out of him: How at length he became Earthly, and how God, by the Curse, has withdrawn Paradise from him.

— VII.—Of the Promised Seed of the Woman, and of the Bruiser of the Serpent.

— VIII.—Of the Virgin Mary, and of the Incarnation of Jesus Christ the Son of God.

— IX.—Of the Virgin Mary: what she was before the Blessing, and what she came to be in the Blessing or Salvation.

— X.—Of the Incarnation of Jesus Christ the Son of God. How he lay Nine Months, as all the Children of Men, in his Mother's Body or Womb; and how his Incarnation properly is.

— XI.—Of the great Utility, or what Profit the Incarnation and Birth of Jesus Christ, the Son of God, is to us poor Children of Eve: The most richly amiable and lovely Gate of all.

— XII.—Of the pure Immaculate Virginity: How we poor Children of Eve must be conceived of the poor virgin Chastity in the Incarnation of Christ, and be new born in God, or else we shall not see God.

— XIII.—Of the Twofold Man, viz., the old Adam and the new Adam, two sorts of Men: How the Old evil one behaves itself towards the New. What kind of Religion, Life, and Belief each of them exercises; and what each of them understands.

— XIV.—Of the New Regeneration; In what Substance, Essence, Being, and Property, the New Regeneration, viz., the Child of the Virgin, consists, while it yet sticks in the Old Adam.

PART SECOND.

Chap. I.—Of the Eternal Beginning, and of the Eternal End.

— II.—The True and Highly precious Gate of the Holy Trinity: The Eye of the Eternal Life, or the Lustre of Life.

— III.—How God, without the Principle or Fire, would not be manifested or revealed: Also of the Eternal Being or Substance, and of the Abyssal will, together with the very severe Earnest Gate.

— IV.—Of the Principle and Original of the Fire-World, and of the Centre of Nature: and how the Light separates itself from the Fire; so that from Eternity, in Eternity, there are two Worlds, one in another.

— V.—Of the Principle in itself, what it is.

— VI.—Of Our Death: Why we must Die, notwithstanding Christ died for us. The first Citation or Summons, and of the New Man.

— VII.—Of Spiritual Sight or Vision: How Man in this World may have Divine and Heavenly Substantiality, so that he can rightly speak of God; and how his Sight or Vision is. The Second Citation or Summons, and Invitation to outward Reason in Flesh and Blood.

— VIII.—The Way or Pilgrimage from Death into Life: and the Gate in the Centre of Nature. The Third Citation or Summons.

— IX.—Further and more Circumstances concerning this First Citation or Summons; highly to be considered.

— X.—Of the express Image of Man, that is, of the Similitude of God in Man; with a Conclusion.

PART THIRD.

Chap. I.—What Faith and Believing is.

— II.—Of the Original of Faith, and why Faith and Doubting dwell together.

— III.—Whence Good and Evil, Love and Wrath, Life and Death, Joy and Sorrow, proceed: and how the Wonders of Nature appear in the Free-will of God, without the Liberty or Free will of God mingling with the Wonders of Nature.

— IV.—How Man must Live to attain the Liberty of God: and how the Image of God comes to be destroyed. Also of the State and Condition of the Wicked after the Decease of the Body.

— V.—Why the Wicked convert not. What the severest and sharpest thing in Conversion is. Of the Tree of Faith. How Men must enter into the Kingdom of God. Of the breaking of the Kingdom of Lucifer. Of the Three Forms of Life, and what we have inherited from Adam and from Christ.

— VI.—What Lust can do. How we are fallen in Adam, and regenerated again in Christ. And how it is no slight thing to be a right Christian.

— VII.—To what End this world and all Beings are Created. Also concerning the Two Eternal Mysteries. Of the mighty Strife in Man concerning the Image; and wherein the Tree of Christian Faith stands, grows, and bears fruit.

— VIII.—In what manner God forgives Sins, and how Man becomes a Child of God.

(VI.)—The Book of the SIX POINTS, or A HIGH and DEEP SEARCHING-OUT of the GREAT SIX POINTS: an Open Gate of all Arcana, or hidden Secrets of the Life; Wherein the Causes of All and Every Being, Substance, or Thing become known and may be apprehended. It is the High and Deep Ground of the Mysterium Magnum, of the Being of all Beings, or Substance of all Substances, and of the Three Worlds:

To which is appended, A BRIEF EXPOSITION of OTHER SIX POINTS.—Written by the Inspiration of God, from the Spiritual Perception of the Ground or Foundation of all Things.

THE GREAT SIX POINTS are as follows:—

Point I.—Of the First Sprouting of the Three Principles; What kind of Tree or Life each of them generates in and out of itself, and how men should seek, find, and know, the Ground of Nature.

— II.—Of the Mixed Tree of Evil and Good; or the Three Principles in one another, how they unite, agree, and co-work together,

— III.—Of the Original of Contrariety in the Sprout or Vegetation, in that the Life becometh striving in itself.

— IV.—How the Holy and Good Tree of Eternal Life springeth through and forth out of all the Sprouts of the Three Principles, and is apprehended by none of them.

— V.—Of the Tree and Sprout of the Life of Perdition: how a Life may perish, that is, how it passeth out of the Source or quality of Love and Joy, into the source or quality of Misery; which is opposite to all other Lives.

— VI.—Of the Life of Darkness, wherein the Devils dwell; what kind of Birth or Generation and source and quality, it hath.

The other SIX POINTS are these following:—

- Point I.—Concerning the Blood and Water of the Soul.
 — II.—Of the Election of Grace, or Predestination of Good and Evil.
 — III.—Of Sin : what Sin is, and how it is Sin.
 — IV.—How Christ will deliver up the Kingdom to his Father, [Of the Third Motion of the Deity, by the Holy Ghost] I Cor. xii, 24.
 — V.—Of the Magia : what the Magia is, and what the Magic Ground is. [The universal Imagination of the Deity in the Light.]
 — VI.—Of the Mystery : what it is. [The Mystery of the Will or Occult Principle in its Operations.]

THE PREFACE to the Great Six Points is as follows :—

1.—We have written this work, not for the unreasonable beasts, who have outwardly the form of a man, but in their image and spirit are evil and wild beasts, which discovereth itself in their property or conditions.

2.—But for the image of man, for those which grow or spring forth out of the beastial image, with a human image, which belongeth to God's kingdom; who would fain live and grow in the human image, in the right true man.

3.—Who many times and often are hindered by the opposite contrarious life, and so stick in the mixed life; and pant after the birth of the holy life: for those are these writings written.

4.—And we advise them not to look upon it as impossible to apprehend and to know such secret hidden arcana: and we offer that to them to consider and conceive of, in a similitude.

5.—For instance; there stood a life, which was sprouted out of all and every life, and was mixed; but there grew another life in that, out of every life, which, though it was grown out of all and every life, yet was free from all and every other life, and yet stood also in all essences of the life, [in all properties or qualities of the life.]

6.—And that other new life became enlightened with the light, and that only in itself: so that it could see all and every other life; and yet the other lives could not behold nor apprehend the new life.

7.—Just thus is every one, who out of the mixed life of evil and good is become born again in and out of God; that very new image born or generated in the life of God, beholdeth all and every natural life, and nothing is strange or hard to it; for it beholdeth only its root, out of which it is sprouted or grown.

8.—As we may apprehend, by observing how a fair flower or blossom groweth out of the wild earth; which is not like the earth, yet with its fair beauty declareth the ability or potentiality of the earth, and how it is mixed with good and evil.

9.—Thus also is every man, who becometh born or generated out of the wild condition and property, to the right image of God again.

10.—For those now, who are in the sprouting, and drive forth towards the FAIR LILY in the kingdom of God, and stand in the birth, is this book written; that they should strengthen their essences therein, and spring or sprout in the life of God, and grow and bear fruit in the tree of Paradise.

11.—And seeing all the children of God grow in this tree, and every of them is a branch in that tree, therefore we would have our sap, smell, savour, and essences, imparted to our fellow-branches and sprouts in our tree wherein we all stand, and out of which we all sprout and grow: that our tree of Paradise might be great, and we rejoice one among another.

12.—And that one sprout and branch may continually help to cover or shelter the other from the storm: we give this to all the children of this sprout in this tree, friendly to ponder of; and commit and commend ourselves into their love and sprouting.

The Preface to the other Six Points, is as follows:—The highly precious knowledge of this book is not attained unless the soul have once overcome in the storm, and beat down the devil, and so hath attained the victorious garland or crown of triumph, which the most blessed Virgin chas-tity sets upon it as a badge of victory, and a token that it hath overcome in its dear champion Christ; then this wonderful knowledge riseth up, yet with no perfection.

(VII.)—Of the EARTHLY and HEAVENLY MYSTERY; a BRIEF SUMMARY, Showing how they stand in one another, and how in the Earthly the Heavenly becometh Manifested. IN NINE SECTIONS. Wherein is shown what the Turba of all Substances is.

Section I.—Of the Eternal Beginning, or Seeking of the Abyss. [Of the Origin of all Things which is incomprehensible and without name, described according to the negative terms of Nothing and All, or Abyssal Nothing.]

— II.—Of the Eternal Magical Will.

— III.—Of the Eternal Band. [The Seeking in the Will.]

— IV.—Of the Desiring in the Seeking.

— V.—Of the Two Eternal unsevered Substances in One Original. [Nature distinguished from God, and co-eternal, though originated from him.]

— VI.—Of the Ground of Strife and Multiplicity, and when it shall find again the Unity. [Of opposite Wills; the origin of Compulsion, Tyranny, and War; when they shall cease.]

— VII.—The Great Arcanum in the Mystery of the Eternal Nature. Of Colours and Languages.

— VIII.—Of the Two Magias or Two Sorts of Religions [that distinguish Christians, yea Jews, Turks, Heathens, and all people, viz. Babel, Antichrist, the Mystery of Iniquity, or 'Self;' and 'the Cross' of Christ, or Humility, Resignation, and Adherence to God, by the grace and power of the engrafted Word or Christ.]

— IX.—Of the Two Magi which manage and drive the Two Magias, viz., God's Spirit and the Spirit of Earthly Reason.

(VIII.)—FOURTEEN QUESTIONS concerning the GROUND and FIRST BEGINNING of THINGS, with their ANSWERS.

(IX.)—Of DIVINE CONTEMPLATION or VISION : Showing briefly what the Mysterium Magnum is, and how All is from and through and in God : also how God is so near all things and filleth All, yet is comprehended of Nothing. IN TWO PARTS.

✎ This (unfinished) tract is admirably adapted, as it is indeed made to serve for an Introduction to the Science of Theosophy, in the Third Part of the GRAMMAR of WISDOM, heretofore described.

THE CONTENTS of this treatise [of the Apprehension of Divine and Natural Things in the light of God,] are as follows :—

FIRST PART.

Chap. I.—Of the Divine Contemplation : what God is, and how Men shall know His Substance by His Revelation.—The Objections herein Answered are these, (1.) Why it seems as if there was no God, and as if all Things in the world went by Chance. (2.) Why God, who is Love itself, permits a will contrary to His own, whereby Creatures suffer such cruel Pain and Misery, instead of keeping all things in the Harmony or Temperament of Goodness. (3.) Why Evil should be found along with Good ; what is the Reason and Profit of it.

— II —Of the Mind, Will and Thoughts of the Human Life, how they have their Original from the Will of God, and how it is an Object or Representation, viz. an Image of God, in which God willeth, worketh, and dwelleth.—The Objections herein Answered are (1.) Why the Mind in the Mortal Body can become super-cogitative, that is, be introduced into the Supersensual Divine Life, and be filled with God.* (2.) How a Man may prevent the Desiring Life from entering into Earthly Properties.

* The master of the Grammar of Wisdom will not need, like the author of * * * * * to go groping about for the reasons and causes of things therein related. Which work is a noble specimen of the egregious absurdity of a man devoid of faith, however excellent a condenser of facts and an historian, to attempt to write the life of a man of faith, and to philosophise upon the incidents thereof. Another proof of the vanity, and what is more, of the malice of that author, is his insinuation about Law. Finding in the course of his researches connected with the biography, with what force of truth and just sarcasm, Law, in his masterly writings, treats the unmanly contemptible employments of mere tell-tale, sing-song literature, he took the opportunity, in his book, to cast a stigma upon Law and his writings, by not only joining in the mawkish regrets of a few shallow religionists, that a man of Law's piety and resplendent talents, should, "in his latter days have so degenerated into mysticism and the errors (as they call them) of J. B." but by slyly insinuating, with an affected air of candour and pity, that he (L.) "who had been the means of turning so many heads, at last sacrificed his own intellects to the mad reveries of J. B."—But what was the end, for all is well that ends well, and all ill that ends ill. One, the devoted servant and instrument of God, after a life of seventy-five years' duration, spent in a continual acquisition of wisdom and piety, and in the boundless diffusion of temporal and spiritual benefits to his fellow-creatures, and whose intellects seemed to be but the more divinely bright and luminous as he approached the heavenly City, (his "Tract upon Warburton" being written after he was seventy years of age, and his "Address to the Clergy" a few days only before his decease), died as he lived, in the triumph of faith, these being some of his last words,—“Away with these polluted garments,” said the dying seraph, “I feel a sacred fire kindled in my soul, which has destroyed every thing contrary to itself, and shall burn as a flame of divine love to all eternity !” And now how fared it on the other side ? According to the newspapers, the libeller himself closed the last years of his life in drivelling idiocy.

Further, on glancing back over the last fifteen or sixteen pages, and then forward over the same number, may it not be here inquired, what but a self-willed audacious fool, or an envious sophistical knave, would dare to reproach the above series of writings, as void of sense and light, and publicly revile the author as a madman, as they of old did to Him who spake as never man spake, [John x, 20, 21,] and who, in and by the Author of the above works, wrote as man never before wrote. The very sacredness and profundity of the subjects therein considered, the systematic manner in which they appear to be treated, the extraordinary common sense and piety sparkling and shining through every line of the prefaces, and the unearthly, semblant-miraculous character of the whole, yet all simply tending to the promotion of the love and knowledge of God, and the diffusion of Divine benevolence amongst mankind, so far from provoking the jeers of the conceited earthly-wise, ought rather to have the same imposing effect upon the mind, as the first sight of the author's books had upon Law, when in the full fresh bloom of his intellectual powers ; which is thus described by one of his friends :—“In an intimate interview I had with Mr. Law, a few months before his decease, (with which I was favoured at my particular request), I inquired of him, when and how he first met with Behmen's works. He replied, that he had often reflected upon it with surprise ; that although when a tutor in London, he had perhaps rummaged every bookseller's shop and bookstall in the metropolis, [doubtless feeling the want of a much higher philosophical and theological science than even he had yet attained, even the true science of God, nature, and all things,] yet he had never met with a single book, or so much as knew the title of any book of J. B.'s. The first notice he had of him, was from a treatise, called “Fides et Ratio,” published at Amsterdam, 1707 ; soon after which he accidentally obtained one of the best of his works. [the “Signatura Rerum ?”] When I first began to read him, (says he), he put me into a perfect sweat. But as I discerned sound truths, and the glimmerings of a deep ground and sense, even in the passages not then clearly intelligible to me ; and found in myself a strong incentive to dig in these writings, I followed the impulse with continual aspirations and prayer to God for his help and divine illumination, if that I was called to understand them. By patiently reading in this manner again and again, and from time to time, passing over any little objections and difficulties that stood in my way for the moment, I perceived (said he) that my heart felt well, and my understanding kept gradually opening ; till at length I discovered the wonderful treasure there was hid in this field.” Such indeed is the way in which all rightly constituted minds receive and examine such writings,

though not according to the literary ginewack method of the juvenile authors of "Hours with the hyphes &c"

Curator of Dr. Heylin, St. Mary le Strand (see Byrons)

SECOND PART.

Chap. III.—Of the Natural Ground; how Nature is an Object or Representation of Divine Skill and Knowledge, whereby the Eternal Will with the Abyssal Supernatural Knowledge, maketh itself perceptible, visible, operative, and willing; and what the *Mysterium Magnum* is.—The subjects of this chapter are, (1.) Of the Ground of Nature, how the Eternal is displayed in the Temporal. (2.) Of the Two-fold Life in the Reflex Image, how Man's Mind manifests the Eternal Mind. (3.) Of the Three Spirits in Vegetables: First, the outward Salt, Mercury, and Sulphur. Secondly, the Fifth or Quintessence, which lies in the Oil of Metallic Sulphur. Thirdly, the Tincture, which is the Reflex Image of the great incomprehensible Divine Mystery, with a Description of the Tincture.

— IV.—Of the GOING-IN and GOING-OUT, how the Eternal Will of God brings itself Out, and in the perceptibility In, and again into the Unity. Whereby a man may understand to what End, the Substance of this Temporal Universe is created, and to what the Creaturely Ground is profitable; also to what End, Joy and Sorrow hath become manifest, and how God is so near unto All Things.

(X.)—THREE TABLES of the DIVINE REVELATION or MANIFESTATION: Showing how God is to be considered in Himself without Nature, according to the Three Principles. Also, what Heaven and Hell, the World, Time, and Eternity are, together with all Creatures; and out of what all Things are existed.

THE PREFACE to these Tables is the very profound Epistle concerning the Knowledge of God and all Things, being the Sixth of his published Epistles.

☞ The reader must not be offended, during the perusal of this account of the author's works, at the seeming tautology, or constant repetition of one and the same unchangeable ground, in his several treatises. For the author, (more especially at the commencement of his high illumination,) being a poor illiterate man, and having no knowledge of regularity of composition, wrote without art, save as a faithful recorder of what he saw and conceived in the Divine light. When, therefore, he entered upon the resolution of any particular subject, he always began afresh from the same first ground and full opening of the mystery of nature. But when it is considered that, on such occasions, he never expresses himself in the same terms, but always presents his wonderful subject in a new aspect, and moreover, that he had no idea of his works ever being collected together and published as now done, but supposed each of them would exist in a separate and independent form in MS., as a complete treatise of itself,—it will appear not only consistent with, but a further instance of the care and condescension of the Divine goodness, that he should have set forth his very sublime knowledge in so simple and child-like a manner, whereby his readers might the more easily come to apprehend his deep sense and meaning.

~~Here endeth what may be termed the pure philosophy of these writings, highly revealing the ground of nature, or the natural principles of things.~~

We proceed, in the next place, to insert a description of the author's vindications of his writings from the attacks and objections of opponents during his lifetime, which will afford an opportunity of clearing up many points that might otherwise appear difficult to be received: which is accomplished by the four treatises enumerated XI., XII., XIII., XIV., in the next following pages.

And afterwards we shall continue the author's 'Demonstrations of the several doctrines and institutes of Christianity;' which taken altogether, may be summed up in the following order, viz:—

First,—A theosophic explanation of the sense of the first book of Moses, called Genesis, clearly unfolding from a self-evident ground in perfect harmony with the gospel faith, all the hitherto unresolved enigmas and mysteries couched in the first, second, and indeed every chapter of that mysterious book; which will be found to be accomplished in the forementioned treatise of the "*Mysterium Magnum*," and incidentally illustrated in others.

Secondly,—A central radical demonstration of the person of Jesus Christ as God and man, and of his vital essential relation to all mankind, in accordance with what shall have been observed concerning the creation, fall, and redemption of human nature in the last-mentioned treatise upon Genesis, and in perfect harmony with the Holy Scriptures; which will be found to be effected by the fore-mentioned "Treatise of the Incarnation," and incidentally throughout the whole of the works.

Thirdly,—An orderly exposition of all the inward and outward circumstances of the process of Jesus Christ in the redemption of mankind, showing the natural efficacy of all the several parts of that process in qualifying him to be the redeemer of human nature, and in actually rendering him such; which

is accomplished in the aforesaid book of the "Three Principles," and incidentally in other of the works.

Fourthly,—A theosophic handling of the two sacraments or testaments of Christ, viz. baptism and the supper, from the eternal ground thereof; which is completed in the treatise of the "Two Testaments," hereafter described, and incidentally in the "Three Principles" and other of the author's works.

Fifthly,—An unfolding, from its deepest ground and centre, the great doctrine of predestination, or the so-termed fore-knowledge and fore-ordinance of God, not only to clear up the texts of Christianity upon that profound subject, but to for ever satisfy the ancient and universal conjectures of all nations, whether Christians, Jews, Turks, or Heathens, upon that hitherto irreconcilable mystery; which will be found to be clearly and absolutely accomplished in the treatise of the "Election of Grace."

Sixthly,—An opening of the true ground and reasons of the whole theory of christianity, both as regards faith and practise, that is concerning gospel repentance and faith, the warfare between the flesh and the spirit or old and new man, the nature of inward and outward temptation, the constant necessity of true resignation or dying to self, termed "the cross" of Christ, the "inward and outward cross," the "carrying the cross," "active and passive self-denial," with a description of the self-deception of a backsliding state, and then concerning the attainment of purity of will and heart, and a total death to self, denominated christian perfection. Wherein is of necessity shown the natural effects of the spirit of prayer, of ardent hunger and thirst after righteousness, of diligent unceasing research after God, for the manifestation of his life and power and light in the soul, of mortification, silence, love, and attention to the presence of God in the soul, and of a devout recurrence to all the passive graces, as so many productive forms of the Holy Spirit, the Comforter, within us; which will be found largely set forth in the several forementioned tracts composing the Second Part of the Grammar of Wisdom, already sufficiently described, as well as in all the author's works.

Seventhly and lastly,—affording the key to the great mystery of Nature, as a metaphysical anatomist exhibiting the formed Word of God in the signatures of all living things, or the sign and signification of the several forms and shapes in the creation, thus demonstrating the truth of christianity* by every living member and the whole system of things of the visible universe. So that nature

* The following extract is from an able philosophical Essay entitled "The Past Present and Future, with regard to the Creation," recently published at 27, Paternoster Row. The Essay, though written in a popular manner, is, in fact, the result of an extensive acquaintance with the philosophy opened in these writings, a constant observance of the advances of practical universal science, and a close study of the Holy Scriptures.

It is reported of the secluded author of this Tract, that, what with his theosophical erudition, his acquaintance with the ground and relations of the physical forces, and the diversity of phases those principles present in conjunction with matter, when violently excited, and his constant study of nature in all her beautiful and lovely forms of fruits and flowers, he has almost attained to the point of being able, with intellectual clearness, to interpret Nature in her productions, tracing them from their first spiritual ens to their last substantial perfection, thereby possessing a counter-check to the true doctrines of Theology and Philosophy. The above Essay, however, is founded upon natural phenomena and the word of God, and the author has proved his point in a very lucid and satisfactory manner.—The extract therefrom is here inserted to afford a glimpse of the superior advantages to be obtained by a proper study of Behmen's writings, either for the enlightened exposition of the sense and depth of the sacred scriptures, even in a popular manner from the pulpit, or in aid of the researches of science into the powers, laws and phenomena of Nature. The learned writer sets out with maintaining that "as nature is still, according to the saying of the Apostle (Rom. i. 20), a *living image* of the Creator's powers, it must needs be considered in its inseparable relation to the Deity, to be rightly understood, and that as natural philosophy, in its present imperfect state, has not any such ability, recourse must be had to the light of Faith. [that is, to the word of God; interpreted by that key to his Word with which He himself has furnished us in the revelation of the ground and mystery of all things, by His chosen servant Behmen.]—The extract is taken from the Illustration of his subject, at the conclusion of the Essay, he having for that purpose collected together and placed before him on the table, in sight of his audience, (a few friends who had met to hear the lecture,) a number of oranges, apples, grapes, figs, pomegranates, peaches, nuts, potatoes, onions, carrots, peas, mustard-seed, grains of wheat and barley, acorns, boughs of fruit-blossom, roses, hyacinths, daisies, geraniums, chickweed, tulip-bulbs, and other of the numberless *microcosms* or children of the great mother of nature; the

and grace are shown to tally with each other: as indeed no religion can be true that makes them to disagree, and no philosophy fundamental that cannot indicate their mutual relations; which will be found most harmoniously elucidated in the treatise "*De Signatura Rerum*," and partially in other of the author's works.—To use the beautiful and just description of the last-mentioned treatise, by an ancient learned writer, "there is," says he, "therein, one continued breath and sound of the author's own experimental science, running in harmonious division through all the three principles of the Divine manifestation, and with sweet accord playing interchangeably upon all the three

forms and particular properties of which, both entire and when cut in half to expose their constitution, he gave the philosophy of, incidentally, in answer to the occasional inquiries of the audience, during the delivery of the Essay:—

1.—I have collected together, (says he,) and have lying before me, on the table, many different kinds of *grains, seeds, roots, and fruits*.

2.—I consider each of them to be, as it were, a manuscript written in a character or language which I cannot decipher. The variety of *form and colour* bespeaks a variety in the intelligence conveyed by each. Or each of them may be considered as a *medal* or medallion of a former reign, with its special *image and superscription*.

3.—Now, my ignorance in deciphering these curious and interesting living manuscripts, shall in nowise prejudice my faith, either in the intelligence of their common Author, or in the skill with which He has embodied it. The writing must be *plain*, and the sense *good*, and *rich*, and *manifold*; though, I own, I want the *cypher* that shall unfold all their meaning.

4.—The sense conveyed belongs, I believe, to a *former world*, older than this, and to us invisible, but still in power present in all that we are permitted to behold.

5.—I call these living records, living documents; for as they have in them the lineage of their ancestry, created on the third day of the world, so are they fully qualified to perpetuate life, under fitting circumstances, to endless eternity. Should the world continue—which, assuredly, it will not—their life would continue also from generation to generation, even as it is uninterrupted in the Deity himself.

6.—This they have by virtue of their origin; for of every tree, and plant, and herb, it was said by God 'that its seed was in itself.' Is not this so much as saying, that His own eternity lay hid and operative therein, or that His eternal power was *corporised* there?

7.—Now that which lives in a form, begins only as to form: form is mutable and temporal; life is unbeginning—its first root is God. The outward phases of inward and eternal powers are endless; but the inward invisible powers themselves are, I believe, on revealed grounds, numerically *seven*.

8.—Deity is repeatedly declared to be sevenfold, in His Unity. This accounts for the endless variety of His works, and also secures their harmony where the sevenfold law is obeyed. It also accounts for their decay, or mutability, or death, either in a higher or lower sense, when the sevenfold law is broken, for then the powers act unequally, and therefore, either centripetal or centrifugal action must prevail, and there the divine Unity has no copy: in the unequal action of these powers lies, I suppose, both spiritual and temporal death.

9.—In the wilful sinner centripetal action prevails. Hence all the pride, the hardness, the coldness, the unbelief of our hearts. In the real penitent centrifugal action is restored, and the powers balanced.—The truth and power of penitence comes from a sight of the cross of Christ, who willingly crossed his own centripetal action with the will of God. This I suppose to be the ground of His invitation, expressed Matt. xi. 28—30, and the spirit of the whole Gospel.

10.—I repeat that each of these *seeds and fruits*, as indeed every other creature of God in this creation, relates to some matter of earlier history, and reveals a real fact. It tells that principles and properties disunited before time, and suspending their action in a higher sphere, combined again at Divine command, in number, weight, and measure, in a lower sphere, and proclaimed a temporary peace, a material marriage, and continued productiveness.

11.—Look at our own national medals. Have we not Roman, Saxon, and ancient English coins belonging to our own national history? Each of our medals tells of some event that preceded it, and consists of metal—gold, silver, or copper—that existed before the event which it records took place, and much more before the coining took place, which converted the metal into a historic monument.

12.—How strange to suppose that the Creator of all things, the King of kings, should have no mint or Record-office, and keep no documents of interesting facts; or, that He should never publish the story of events, or issue coins, or strike medals, to tell of rebellions, defeats, degradations, or boons, franchises, and elevations! Yes, doubtless, "the invisible things of God are clearly to be seen and understood by the things that are made."

13.—The good and evil that is in the creation, as now it is seen, tells, I presume, of prior confusion in higher powers. If the lion slay and destroy—if the fox steal—if the upas tree distils a deadly poison—if some metals are corrosive, and others minister to health—if the deadly nightshade grow beside the barley, wheat, and oats—let men learn that pride, rebellion and murder are older than man, though not so old as love, goodness, and truth.—Strife is older than man; but never would Jesus have borne a cross had man kept the sevenfold law.

14.—It is because seven spirits are in God (Zech. iv.) that seven days were employed in reducing the chaos to temporary perfection. Each day saw a good work done: for the Unity wrought gradually, developing in succession, higher and higher powers, in the confused mass, till man, the image of God, crowned the work; and in man, and in all the prior works, God kept his own first earthly sabbath, resting complacently in all that He had created and made: even as the creation rested in God from prior undue action, but not in eternal rest. There still remaineth, I sup-

cliffs of philosophy, divinity, and theosophy, even from the deepest bass to the smallest or highest note that can be sounded or reached by the spirit of man; wherefore none will understand him but the nurslings of Sophia." Such, indeed, is a just description of the sweet angelic language or music warbling simply and naturally, (truth and wisdom) through every page of that treatise, and it may be said through all this author's works.

Having interposed thus much in elucidation of the manifest design of

pose, a *σαββατισμος*, a keeping of the sabbath, in the highest sense, to the creation, through the people of God. (Heb. iv. 9.)

15.—When God raised his son from the dead, His seven powers wrought, at once, without succession; and therefore the day of the resurrection takes precedence of the ancient seventh day—for it embodies, in unity, the energies of the whole week, of all time, of eternity, or the *whole power of God*. (See Ephes. i. 19, 20.)

[Why was the Son of God—the redeemer of the world—raised from the dead the first day of the week? I suppose because He and His redemption are the antitypes of that great work which began on the first day of the week that the universe, as now we see it, ever knew or beheld!

The creation of the universe and the resurrection of the Lord are both gracious acts, originating in one motive and founded in similar reasons, and proclaiming this truth that "there is one only who is good, that is God," and that He doeth good, and that He is God alone.

They are successive stages in one vast plan, the full development of which belongs to periods yet to come.]

16.—But look with me once more at these *seeds, and flowers, and fruits*: their ancestors are older than ours by three days. Before man was made, the grass grew, the trees bloomed, the fishes swam, and the orbs of space commenced their circuits. The fowls of the air, and the beasts of the field are older than we. Mortality is older than man.

[If I wanted another argument to show that the present bondage of the creation is referable to spiritual causes older than man, and holds subject spiritual powers in material forms, I could find it, I think, in the fact that, *the Lord, the Spirit*, is its deliverance. And if the church is one with the Lord, in spirit and in truth; if our life is hid with Christ in God, what wonder that the expectation of the creation is towards the manifestation of the sons of God? Man had a mission to the creation before he fell (Genesis i. 28), and that mission will assuredly be fulfilled by the second Head of our race in the midst of the church. Heb. ii. 5—12.

17.—I believe that Divine powers act, in the present universe, by means of material resistances, which serve as bases, instruments, and coverings of one ineffably and inconceivably glorious Unity, to whose eye all things are ever naked and open.

18.—Philosophers and observers are beginning to be persuaded (I allude chiefly to Dr. Faraday's researches) that among "the various powers of nature, or physical forces, as they are termed, although producing different classes of results on matter, there exists a close relation:" in fact, they are connected by a common origin, have a reciprocal dependence on one another, and are capable, under certain conditions, of being converted the one into the other. Electricity is a source of magnetism—magnetism, combined with motion, yields electricity. There exists a relation between these powers and light: and now it is discovered that a ray of light may be magnetised and electrified, and that lines of magnetic force may be rendered luminous. "Motion, chemical affinity, heat, light, electricity, are convertible affections of matter," says Professor Grove.

What wonder is it that these natural mysteries should gradually discover themselves, if all that we call matter has only one origin, and that origin higher than its present state? If matter be only a system of degraded powers, tending to permanent equilibrium, but failing, at one time by excess and another by defect, wherever life is, light cannot be far off.

Light, life, and motion do surely tell of Eternity. And we cannot but begin to entertain the idea that all belonging to time and sense is only a coarse veil, spread between us and eternal beauties, which are ever nigh, and ever and anon sparkle through the coarse covering, impatient of the hour when the hand that wove the temporary veil shall rend it *again* and show clearly the hidden glory.

19.—In one closing word: the present creation seems to be only a parenthesis—a *mere parenthesis*. Now, all that is parenthetical finds its full meaning in the context, in that which went before, and in that which follows after it. A parenthesis is not without real sense, but it has not sense enough to stand alone. It is enclosed between the past and the future: we must look to the left, and also to the right, if we would understand.

Hence it is that angels above, saints below, and "they that shall be," have only one common hymn and song:—"Holy, holy, holy, Lord God Almighty, which wert, and art, and art to come! Thou hast created all things, and for Thy pleasure they were and are created: heaven and earth are full of Thy glory: glory be to Thee, O Lord, Most High."

20.—I believe Christ Jesus, the Lord, to be the full, living image, house, form, and glory of God. I believe the universal church of faithful people to be the body of the Lord.

I believe the creation to be an appendage of the Church.

I believe that the Lord will be seen, glorified, in the Father.

I believe that the church will be seen, glorified, in the Lord.

I believe that all that now ministers to mortality will be swallowed up of life.

In this faith I desire to occupy and be occupied till the Lord shall come, and bring with Him the kingdom, the power, and the glory, which shall finally establish every where the supremacy of God. (1 Cor. xv.)

P. S.—It appears, there is preparing for publication, by the same writer, "HEPTALOGIA; OR, AN ATTEMPT TO ASCERTAIN SOME OF THE TRUTHS CONNECTED WITH THE REVEALED NUMBER OF GOD."

this wonderful gift to these last ages, the verity of which may be easily ascertained by a proper, orderly, and patient study of the treatises themselves, [when republished in a complete edition, with the accompanying works or hand books of Law and others, as proposed in the prospectus affixed to the end of this book, in order to their translation into the languages of the East, and of all nations, as an inseparable accompaniment to the holy scriptures]—we now proceed with the description of the remaining treatises.

(XI).—TWO APOLOGIES to B. T.—The FIRST APOLOGY, being a Defence and Justification of the Aurora, in answer to some misrepresented Passages of that Book. In Two Parts.

The SECOND APOLOGY, being a Defence and Justification of several controverted Points in the Treatise of the Incarnation. In Two Parts, viz.,—Part I. Concerning the Eternal Predestination of God. Part II. Concerning the Incarnation or Becoming Man and Person of Christ and of the Virgin Mary.

THE CONTENTS are as follows :—

THE FIRST APOLOGY—PART I.

An Introduction.—The Property of an Enlightened Mind.—We must crucify our Corrupt Man.—How the wonderful Light sprang up in the Author's Mind.—Why the Aurora was not finished.—The Three Principles clearer than the Aurora.—The Aurora needs further Explication.—A Christian must break his own Evil Will.—Whence the Worm of the Soul ariseth.—How Faith is generated.—Election is to be searched for in Christ.—How God's Anger electeth to Damnation.

PART II.

Introduction.

Section I.—How the Wild Nature is in the Soul. Of the Two Centres. Of the Darkness and of the Light. Of the Fire and of the Light. How Man is a total Image of God. What the Wild Nature is. Christ is of Heavenly Seed. How Christ took the Human not the Wild Nature. How the Water of Life could not take in Sin. Concerning the Conception and Becoming Man of Jesus Christ. How the Life should awaken again in Abraham's seed. How we must sprout with the Lily. God's Substantiality hath been from Eternity. How the Heart of God was the Centre in Christ. How Christ is Natural. Of Election. How the New Light Life is Christ. Of the Drawing to Good and to Evil. We should cast ourselves into God's Mercy.

— II.—How Heathens and Infants are saved.

— III.—The Law of Nature is written in Man's Heart.

— IV.—All Souls proceed out of One Soul.

— V.—How and how not the Elect may be received.

— VI.—We should search after God's Kingdom.

— VII.—What hinders our seeking for Grace.

— VIII.—How God knew Lucifer would fall.

— IX.—Lucifer a Part of God's Fire Nature. Lucifer let God's Wrath draw Him. Fierce Wrath against Fierce Wrath. If we seek Grace we shall find it. We should walk in Love.

— X.—Adam not mortal before he fell.

— XI.—Moses's Writings mysterious. God instructeth meekly. God's Spirit the same still.

THE SECOND APOLOGY.—PART I.

— I.—A Letter, or Preface, being an Apology for the Obscurity of the Author's First Book. An Introduction to the Answer, an Exhortation and Warning.

— II.—What the First Principle or Dark World is. How the Fire is not the first Principle. He that will attain the Spirit of the Principle, must first become a Fool to the World.

— III.—Of a right Christian, and of the Eternal Wisdom, which is no Genetrix.

— IV.—Of the Third Principle. What the Bride of God is : and how the Spirit of God is no Principle, and yet is One.

— V.—Why the Outward World is a Principle of its own. Out of what the Angels are. Out of what Joy existeth. The Model of this World is eternal.

— VI.—How the Soul is proceeded out of all the Three Worlds. Of the Might or Strength, and of the Free Will of the Soul. Of the Drawing of the Father. And what it is to believe above all Reason.

— VII.—Of the gross Error of B. T. concerning the Seed of Adam, upon which he buildeth his Election.

— VIII.—Why God hated Cain and Esau, and loved Abel and Jacob ; and who are the Lost Sinners for whose sake Christ came.

— IX.—What the Hardening is, how the Love of God warneth Sinners : Also how the Love of God is as Almighty to preserve, as his Anger is to destroy.

— X.—What God is. How without the Darkness all would be Nothing. And in what manner Man hath Ability to go out of Evil into Good, and out of Good into Evil.

— XI.—How B. T. is the Devil's Advocate. How the Devil doth not assault any with Doubting, more than the Children of God : And of the firm Confidence of the Faithful.

— XII.—How Nothing is impossible for Faith. What the Drawing of God is. Why the Wicked are not drawn. What a right Christian is ; and who became hardened from God.

— XIII.—The Abominable Doctrine of B. T. An Exhortation not to doubt of Election. And an Exhortation and Warning to B. T.

— XIV.—Of the Eternal Purpose or Predestination and Election of God. The Beginning and End whereof is one and the same always.

PART II.

— XV.—How Christ became Man out of no Strange Seed, but out of the Seed of Mary : and yet not in Eve's Earthly Essence : the Holy Spirit was the Husband.

— XVI.—What Manner of Essence the Word assumed, in which God and Man became One Person : How Christ is a Creature, and how no Creature.

— XVII.—How Mary was no Strange Virgin, but the Daughter of Joachim and Anna. Whence the Author hath his Knowledge, and what is Christ's Descent into Hell.

— XVIII.—How the New Birth is performed in us ; also, What of us shall arise ; also, of Impossibility and Possibility.

— XIX.—How Mary was Eve's Daughter. How Christ had a Human Soul ; which eternally is immortal.

— XX.—Of the vain Contention about Knowledge. When we read in Ourselves we read in God's Book. No Knowledge maketh us Blessed. A Warning and an Exhortation.

— XXI.—A Conclusion. How the present so-called Christians, Turks, Jews, and Heathens, are all alike. And how the Harvest is near at hand.

(XII.)—CONSIDERATIONS upon E. S.'s BOOK of THE THREEFOLD STATE of MAN.

THE PREFACE is as follows :—

* * * You have sent me a little book, and desire my observations upon it. Truly, the writings you have of mine, may sufficiently discover the knowledge given to me, and convey to your understanding what I can say upon it ; but as it may serve to the honour of God, and the salvation of man, I shall give a brief summary answer, and refer you to my other writings, for your further consideration.

* * * * *
If a man would set the human mind eternally at rest, he must reveal the root out of which flesh and spirit hath its original. A man must open and show the centre of the Eternal, as also of the inceptive nature. Men will then apprehend the earthly and the heavenly Mystery, whereupon the Eternal Beginning and the Eternal End are ONE ; and so the Spirit of the Soul, having seen the entire wheel, is satisfied and at rest. [This I now propose to do, so far as the Lord shall permit.]

(XIII.)—An APOLOGY CONCERNING PERFECTION : Being a REFUTATION of certain Erroneous Explanations by E. S., of the following Four Texts of Scripture ; and Showing what is the Outward and Inward Perfection attainable in this Life.

Text I.—God created Man in His own Image.—Gen. i. 27.

— II.—Great is the Mystery of Godliness : God was manifest in the Flesh [first in Adam.] I Tim. iii. 16.

— III.—Thy Maker is thine Husband ; the Lord of Hosts is his Name ; and thy Redeemer the Holy One of Israel ; the God of the whole Earth shall He be called.—Isaiah. liv. 5.

— IV.—As the Woman is of the Man, even so is the Man also by the Woman ; but All Things [out] of God.—I Cor. xi. 12.

THE PREFACE is as follows —

Courteous Reader, who lovest truth ! There is lately come into my hands a treatise, sent from good friends, who have entreated me to give my exposition of the four texts of Scripture professed to be explained therein. And seeing there are in that treatise some erroneous opinions that run contrary to the Holy Scriptures, and which are of great concern to the reader, I am willing to undertake the labour, and express the sense according to a right understanding.

Not that I would judge any man ; but for the sake of such as with earnestness seek the pearl of divine knowledge, I would clear up the understanding of those various points, that the hungering mind may be introduced into satisfaction and rest ; and so may have occasion to seek with greater earnestness the refreshment of this pearl, until we can attain the perfect enjoyment thereof, in the other life after this tabernacle.—II Cor. v. 1.

I will therefore set down the true ground of these doctrines, and leave it for the consideration of the lovers of divine knowledge.


(XIV.)—An APOLOGY CONCERNING the (Printed) BOOK of TRUE REPENTANCE and TRUE RESIGNATION, as also of the AURORA : being a Defence of those Treatises from the scurrilous Libels published against them in Latin, by G. R., primate of G.

(XV.)—MYSTERIUM MAGNUM ; before described.

(XVI.)—Of PREDESTINATION, or the ELECTION of GRACE ; that is, Of God's WILL towards MAN, commonly called Predestination. Showing how the Texts of Scripture are to be understood, which treat of Fallen Lost Adam, and of the New Birth from Christ, the Second Adam.

With an APPENDIX, being a COMPENDIUM of REPENTANCE, or a short Description of the Key which opens the Divine Mysteries, and leadeth to the Knowledge of them.

To which is superadded, A TABLE of the DIVINE REVELATION ; Showing how God perpetually Generateth and Breatheth forth Himself from Himself, and how He is to be considered in Nature according to the Three Principles ; with a brief Exposition of the Table.

 The chief hindrance that has kept good men from deciding theological differences, and understanding the sense of the Scriptures, hath been their confining themselves to such a train of thought as has withdrawn their attention away from those texts which are most material and necessary to be considered, concerning the WORD which is Christ and God: as it is written,—

In the Beginning was the Word, and the Word was with God, and God was the Word, all things were made by it, and without it was nothing made that was made; in it was life, and the life was the light of men; also the light shineth in the darkness, though the darkness comprehend not the light; this is the true light which lighteneth every man coming into the world; it was in the world, and the world was made by it.

These texts are seldom pressed or considered, but those arguments that can be collected concerning the written word of God the holy Scriptures, and what they call the word preached in pulpits, are urged so much, that people are ready to understand the texts concerning the *substantial* Word of God, the Word of His power, the Word of prophecy, the Word in our hearts, also the creating Word, the Word of wisdom, the Word of life, as meaning the Scriptures only: and men are so violent as to account him heretical, that shall venture to question their opinion in his mind: thus partly the true understanding cometh to be veiled from people's eyes.

Some of the Learned, also, are very unwilling to take so much pains as to read and consider what is offered to them in this author, though some sincere lovers of good literature have, by reading him, found that which is more excellent than which they and others had spent their time in a long time together. But they account themselves filled so full with their present wisdom and knowledge, that they have no room to desire any other, especially that which cannot be attained without casting away the high esteem of that which they have laid up as a treasure to themselves already; and so every little difficulty of uncouth words or phrases and expressions, which they cannot presently see to agree with their former opinions, makes them loth to be troubled about that which they think themselves to have more and better knowledge of beforehand. Neither can they in reason be blamed, saying that they block up their own way to inestimable treasures which they know not of, and others not so learned, attain; yet which they might have in much greater abundance, if they would not suffer their learning to hinder, which itself would much more further them therein.

Another bar the Learned have is this, that they will not allow of reasoning and proving by similitudes, because such are not demonstrative logical proofs according to the requisites of that art. But he that was more than Solomon, our Saviour himself, chose to teach in similitudes the highest and most precious wisdom, hidden under such teaching. And if the writings of the holy prophets and apostles be examined, it will appear that there is not the least thing done in this world, but doth, by way of similitude, signify and teach to us some what of the most transcendent and richest mysteries of eternity. All visions which were the clearest revelations, were represented in something or other in part or in the whole, like that which is in this outward world; though the *thing representing* is but a shadow in respect of the inward substance that is resembled by it, as for instance Christ and faith is a *substance*,—and a rock is but a *shadow*; and the Holy Spirit, the Word, and God, and the Divine Nature is *much more* a substance, whilst the things in this world resembling them, are scarce so much as an exact shadow of them. So also the sun of righteousness, the city of God, the trees in the paradise of God, the fallow ground of our hearts, the grain of mustard-seed which the kingdom of heaven is represented by, and likened unto; a steward, a husbandman, a door, a vine, a sheepfold, a candle set upon a table, or put under a bushel, a seething pot with the scum rising up, a rose, a lily, briars, thistles, and thorns, the seven stars, the dragon, the woman, the candlesticks, the temple, the moon, rivers, fountains, fire, brimstone, &c., every of these denote unto us some mystery or other in the spiritual world, as will in time to come be manifested; which we could know nothing of, only by way of similitude, but it is the Spirit alone that teacheth the mystery by and from them. Neither can we apprehend the demonstration of that which we never saw, but by similitude in those things which the outward man hath seen or conceived; for our minds are opened, as the understanding of a child is in learning, and we must be as children to all our great knowledge before, or else we cannot be taught any new thing that is beyond our former reach, apprehension or capacity. But when the similitude is declared and weighed, the knowledge of the thing itself will be the more easy, and then the demonstration of it may be briefly and exactly made by such as are teachers in Christ's school, to scholars exercised in some degree in such spiritual matters: otherwise, that saying of our Saviour may well be applied to them, *if ye believe not when I tell you earthly things, how shall ye believe if I tell you heavenly matters.*

This may be a just plea for this Author's teaching the mysteries of eternity by examples and similitudes of natural earthly things. And in them he layeth open his ground of interpreting the holy Scriptures, by which men try the deepest questions and controversies in religion, that the seeming differences therein may be cleared and composed; that all may understand them rightly, all Christians, Jews, and Heathens, and so prize them as they ought. And in the following preface to this treatise, he sets down to this effect, that the supposition that God is only afar off in a heaven above and beyond the stars and firmament exclusively, and not in everything and everywhere present as to himself substantially and totally, with all that he is in essence in the Unity of the Deity, and Trinity of Manifestation in his whole kingdom power and glory, though as to the creature not discernable or perceptible, but by his Word revealing himself in and to the creature according to its kind,—is the only cause why men cannot satisfy themselves in that great secret arcanum of predestination, and other high and necessary mysteries mentioned in the Old and New Testament.

The Heathens would esteem the Scripture, if it were but hinted to them how they might consider that that which is mentioned and contained therein, (and of which it chiefly is appointed to testify,) is the same with that which is in their very hearts; they would rejoice to hear the lively demonstration and effects of that God and his graces, which lie as a deep fountain and well-spring hidden in their own souls; and so they would soon taste the eternal gos-

*This Annosa
should be
except the
first line
is not
type.*

pel of the love of God shed abroad in their hearts, upon reading of the holy Scripture, thus if shown how *all lieth within them*, in their hearts and souls.

The Jews, also, cannot be fully persuaded that Jesus Christ, whose name is Immanuel, is and was the true Messiah. Though they shall certainly be converted, as we Christians believe and long to see accomplished, yet they cannot perceive the truth, but by understanding how the *promised seed* was by God put into, or caused to sprout forth in the soul of Adam and Eve, after the eating of the forbidden fruit; and so became salvation to all men, continually taking effect in those who become the offspring of that seed, by forsaking their sins, and being obedient to that seed of God, the Word of life, the Word of promise, which is the Word of grace, the Word of God, the Commandment, his Law, his testimonies, his ways, statutes, precepts, judgments, which are so much pressed in Moses and in the Psalms of David; all which was Christ in them. As to which seed in the line of the covenant according to the manifestation in the flesh, Christ Jesus, their Messiah and our Saviour came, and took our nature born of Mary, and finished our redemption in a human soul, such an one as all ours is, (and wherefore he condescends so low as to call us his brethren, though in him dwelt the fullness of the Godhead bodily,) and so wrought and perfected our salvation: and all should in him be partaker of the divine nature, that were born again, and did grow up in him, that is, in his grace and covenant in their souls, and so he rule in them to the subduing the seed of the serpent, the lusts of the flesh in any whomsoever. And this is that light that enlighteneth every man, even every Heathen, Jew, and Christian, at the instant of taking the life of the soul in the womb, so coming into the fleshly substance of the elementary body of this world.

The Word of the Lord doth not contradict itself, neither in its operation in the works of the outward world, nor in the inward teachings of the Holy Spirit in the soul, nor in the written Word of the holy Scriptures,* which were written as holy men spake as they were moved by the Holy Spirit, which teacheth, nor can teach any other than what the holy Word speaks, from whence the Spirit proceeds. Therefore the essential Word is to be considered in every respect, before men be able to decide a deep controversy, question, or doubt in any matter fundamentally.—And we see that God's ordinance in the outward world, which we call Providence, doth in nature appoint what profession and condition of life every one shall have; and thereupon was Caiaphas high priest that year in which Christ was crucified, though he was inwardly a conspirer against Christ; and so was Judas appointed to be one of the apostles, though inwardly he was a devil; so king Saul was amongst the prophets, so also there are many false apostles gone into the world, and many false Christs, but the true ones are what they are in spirit and truth in the inward hid man of the heart. Therefore every one should labour to be that in spirit, mind, soul, and affection in his honest outward calling or office, low or high, which is right in the sight of God according to his Word and ordinance, which he is outwardly called unto; and not under pretence of the outward calling, think he is such without the Spirit, nor despise those who are such in spirit, though not in the outward calling at all. For most of the eminent prophets, and so of the apostles, disciples, evangelists, elders, bishops, overseers, or pastors, doctors or teachers, have not been called from the schools of the prophets, nor from among the learned or noble, though some of them have been so; and those were called of God as was Moses, Aaron, David, Peter, Paul, Timothy, Barnabas, &c.

And so were all those called who were the first inditers and penners of the books of the Old (and New) Testament, though there may be cause to think that the greatest part thereof was afterwards delivered to Esdras and his scribes from the angel of God, when it is considered that the most ancient manuscript copy of that Hebrew Bible which is now extant in print, was that which the Jews received from Esdras or Esra, at the return from the captivity of Babylon. [See Dr. F. Lee's "Dissertation."] For the whole book is continually written in the Caldee letter, though there be a difference in the style of several of the books, which the angel knew well how to express to a tittle. And certainly if Esdras and the rest with him had had the originals to transcribe them from, they would not have burnt or buried those hand-writings of the authors. And although the Samaritan Pentateuch be supposed to be the character wherein the five books of Moses were written, yet it cannot be the same for matter and words, because it differs in several places from the true Hebrew text, and in some places doth agree with the Septuagint Greek translation, and not with the Hebrew itself, which was the language Moses was supposed to write in, and the character the same with the Samaritan Pentateuch,—as is signified in an introduction to the several languages of the best and exactest impression of the Bible that ever was published in the world, which, about two hundred years ago, was produced by the labour of the most learned and knowing men in the Oriental languages, and most versed in the literal text of the Bible; wherein it appears that the same person whom the Hebrew calleth Esra, author of one of the books undoubtedly of the canon of the Bible, is translated in the Septuagint Greek, Esdras; and the book of Esra, in our English Bibles, is accounted the first book of Esra or Esdras; and the book of Nehemiah, the second book of Esra or Esdras; so that the Greek copy of the first and second book of Esdras in our Bibles, may rightly be accounted his third and fourth book; as it is in Luther's translation in the German Tongue. And thus as the law was ordained by angels in the hands of a mediator, which was Moses; so when it was lost, it was restored to Esdras again by the same means [II Esdras, xiv., from 20th verse]; which doth advance the excellency of the Old Testament beyond any other books before Christ's time for their manner of delivery, in addition to the spirit of prophecy, that filled both the first and last authors of the whole book, as a few of the matters spoken and written by them make manifest, which have been transmitted to us for our learning, by the infinite mercy and goodness of God.

For, we may observe, how that the inward substantial seed of the promise, the seed of God, was hidden and suppressed in the offspring of Adam and Eve, except only in the line of the covenant going along through the loins of many sinful parents, even to Mary, the mother of the Messiah, Jesus Christ, the Son of God, who was the Son of Adam, who was also the Son

* This triple testimony or "witness of the Spirit" is what is offered to the present generation, to those who have "ears to hear."

of God. But the seed continued under the evil life and conversation of the old world before the flood, though they had the preaching of Adam himself, and Abel, Seth, Enoch, Noah, and others. And after the deluge they were more depraved, though under the preaching of Noah, Shem, Heber, &c., till Abraham, to whom God did seal his covenant of promise with circumcision, for a stronger teaching to the outward man, observed by Isaac, Jacob, and his sons the twelve patriarchs, till Moses, who was raised up by God, and received a further external clear teaching, in the institution of the passover, as another seal of the covenant; also giving the law of the ten commandments, which the outward man had so darkened in the inward heart almost of every one, very few excepted; also the law of sacrifices and other ceremonies, with the judicial law for government of God's own people; and this dispensation remained all along amongst a wicked and stiff-necked generation in the world under the evangelical teachings of the prophets, till Christ himself. Under whose outward teaching, while he was upon the earth, men were so very wicked, that according to his own parable, when the lord sent his son to the vine-dressers, thinking they would have revered him, they said, *this is the heir, let us kill him, and the inheritance shall be ours*; and so they did kill him, and cast him out of the vineyard. At this time, (as need did require) to help the outward man that the inward Word might grow in him, greater teaching was afforded than in the time of Moses or Solomon, he being then incarnate, viz., by the ministry of John the Baptist sealing his covenant by the baptism of water, and a little before Christ's death by his eating the passover with his disciples so instituting his last supper: and yet the apostles could not apprehend or remember what he told them, nor bear what he would have taught them before his death, not till the Comforter, the Holy Spirit, was sent after his ascension and glorification, which should bring to their remembrance whatsoever he had told them. And then this great manifestation of the power of God did so spring and spread, that many were converted by it, that were not prevailed with by the former teaching; and it reached unto Saul, who was also called Paul, and made an apostle of the *highest mysteries to the Gentiles*, all which were brought to his knowledge by the Holy Spirit, for he had never heard Christ's teaching as the other apostles had. And by his preaching, (from a *philosophic* knowledge of truth,) the Gentiles became Christians; but in the age following, the wickedness of Christians was like that of the Jews before, which had caused the ark of the testimony, the book of the law, their temple, city, and country, and every excellent thing they had to be taken away or destroyed; and so these Christians caused the powerful effects of the Holy Spirit to be withdrawn after the decease of the first preachers and faithful brethren, till at length thick darkness spread itself over all nations, and there was only left some of the holy men's writings contained in the old, and some in the new Testament, which were brought forth to light, and put together in a book, or as it is called *THE BIBLE*. The understanding of which writings therein was small in the following ages, except in those that suffered martyrdom, who did declare the power thereof by mighty wonders; and though afterward much teaching successively began to spring up, yet the Holy Scriptures were not so narrowly looked into and *publicly divulged* till Luther, who was helped forward by a little book called *Theologia Germanica*, and the sermons and works of Taulerus, compiled in the obscure times before him, and printed in the Latin tongue.

About that period Calvin, and many others arose, each in his own way prying still more into the letter of the Scripture, whereby divers questions became raised in divinity, which have not been fully decided and resolved to the satisfaction of the variously constituted differing parties, by the pains of all that have laboured in scholastic learning to this very day, nor indeed could be, without the knowledge of the ground of the truth. Yet of all the deep obscure mysteries expounded by this author, [as concerning the internal habitation and existence of the one Lord, one faith, one baptism, one God and Father of all, who is above all and through all, and in all; filling all things in that manner as there is but one air which is the same breath of all living creatures; which is the unknown God whom the heathens ignorantly worshipped, and many Christians, as they call themselves, in these days, who know Him not to be within them, notwithstanding all his preaching by his Word in their hearts, and their reading of the Scripture, and the outward preaching from the written Word; the reason of which is, that *his indwelling* is not so pointedly, strenuously, and frequently pressed in our public preachings, as it ought to be:]—this of predestination is accounted the most mysterious in general, though there are some who, to the great comfort of their souls, have had most mysteries cleared to them in this author, and this amongst the rest in the treatise under review; which raiseth a hope in them, that the time is at hand wherein all the mysteries of God shall be manifested.

Now, though the Light be in all of our darkest hearts and souls, and shineth therein, yet if we take no heed and turn not to it, we cannot apprehend the light, or rather shall not be apprehended by it, nor will the day dawn, neither shall we have any morning in us, as the Hebrew text in Isaiah [viii. 20.] expresseth it; and then we cannot speak according to that Word which is the law and testimony,—not that which is written with ink, which endureth not for ever, but the real substance thereof in the fleshly tables of our hearts, written by the finger of God, when he created the soul at the first beginning of life in the womb. [Well, therefore, may one, a reader of this author, say of him, that he layeth down in every thing a kind of material divinity; and it is that which endureth for ever.]

He that mindeth this Innate Word of life will soon have a clear understanding of the Scriptures, and not only so, but at length attain what they themselves knew that spake and penned them; and more than that, for as the time of the world proceedeth further to its limit, that shall be understood of the eternal Word which neither the angels nor prophets, nor apostles knew, who saw what the angels desired to look into, and were not able. For the Word of God is the utmost that can ever be known possibly at all. By this the holy men knew what they knew, having it manifested to them in their hearts; and their knowledge hath been expressed by their words outwardly to the ears of people from the beginning of the world, and some of them wrote those things in books which have been preserved to us in the Bible, and have been or are being published in most languages, (as proposed to be done with the writings of this author, in demonstration of the eternal ground and truth of the former); so that every nation almost may now read in their mother tongue those writings of men full of

the Holy Spirit, which, *in them*, proceeded from the Father and the Son, viz., Christ, whose name is called, The Word of God; and therefore those Scriptures may rightly be called, the written Word of God, as the words of those men may be called the Words of God, and their minds so instructed by the Divine wisdom and understanding, may be called the mind of God, or his thoughts, sense, and meaning. For they are not their own; but God himself, His will, mind, word, and spirit, His Light, wisdom, and understanding is *manifested in theirs*, and in all men who speak or write of such things truly and *knowingly*, and not stealing God's word every one from his neighbour; [Jer. xxiii. 30.] and It will be manifested in every one who is obedient and willing to be taught and enlightened by It into a holy life. For God is the same yesterday, to-day, and for ever, in the soul of every one, and revealeth His secrets to his saints, the holy ones.

The Author's PREFACE to this Book "Of the Election of Grace," is as follows:—

1.—When reason hears any thing said concerning God, intimating what he is according to his being, essence, substance, and will, it imagines in itself as if God were some strange thing afar off, dwelling without and beyond the place of this world, aloft above the stars, and governed only by his spirit with an omnipotent power in the place of this world.

2.—But it supposes that his majesty in Trinity, wherein God is especially manifest, dwells in heaven, without and beyond the place of this world.

3.—And thereupon reason falls into a creaturely opinion, as if God were some strange thing, and that he did, before the time of the creation of the creatures and of this world, hold a consultation in himself in his trinity, by his wisdom, to contrive what he would make, and to what end every thing should serve, and so has framed a predestinate purpose in himself, what he would ordain every thing to be.

4.—Whence the contentious opinion is risen, of God's determination concerning man, as if God had in his purpose or predestination chosen one part of men for heaven, to be in his holy habitation, and appointed the other part to eternal damnation, in whom he will manifest his wrath; and that contrariwise in the other which are his chosen and elect he will manifest his grace,

5.—And so it is thought he has in his predestination made a separation, that he might shew his power both in love and anger: and therefore every thing must of necessity be as it is.

6.—That part ordained to wrath it is conceived are so reprobated and hardened by God's purpose and predestination, that there is no possibility left for them to attain the salvation of God, and on the contrary in the other there is no possibility of damnation.

7.—And though the Holy Scripture speaks almost the very same words, to which creaturely reason assents, which understands not at all what God is: yet Scripture, on the other side, speaks much more to the contrary: that God wills not evil, nor has purposely by way of predestination made any thing that is evil.

8.—Both these contraries, how they are to be understood each of them in its own ground, we will give to the Christian impartial readers, the seekers and lovers of the ground and of the truth, to unite and reconcile them, and establish the true understanding; I say we will give them a short explanation to consider of, and present our gift or talents (as it is apprehended and laid hold on in the grace of the highest good) for them to examine with a good intention.

9.—Not meaning thereby to contend against or despise any for their conceived opinion, but for a Christian and brotherly conjoining and uniting of our gifts which we have, bestowed upon any of us from the Divine grace.

10.—The branches and twigs of a tree appear not in all things like in form, and yet stand in one and the same stock, and one gives and introduces entity and virtue into the other, and all flourish and rejoice, blossom and bear fruit, in one stock, there being no grudging and dislike of their strength and dissimilitude: but each branch labours to bring forth its fruit and harvest.

11.—So it may also well be with our unlike differing gifts; if we introduce our desire into the right true mother, as into our stock, and each branch of the tree afford the other its virtue in good will.

12.—We must not bring ourselves into selfishness, and into our own lust of self-love, as going forth in pride, willing to be above our mother in whom we stand, and above all her children, and be a tree of our own.

13.—Neither are we to receive into us the devil's poison and venom or infection of self, and false or wicked magnetic impression, whence strife and opposition, also rents and schisms and divisions arise, so that one twig of the human tree rends and separates itself from the other, and affords them not his ens or being and virtue, and exclaims against them for schismatical, sectarian, apostate, false, and wicked.

14.—It sets itself, and is known as a broken separated twig before its brother in a false lustre or show: whence the multitude of contentions amongst men have risen.

15.—Of all which we will signify what the original of contention is, and from whence opinions and divisions naturally arise; we will also signify what the true ground of the only religion is.

16.—And we will shew from whence the opposition from the beginning of the world to this time has proceeded, for the better understanding of the Divine will, both according to love and anger; and how it is all fundamentally to be understood.

17.—And we admonish the loving reader to immerse himself in Divine humility into God and his fellow branch or brother; and so he may read and conceive our received deep sense and apprehension, and be brought from all error into the true rest, wherein all things rest in the Word and power of God. And we commend him into the working love in the ens or being of Christ, and our well intended will and desire into his. AMEN.

THE CONTENTS are these:—

Chap. I.—Of the sole WILL of GOD, and of the introducing his Substance of Revelation, or bringing it into Manifestation; and what the One Only God is.

— II.—Of the Origin of God's Eternal Speaking Word, and of the Revelation or Manifestation of the Divine Power, viz. of Nature and Property.

— III.—Of the Introducing of the Fiery Science or Root into Forms or Dispositions to Nature, and to the producing of Being, Essence, or Substance. How the Science or Root brings

itself into Fire. What that is, and how Multiplicity exists.—The Gates of the Great Mystery of all hidden Secrets.

— IV.—Concerning the Original of the Creation.

— V.—Of the Origin of Man.

— VI.—Of the Fall of Man and of his Wife.

— VII.—Of the Bestial Manifestation in Man. How Adam and Eve's Eyes were opened; and how that is to be understood in the Ground of it.

— VIII.—Of the Sayings or Texts of Scripture, how they oppose one another; how Men should understand them: also of the Tree of Life, of the Knowledge of Good and Evil. At the 54th verse of this chapter begins the treating of God's Purpose or Predestination.

— IX.—Of Objections from Texts of Scripture; clearing the right Understanding of the Scripture.

X.—A summary Collection and Examination of Objections from Scripture, which Objections hold reason captive: and how they are to be understood.

— XI.—A further Comparing and Clearing the Texts and Sayings concerning Election.

— XII.—A short Instruction concerning some Questions, which make Reason to err; according to which Reason supposes that God hardens Man out of a special predestinate purposed Will: and how they are to be understood.

— XIII.—A summary Conclusion to the whole.

APPENDIX.—A COMPENDIUM OF REPENTANCE, being a short Description of the Key which opens the Divine Mysteries, and leadeth to the Knowledge of them.

The Title of THE TABLE at the end is thus:—A SCHEME or TABLE of the DIVINE MANIFESTATION, with an EXPOSITION of the Threefold World (IN THREE DIVISIONS): Signifying what God is in himself, without Nature and Creature: and then how He is to be considered in Nature according to the Three Principles. Also what Heaven, Hell, the World, Time and Eternity are, together with all Creatures both Visible and Invisible; and out of what all Things are proceeded and spring forth.—[This Table is here expounded in brief according to the numbers; but in the preceding Treatise of Predestination, the matters are handled more at large, especially in the first Five Chapters. It is, as it were, the Sum of all the Author's writings; and as an A. B. C. to Beginners.]

The HEAD DIVISION of the Table, signifieth what God is, considered as without and beyond Nature and Creature; and what the *Mysterium Magnum* is: Showing how God, by his Breathing forth or Speaking hath introduced himself into Nature and Creature.—MIDDLE DIVISION: Here beginneth the *Mysterium Magnum*; viz., the Distinction in the Outbreathing, that is the Speaking of the Word: Wherein the Word, through the Wisdom becometh distinct, also Natural, Sensible, Perceptible, and Palpable or Inventible; whereby the two Eternal Principles, of God's Love and Anger, in Light and Darkness are understood.—BOTTOM DIVISION: Here beginneth the Outward visible World, viz. the Outspoken visible Word: Wherein (1.) Is understood the Good Life of the Creature which stands in the Quintessence. And (2.) The Poison, and Grossness of the Earth and Earthly Life. Afterwards followeth the Explanation of the Words and Numbers of the Table, showing how all is to be understood.

(XVII.)—Of CHRIST'S TESTAMENTS, BAPTISM, and The SUPPER. In

Two Books.

First,—Of Holy Baptism, how it is to be understood in the Ground thereof, and why a Christian should be Baptised.

Secondly,—Of the Holy Supper of the Lord Christ; What it is, with the Benefits and Effects of it; and how the same may be worthily participated of.

And how they are to be understood, both according to the Old and New Testament, set forth from the true Theosophical Ground, through the Three Principles of the Divine Revelation, and presented to the Children of God, for the Information of their Understandings.

NOTE.—These two little pieces entitled together by the author "The Book of the Two Testaments," (the one of Baptism, the other of the Supper,) handle those two grand mysteries more fundamentally and plainly than any book extant: clearly satisfying all doubts, and putting an end to the different opinions concerning each of them, whereby to conjoin all the Disputants and Separatists together,—those that are called Anabaptists and those that are called Pædobaptists; those that baptise persons of age upon confession of their faith, and those that baptise infants without witnesses to stand for them. This treatise also reconcileth the differences of opinion about transubstantiation, consubstantiation, and the participation of mere bread and wine; and sheweth how to understand the right participation of the real flesh and blood of Christ under bread and wine. And inasmuch as there is real participation to be had of the flesh and blood of Christ without bread and wine, it sheweth why the bread and wine was so instituted to be celebrated and communicated; and so likewise seeing the baptism of the Holy Ghost hath been many times without water, why the baptism of water is necessary to be used, even to those that had before received the Holy Ghost as well as the apostles.

All which, being understood, there will moreover appear what the ground of the preaching of the Word of God is, as it is an ordinance of God; and how we shall truly perceive what is the essence of all ordinances as they are so called, (which in the signification of the word is no more but a thing ordained or appointed,) and so it will be easy to perceive how far short Christians do come, of rightly esteeming the true ordinances, and how forward they are in taking that for such which is not indeed the ordinance of God. * * * But, indeed, we must know God before we can know his ordinances; and to know him, we must seek him. Many have sought God, but they have not found him, because they sought him not in the right way and place: they look to find God outwardly, indeed anywhere but where he is, namely, in the *centre of their souls*: he that cannot find him there, shall never find him, for that is the *only place of His revelation*. * * * Would that men were diligent to seek after the experience of spiritual things, then God, who dwells within their hearts, would *feel* and *hear* their desires, and breathe forth his Holy Spirit, and *satisfy*

their hungering desires with Divine gifts, filling their minds and understandings with light and knowledge of all His mysteries.

We want nothing but the unceasing exercise of the spirit of prayer, whereby to *stir up* the gifts and graces of God's Holy Spirit who *dwell*eth in us, (N.B.) till He *flow forth in us with all His gifts* ~~as we desire~~ which we at present suppose unattainable.

The Author's INTRODUCTION is as follows :—

All strife and misunderstanding concerning Christ's person, office and being or substance, as also concerning his testaments which he left behind him, wherein he worketh presentially, ariseth from the defected creaturely reason, which runneth on only in an image-like opinion, and reacheth not the ground of this mystery, and yet will be a mistress of all things or beings, will judge all things, and doth but lose itself in such image-likeness, and breaketh itself off from its centre, and disperseth the thoughts, and runneth on in the multiplicity, whereby its ground is confused, the mind disquieted, and knoweth not itself.

2.—No life can stand in certainty, except it continue in its centre, out of which it is sprung.

3.—Seeing then the soul is sprung from God's Word and will, and yet is entered into its own lust and desire to will of itself; in such searching of self willing, it cannot reach its first ground from whence it is sprung, and thereupon it runneth without its ground in mere uncertainty, till it return to its original again.

[Otherwise expressed. (a.) In their confusion and running out into the multiplicity, the thoughts break themselves off from their chaos, viz. from the eternal Word of God, and from the eternal Divine speaking. In which spoken Word, all beings, together with understanding, reason, and thoughts consist, and take their ground and beginning from it.

(b.) For if the abyssal, non-natural, uncreaturely God, viz. the eternal ONE, speak his Word no more, and that Speaking should cease, there would be no understanding, reason, or thoughts more, also no Nature nor Creature, and all beings would be an eternal Nothing: for every life ariseth from the exhalation of the eternal ONE, viz. from the Abyss; and there could be no formability in the eternal ONE, according to which or out of which something might be made.

(c.) For if there be a formability to a figure, then there must also have been a cause from whence the form were arisen, and God were not ONE Only God, who were without ground, time, and place, for all that hath a beginning hath a ground; but that which hath no beginning is without ground and form.]

4.—Every beginning goeth out of the eternal ONE, viz. out of the tri-unity of God, through the exhalation or speaking of the UNITY of God. As a fountain floweth from its original, through which flowing forth, the unity bringeth itself into self-viewing findingness and perceptibility, to the forming and imaging of itself. Every visible and invisible being, both spiritual and corporeal, have taken their original in the exhalation of the Divine power, and are a reflection of the separable will of God, and stand with their ground therein. For the beginning of every being is nothing else but an imagination of the out-flowing will of God, which hath brought itself into separability, formedness and image-likeness; wherein lieth the whole creation: and every life doth consist in its re-exhalation and reflexion in same manner.

5.—Seeing then that the human life is an out-flowing and reflexion of the Divine power, understanding and skill, therefore the same ought to continue in its original, or else it loseth the divine knowledge, power and skill, and with self-speculation bringeth itself into centres of its own, and strange imaging, wherewith its original becometh darkened and strange.

6.—As is to be known by erroneous reason, which ever teacheth concerning God, and yet hath no true understanding; also it never cometh to rest whiles it runneth on in strange imaging.

7.—Therefore say I, that this is the only cause that men dispute and strive about God, his word, essence, or being and will; that the understanding of man hath broken itself off from its original, and now runneth on in mere self-will, thoughts, and images in its own lust to selfishness, and imagineth to itself another ground to the Divine willing, wherein yet there is no true knowledge, nor can be, so long till the life returneth into its original, viz. into the Divine outflowing and will.

8.—And if this be done, then God's will speaketh forth the Divine power and wonders again through the human willing. In which Divine speaking the life may know and comprehend God's will, and frame itself therein. Then there is true divine knowledge and understanding in man's skill, when his skill is continually renewed with divine power, and when divine skill presseth forth through the life, in that kind and manner as in the beginning it did flow forth from the divine power and skill.

9.—As Christ hath taught us, when he saith, unless ye be converted and become as a child, ye shall not come into the kingdom of God. That is, that the life turn itself again into God out of whom it is proceeded, and forsake all its own imaging and lust, and so it cometh to the divine vision again.

10.—All strife about the Divine will and being or essence, whereby men despise one another, cometh from self image-likeness, that one man comprehendeth the image of another, viz., his thoughts, and yet cannot rightly apprehend them. Where one man sets himself in the thought and mind of another, and bringeth that which is his own thereinto, and compelleth that which is another's into his meaning, and forcibly sets himself aloft in the thoughts and mind of another, and holdeth them for his proper own, and will make a show therewith, and therewith domineer in and over the thoughts and mind of others: men must worship and reverence his thoughts and mind, and hold them to be the Word of God, or the speaking of God.

11.—Thus man deludeth himself, and robbeth God of his honour, taketh his covenant in his mouth, and yet hateth the nurture of the Spirit of God, which therefore reproveth him in his conscience, that he is but an apostate Lucifer, and will compel others into his image, that they shall hold it for the Word of God.

12.—But a true man inclineth himself to his original, and forsaketh all images, and desireth no self imageability of his understanding, except what God will frame and speak with and through him; and despiseth none, but only distinguisheth the true from the false, the good from the evil, and teacheth the truth with divine powerful out-flowing and will.

13.—All disputation concerning God's being or essence and will, is performed in the images of the senses or thoughts without God : for if any liveth in God, and willeth with God, what needeth he dispute about God, who or what God is?

14.—But that he disputeth about it, is a sign, that he hath never felt it at all in his mind or senses, and it is not given to him that God is in him, and willeth what he will. It is a certain sign that he will exalt his own meaning and image above others, and that he desireth the dominion.

15.—Men should friendly confer together, and offer one another their gifts and knowledge in love, and try things one with another, and hold that which is best, 1 Thes. v. 21. And friendly instruct one another, and not so stand in their own opinion as if they could not err, seeing we have a mighty enemy against us, who suddenly bringeth strange images into man's thoughts, and maketh men insult : whence sects and schisms originate, viz : from SELFHOOD, [though God makes the weakness as well as the wickedness of man to show forth his glory.]

16.—It lieth in no man's person that men should suppose that the divine understanding must come only from such and such : for the Scripture saith, Prove all things, and hold fast that which is good, 1 Thes. v. 21.

17.—The touchstone to this knowledge, is, first, the corner-stone Christ ; that men should see whether a thing enter out of love into love, or whether alone purely the love of God be sought and desired ; whether it be done out of humility or pride. Secondly, whether it be according to the holy scripture of the Bible. Thirdly, is it according to the human heart and soul, wherein the book of the life of God is incorporated, and may very well be read by the children of God : where then the true mind hath its touch-stone in itself, and can distinguish all things : if it be so that the Holy Ghost dwell in the ground of the mind, that man hath touchstone enough, that will lead him into all truth.

18.—Christ's testaments are a secret mystery, and are proffered to the minds and thoughts that are departed from and come again to God, where the life bringeth itself to God again, and so will the thoughts that return to God be first fed with Divine power and understanding. The same afterwards kindle the life, that it hungereth after God ; to which afterwards is given Christ's flesh and blood for a pledge and seal, and the Divine essence or substance will be imprinted therein ; whence the life is brought again into its original, viz., into God's power and Word.

19.—A false thought or mind of man is nourished again by its likeness, viz., from its own conjecture, or from highness of mind, or from the subtlety of the serpent : and these it desireth to exalt, and put into an image ; and that image is a branch on the tree of Satan.

20.—Now that man which is fed from the Divine power and spirit in his mind and thoughts, he is divinely-minded, and bringeth forth good things out of his good heart ; but that man who is fed in his thoughts from the power and will of the flesh, he is fleshly-minded only.

21.—When reason considereth of Christ's Testaments, and thinketh and considereth how yet Christ can be present in his testaments, then it thinketh it is done after an image-like manner. And when it knoweth that it is not done in an image like manner, then it falleth quite from that, and thinketh He is present only in remembrance : as when his word is preached, then he worketh thus only in the same powerfully ; and so it thinketh also concerning his testaments, that Christ worketh only spiritually in the faith, and that the testaments are only signs or symbols, whereby we should instruct ourselves what he hath done for us, and therewith only declare his death, and the shedding of his blood, and should keep it in lively remembrance, to our comfort.

22.—Thus reason understandeth nothing at all of the kingdom of Christ, much less of his person or of his office : and in that respect men dispute and strive about it, and will needs attain it with the searching of reason ; all this attaineth not the true understanding : for Christ's testaments are heavenly, and reason is earthly and worldly ; it seeketh Christ in the time [for that which is temporary] and if it find him not therein according to their power, then it supposeth he is present only to the thoughts, which cast themselves up to him in heaven ; but this will not renew the life, and bring it into God again : it will not make the new birth.

23.—All strife cometh from hence, that men do not understand that heaven wherein Christ sitteth at the right hand of God, that he is in this world, and that the world standeth in heaven, and heaven in the world, and are in one another, as day and night.

24.—The inward ground of the Word, out of which the four elements are sprung, is the heaven, viz : a spiritual world : in that inward power Christ ruleth, true God and man, through the outward world ; for where Christ saith, Matth. xxviii. 18, 20, *all power is given to me in heaven and on earth* ; also, *I am with you always till the end of the world* ; also, *He shall rule over all his enemies till all his enemies are laid under him as a footstool*, 1 Cor. xv. 25 ; Psal. cx. 1. This is to be understood of his inward kingdom, where in the inward power he ruleth over the outward earthly, and also the hellish.

25.—For the outward world is sprung out of the inward spiritual world, viz., out of light and darkness ; which fabric before the office of Christ stood in the eternal Creator's office, who from eternity hath wrought [or effected] light and darkness, viz : the spiritual world ; which fabric is flown forth and become visible, and brought by God into a creation, wherein light and darkness, viz., good and evil, rule one with another : where is understood hell and pain in the flowing forth of the eternal darkness, and the light of nature in the flowing forth of the light ; and in that where evil and good ruleth alike, is understood the kingdom of nature, with hot and cold, and all other properties.

26.—This dominion hath God given to the office of Christ, that he being both true God and man, should rule over all the propriety and self-willing of this kingdom, where evil and good rule one in another. As the sun in the visible world ruleth over evil and good, and with its light and power, and all whatsoever itself is, is present every where, and penetrates into every being, and yet in its image-like form doth not pluck away to itself with its efflux, but wholly giveth itself into every being, and yet ever remaineth whole, and nothing of its being goeth away therewith ; thus also it is to be understood concerning Christ's person and office ; which ruleth in the inward spiritual world visibly, and in the outward world invisibly, and thoroughly penetrateth the faithful man's soul, spirit, and heart. And as fire gloweth through the iron, and as the sun worketh through and through an herb, so that the herb becometh solar, [or filled with the virtue of the sun, and, as it were, so converted by the sun that it becometh wholly of the nature of the sun] so

Christ ruleth in the *resigned will* in soul and body, over all evil inclinations, over Satan's introduced lust, and generateth the man to be a new heavenly creature, and wholly floweth with itself into him, both as to divine and human power, so that the faithful man becometh a right branch on his vine, in which God and man (as to that same inward new birth) dwelleth.

27.—Now herein consist the Testaments of Christ, that he offereth himself to the *faith*, that he will give it his flesh and blood, and all grace, and spiritually dwell in man, as the sun dwelleth in the plant, and maketh the fruit ripe and tender.

28.—So in like manner is the poor fallen earthly man, which perished in soul and body, again renewed, and wrought out to be a heavenly fruit; where, in the end, only the grossness of the flesh falleth from him, and the spirit together with the soul remaineth in Christ: and also here in this life according to this indwelling power, he dwelleth in heaven; concerning which St. Paul saith, *Our conversation is in heaven*, Phil. iii. 20. But the body is in the world, and of the world's essence; and now as the heaven penetrateth the world, and giveth it virtue and power; so also Christ thoroughly penetrateth the outward man with his inward ruling power, and resisteth the vain lust of the earthly nature.

29.—THEREFORE say I, none understand any thing of God, EXCEPT GOD WORK IT IN HIS MIND AND THOUGHTS: for all natural knowledge is outward in the world, and ariseth from its astrum, and runneth on in surmisings, doubting whether a thing be so or no; but the spirit of God assureth in the soul and spirit of his faithful, and witnesseth in them that they are God's children, Rom. viii. 16.

30.—Now how this present essential participation is effected, and what the covenant of grace between God and man is, both of the Old and New Testament: what BAPTISM and THE SUPPER of Christ are, shall be declared in the following chapters.

31.—THIS GROUND IS ONLY THEREFORE BROUGHT FORTH SO DEEPLY, THAT ALL THAT STRIVE ABOUT IT MIGHT SEE THE TRUE INWARD GROUND, AND CEASE FROM STRIFE, AND YIELD THEMSELVES INTO THE SIMPLICITY AND LOVE OF JESUS CHRIST. Whereby then suddenly the power of Satan will be diminished, and all people and nations will see that the Christians are the children of God, if they thus walk in love.

THE CONTENTS are as follows:—

OF HOLY BAPTISM.

Chap. I.—The above Preface.

II.—Of the Covenant of God after the Fall: what the Fall of Man is, and how God hath bound himself in Covenant with him again. What the Circumcision in the Old Testament is, and what the Baptism in the New.

III.—A Brief and more Fundamental Information, how Man is Baptised by the Holy Ghost, with Christ's Sufferings, Death, and Resurrection, in Body and Soul.

IV.—Of the outward Water-Baptism by Man's Hand: who is worthy to perform such Baptism, and what Baptised Infant doth worthily receive this Baptism, how it goeth with the unworthy Hand, as also with the unworthy Baptised Infant, [sponsors who are faithless and prayerless.]

OF THE HOLY SUPPER.

The Author prefaces this Part with the following intimation to the reader:—

Though indeed I here dive and search sublimely and deep, and set it down very clearly, yet the reader must be told thus much, that without the Spirit of God it will be a mystery to him, and not apprehended. Therefore let every one look well to it, what he judgeth, that he fall not into the judgment of God, and be captivated by his own turba, and that his own reason distract him: this I say, meaning well, and give it to the reader to ponder.

Chap. I.—Of the Ground of the Old Testament; how this Testament was clearly in the Type among the Jews.

II.—Of the Supper of the New Testament, how the Type is come into Essence or Substance.

III.—How the Disciples of Christ have eaten and drunk Christ's Flesh and Blood: and how that is properly to be understood.

IV.—Of the Difference in the Participation of it, what the Wicked receive by this Testament: and how a man should rightly prepare himself for it, that he may be truly worthy.

V.—Of the Contention and Strife among the Learned about Christ's Testaments: how that Strife is a vain and very hurtful Thing, and ariseth (however plausibly covered) in the Anger of God, from the Devil's Desire and Will; whereby all brotherly Love and Unity is destroyed, the highly-precious Name of God Blasphemed, and the Holy Ghost in his Divine Wonders is Judged, and becomes despised by Reason.

(XVIII).—THE WAY to CHRIST, DISCOVERED; CONSISTING of THE FOLLOWING SIX TREATISES:—

(a.) Of TRUE REGENERATION: Being an INTRODUCTION to GOSPEL CHRISTIANITY.

The Author's PREFACE [to the following treatises,] is as follows:—

Though I have in my other writings set down a clear description of Regeneration, or the New Birth, from the ground thereof, yet because every one hath them not, neither hath every one the capacity to understand them, I have therefore, as a service to the simple children of Christ, here set down a short sum of the whole theory of practical Christianity.

But if any desire to search the deep ground from whence all floweth, and have the gift to understand it, let him read these books following:

I.—THE THREE PRINCIPLES of the DIVINE ESSENCE.

II.—THE THREEFOLD LIFE of MAN.

III.—The FORTY QUESTIONS of the ORIGINAL ESSENCE, SUBSTANCE, NATURE, and PROPERTY of the SOUL.

IV.—The INCARNATION and BIRTH of JESUS CHRIST the SON of GOD: also of His SUFFERING, DEATH, and RESURRECTION.

V.—The SIX POINTS, treating of the Three Worlds, how they are in one another as one, and yet make Three Principles, viz. Three Births or Centres.

VI.—The MYSTERIUM MAGNUM, which is a fundamental Interpretation upon Genesis.

And in them he shall find all that he can ask, and that as deep as the mind of man is able to reach.—I have written this for the true Israelites, that is, for the hungry and thirsty hearts that long after the fountain of Christ, who are my fellow-members in the spirit of Christ; but not for the Ishmaelites and scorners. For they have a book within them, wherewith they vex, persecute, and suppress the children of Christ that are under the cross; and yet, though it be against their wills, they must be servants to the children of Christ, though indeed they do not yet understand so much.

The CONTENTS are these :—

Chap. I.—How a Man ought to consider himself.

— II.—How Man is created.

— III.—Of the miserable Fall of Man, and how he is Delivered again.

— IV.—How we are Born anew, and also how we fall into the Wrath of God again.

— V.—How a Man may call himself a Christian, and how not.

— VI.—Of right and wrong going to Church, receiving of Sacraments and Absolution.

— VII.—Of unprofitable Opinions and Contention about the Letter.

— VIII.—Wherein Christian Religion consists, and how Men must serve God and their Brethren.

(b.)—Of TRUE REPENTANCE: Showing how Man should stir up Himself in Mind and Will, and what his Consideration and Earnest Purpose should be.

✎ This practical Treatise, with the following and preceding tracts, were the only writings of the author published during his life-time, the rest of his works being handed about in MS. only.

The Author's PREFACE is as follows :—

Dear Reader, if thou wilt use this book aright, and art in good earnest, thou shalt certainly find the benefit thereof. But I desire thou mayest be warned, if thou art not in earnest, not to meddle with the precious names of GOD, in and by which the most High Holiness is invoked, moved, and powerfully desired, lest they kindle the anger of God in thy soul. For we must not abuse the holy names of GOD. This little book is only for those who would fain repent, and are in a desire to begin: Such will find what manner of words are therein, and whence they are born. Be thou herewith commended to the eternal goodness and mercy of God.

THE CONTENTS are these :—

Particular I.—How Man must Stir up himself in Mind and Will, and what his Consideration and Earnest Purpose must be, when he will perform powerful and Effectual Repentance; and with what Mind he must appear before God, when he would ask, so as to obtain Remission of Sins.

— II.—The Process of Repentance, or Way to Conversion; showing what Course a Man shall take who findeth in himself, by the former or any other Consideration with which his Mind and Conscience shall have been pierced, a Hunger or Desire to Repent, and yet feeleth no true sufficient Sorrow for his Sins.

— III.—A Short Formula of Confession before the Face of God; wherein is personified a poor Soul agonising for Pardon, night and day Wrestling, Groaning, and Struggling into the Divine Liberty, or Principle of Light and Love. Every Seeker according to his Call and Necessity may order or enlarge this Confession as the Holy Ghost shall secretly teach him. What is here set down is only a short Direction.

— IV.—Concerning what transpireth in the Deep of such a Soul; and how many draw back and perish in such a Beginning, as young Grafts broken off with the Wind, or withered by the Heat, for want of Perseverance in that tremendous Conflict with the Powers of Darkness. How the Soul must never give up the Battle, for it cannot be crowned, unless it both fight and overcome in the Storm.

— V.—A Short Direction how the poor Soul must come before God again, and how it must wrestle on for the noble Garland; what kind of Weapons it must use, if it will go to combat against the Wrath of God, against the Devil, the World, and Sin, against Flesh and Blood, against the influence of the Stars and Elements, and all its other Enemies; and what Earnestness is required in all this.

— VI.—A Form of Prayer, showing after what Manner the poor seeking Soul must pray: though the Holy Ghost formeth and frameth the Prayer for the Soul in every heart that intends to Conquer.

— VII.—A little Direction for the Soul that has been earnest without Intermission, how it must meet its Beloved when she knocketh in its Centre, or most inward Shut Chamber. Of the exceeding joyous and lovely Garland with which the Soul that has been Constant is Crowned. How she rises into a new Nature and a new World. How the "incorruptible Seed" is become a new-born Jesus or Son of God, in conscious fellowship with the ever-blessed Trinity, Father, Son and Holy Ghost. The Baptism of Jordan.

— VIII.—An Intimation of the several Kinds of Trials that await the new-born Soul, how she shall endure Temptation, and all kinds of Opprobrium, as an *enthusiast*, a *man beside himself*, a *fool*, a *dreamer*, a *mystic idiot*; how thereby she must go through the whole earthly Process of Christ under his Cross.

— IX.—A Form of very Earnest Prayer in Temptation for the Soul who is now brought

into the Wilderness, as the Beginning of the severe Proba. When Temptation cometh to the Soul, and besiegeth it, how the Soul must valiantly stand out its Forty Days' Conflict with the Devil, and overcome with its Champion Christ.

— X.—Short Ejaculations when the noble SOPHIA or Eternal Wisdom embraceth the Soul, and offereth her Love to it.

— XI.—A Form or Model of Prayer for obtaining the Divine Working, Protection, and Government; showing also, how the Mind should work with and in God in Christ, the Tree of Life.

— XII.—A Form of Prayer for a Soul in Tribulation under the Cross of Christ, when it is assaulted by its outward Enemies, who persecute, slander, and reproach it.

ADDENDA,—representing a Chaste and Amorous Colloquy between the Soul and the noble Virgin SOPHIA (or Spirit of Christ in the New Birth, out of His Humanity in us); representing how great a Joy there is in the Heaven of the new Regenerate Man, and how lovingly and graciously the noble SOPHIA presenteth herself to her Bridegroom the Soul, and how the Soul behaveth itself towards her when she appeareth to it.—But this can be understood by none but the Children of Christ, who have known it by Experience, with whom the Spirit “witnesseth with their Spirits that they are Children of God.”

Further, A Short Description how it is when the Bride thus embraceth the Bridegroom; for the Consideration of the Reader, who may not yet have been in this Nuptial Chamber. It may be he will be desirous to ~~be conversant~~ enter into the inner Choir where the Soul joineth Hands and jubilates with SOPHIA or the Divine Wisdom. Then he will understand well enough what is here written; otherwise it will appear all enthusiasm and delusion.—To which are added Sundry Occasional Prayers.*

(c).—Of TEMPTATION, a TREATISE of the FOUR COMPLEXIONS : Wherein are afforded Consolatory Instructions for a Sad and Assaulted Heart, in the time of Temptation: Showing, also, whence Sadness naturally ariseth, and how the Assaulting happeneth. The whole confirmed by several Pertinent and Comfortable Texts.

NOTE.—This useful and instructive treatise of consolation in time of temptation, very properly follows the preceding tract, the Rudiments of Theosophy. For as the foundation of Christianity there taught is laid in so deep and earnest an exercise of repentance, as shakes the soul of the natural man to the very bottom, and by that concussion stirs up and brings to his view the foul dregs of corruption that have hitherto lain there undisturbed ever since he came to the years of reason; so the horror of this sight, together with the painful sense of guilt and misery consequent upon it, which the author calls the judgment of the soul or conscience, proves a very severe trial to the young soldier of Christ, at his first entrance upon the warfare. And in some instances it is a long as well as a sharp process; for it may continue on a man many years, as stated in the previous Book of Repentance, if he doth not earnestly and speedily put on the armour of Christ. This is a very deplorable condition indeed: but in no subjects does it occur so predominantly as in souls environed with the melancholy complexion; especially if they have defiled themselves with much gross sin, or taken up erroneous conceits of their having been reprobated by God, or of having out-sinned their day of grace.

This extremity of spiritual distress, of which none can know or conceive the poignant anguish and bitterness who have not in some degree felt the same, has here a friendly relief. Every information is communicated, every advice given, and every consolation administered, which the unhappy case can well require or admit, short of the immediate vital operation of the great Physician of Souls and only sufficient Comforter himself, to whose joyful entrance into the afflicted soul the way is here opened and cleared, by the removal of all these doubts and fears which arise from the soul's ignorance of its own true nature and essence, and of its necessary subjection during its abode in the body, to the influence of the astral powers and its natural complexion. This beneficial knowledge is in the following little tract fundamentally, though briefly, afforded: and that from so divine a ground, and with so satisfactory a fullness of conviction, as to leave no doubt of either its truth or worth.

THE CONTENTS are as follows:—

SECTION I.

Concerning the Four Complexions, or Constitutional Dispositions of Man's Animal Nature, and their various manifold Combinations in one Person after this, and in another after that Manner.

Chap. I.—Of the Cause of Spiritual Trouble, Sadness, and Fear. Also, what such Perturbations, Anxiety, and Fear are; and whence they arise.

SECTION II.

Of the Four Complexions severally, with their respective Properties; what the Soul and the whole Man doth, and how they are driven, when the Soul kindleth its Fire-Life merely from the Complexion, and the Astral Influences.

— I.—Of the Temptations peculiar to the Choleric Complexion; that is, where it predominates, for all the others are there also, though in lesser and various Degrees.

— II.—Of the Temptations peculiar to the Sanguine Complexion.

— III.—Of the Temptations peculiar to the Phlegmatic Complexion.

— IV.—Of the Melancholy Complexion; that is, where it chiefly predominates; what are its peculiar Temptations.

SECTION III.

Containing Instructions suited for every Temptation in which the Soul may find herself. An Information for all Complexions.

* This Tract of the “Way to Christ,” it is believed, is the source from which the early Moravians, directly or indirectly, derived their “evangelical” Principles, which they or their successors worked out so enthusiastically.—The following piece on “Resignation,” premonishes, with surprising exactness, the very evils they unconsciously fell into. [See “Rimius,” “Lavington,” etc.]

I.—Showing how to deal with the Prince of Darkness when he tempteth the poor Soul to Despair.

II.—Showing how to consider and overcome Temptation arising from the Astral Influences and other Sources : to be well apprehended.—Of Patience, Meekness, Resignation, Faith, and the Yoke or Cross of Christ.

SECTION IV.

Concluding with brief Advices to Souls under all the Complexions severally, making, with what goeth before and followeth, an universal Mirror or Looking-glass, wherein every one may see himself. It is written just as it was represented or set forth, out of the Light of God's Grace, to the Eyes of the Author's Understanding in the Spirit.

I.—Containing Advices and Directions for a Soul environed with the Melancholy Complexion, or where it predominates strongly. How to find out the Centre of Nature ; the Knowledge of which is the greatest Treasure in the World.

II.—Containing Brief Advices to Souls under the Predominance of the Choleric Complexion.

III.—Containing Brief Advices to Souls environed predominantly with the Sanguine Complexion.

IV.—Containing Brief Advices to Souls chiefly under the Phlegmatic Complexion.

(C).—Of TRUE RESIGNATION ; Showing how a Converted Man must daily and hourly Die to his Own Will in Self ; how he must bring his Desire into God, and what he should ask and desire of God. Likewise, how he must continually Spring up out of the Dying Sinful Man, with a New Mind and Will through the Spirit of Christ. Also what the Old and New Man are, and what each of them is in Life, Will, and Practice.

and 10

THE CONTENTS are as follows :—

Chap. I.—[Of the necessity of Self-Denial, Living by Rule, Early Rising, Study of the Holy Scriptures *de genibus*, Communion with God's People, Spiritual Diligence in all the Means of Grace, and Activity in Good Works, Purity of Intention, Simplicity, Watchfulness, Humility, Silence, and Attention to the Presence of God in the Soul, Dying to Self, and Continual Prayer, to newly-regenerate Souls, in order to Growth in Grace, and by Reason of the great Dangers and Temptations that beset them :] how many lose their first Illumination, and thereupon become Backsliders, falling again under the Dominion of Self and Reason, and how they thereby deceive themselves and others.

II.—How the Soul must perpetually Sink down, by Faith and Prayer, from all the inward Motions of Self, into the most a/ject Nothingness, totally Resigning Itself in Pure Love to God ; that so the SPIRIT OF GOD only may be its Willing, its Knowing, and its ALL.

III.—Some further Observations upon the Subject, and of the necessity of Continual earnest Prayer in the daily Christian Course.

(6).—Of the SUPERSENSUAL or DIVINE LIFE : a Treatise of the High Privileges of Believers. Wherein is shown how the Soul may attain to Divine Contemplation, and what its Childship in the Natural and Super-natural Life is, and how it passeth out of Nature into God, and out of God into Self again.—Wherein is Discoursed of Purity of Will, of Naked Faith, of Absolute Resignation and Death to Self, and of Perfect Love or Oneness with Christ and God.

THE PARTICULARS are these :—

Section I.—Of the Supersensual or Divine Life.—How the Regenerate Soul should press forward in unceasing Prayer, Self-denial, Mortification, and Faith, to the attainment of the great Salvation of God, and so become capable of all manner of Divine Sensations and Communications.

II.—Of Divine Wisdom. How a Man may and should rule over all Creatures, namely, from the Inward Ground of Nature, the Super-imaginary or Intellectual Life, out of which all Creatures are and were created ; wherein nothing can hurt him, for he is like all things, and nothing is unlike him. And showing the Way or Means to arrive at this Heavenly Understanding and Sovereignty, at this Sight of all Things in God, at this pure and naked Knowledge, which is abstracted from the Senses ; at this Participation of the Divine Wisdom, which oversees all Things and governs through all Beings, without being affected or captivated by any Thing : viz. by PURITY of Heart, which consists in putting off the Ferine Investiture, and in the Resigning of the Will and Life wholly up to Christ. When this Total Surrender shall have been made (which can only be done in the earnest exercise of Faith and Prayer), then commences the true Abyssal Quiet of the Soul. With the Body such a Man is in the World as in the Properties of outward Nature ; with his Reason, he is under the Cross of Christ ; and with his Will he is at the End, or, in other words, the Beginning from whence All proceeded, and to which all return. Thus he beholds all things outwardly with Reason, and inwardly with the Mind ; as Christ did when upon Earth.

III.—Of Divine Power. Showing how to Live above the World in the highest Sense of Christianity, and to subsist in all Temptations, and be but the brighter for them, viz : All Things being possible to Faith, the devoted Soul should every day and hour, if possible, cast itself beyond all Creatures, Sensual Perception, Discourse, and Reasoning, into the Abyssal Mercy of God in Christ : for if the Will could so break off itself (were it but for one Hour, or even for one Half-hour) from all Creatures, plunging itself by Faith into that NOTHING (and ALL), which is God himself, and there attend his Will in the Patience of Hope, and the Silence of Love, it would presently be penetrated with the Divine Glory, and become possessed of Strength to do all Things ; yea, far more than Words can describe.

IV.—Of the Total Annihilation of Self or Selfhood, and of the Virtue, Power, Height, Greatness, and Glory of DIVINE LOVE. Wherein are described by many ravishing Particulars, the Operations of LOVE in the Origin, Support, and Government of Nature and Creature, and in its more attractive Endearments with respect to Intellectual Beings.

Concluding with some Practical Instructions upon the several Parts of the above Discourses ;

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describing and setting forth (but which, however, can only be understood by experience,) the manner of Passing the Gulph which divides betwixt the Two Principles or States of Light and Darkness. And it is particularly shown how this Transaction is carried on in the Soul; what the Firmament therein is, which separates from God,—what the breaking through that Partition Wall, and how effected: what the Centre of Light is, and the pressing into that Centre is; what the Light of God and the Light of Nature are; how they are operative in their several Spheres, and how to be kept from interfering with each other; with some account of the Two Wills, and their Contraposition in the Fallen State: of the Magical Wheel of the Will, and how the Motion thereof may be regulated; of the Eye in the Midst thereof, what the Right Eye is to the Soul, and what the Left is, but especially what the *Single Eye* is, and in what Manner it is to be obtained. Of Purification from the Contagion of Matter. Of the Destruction of Evil, and of the very Annihilation of it, by the Subsidence of the Will from its *own Something* into *NOTHING*. Of the Naked and Magical Faith, and the Attraction thereby of a certain Divine Corporeity: how all consists in the Will, and proceeds but from *ONE POINT*; where that *POINT* is placed, and how it may be found out; and which is both the Safest and Nearest Way to attain to the highest Super-sensual State and Glory of the internal Kingdom of Christ: which so few Souls even hear of, much less attain unto. [* “comment Dieu, saillant du *POINT* Indivisible, etc.” See Note p. 46, also the Observations, “For Truth is *ONE*, etc.” p. 51, etc.]

APPENDIX.—Describing the State of the Blessed, and of the Damned Souls when they depart from the Body, according to the True Principles of the Magia: and how Heaven and Hell have Communion with Man.

[Also, where the Angels and Devils dwell in this World's Time; how far Heaven and Hell are asunder; and what and whence the Angels and Human Souls are, according to the same Magic Nature of Things.

Also, what the Body of Man is, and why the Soul is capable of receiving Good and Evil.

Also, concerning the Destruction of the World, of Man's Body in and after the Resurrection: where Heaven and Hell shall be; of the last Judgment, how effected; and finally, wherefore the Strife in the Creation must be.]

(g.)—The WAY from DARKNESS to TRUE ILLUMINATION; Being a Practical Illustration of the whole Previous Theory, in the Experience of a Soul passing through all the States of Grace, even to the Supreme State, when the Gates of the Divine Revelation became opened in and to the Soul.

(~~xxx~~)—The HOLY WEEK or PRAYER BOOK, containing PRAYERS on SEVERAL OCCASIONS. An unfinished Treatise.

NOTE.—These Prayers are full of unction and instruction, and, as rendered into modern phraseology, are most beautiful devotional compositions. They express, according to their subject, all that a divinely-illuminated mind would desire to see in a model of sober, earnest, zealous, and enlightened addresses to God and Christ.

THE CONTENTS are as follows:—

Preface.—The true Ground of the right skill of Prayer; Showing what Praying is, and how Men should Pray.

Introduction.—How to prepare oneself to such Exercises of right Praying.

I.—A Prayer and right Acting of Repentance before God's Face.

II.—A Thanksgiving and Prayer, when a Man feels the Divine Power and Virtue in himself.

III.—A Prayer to the Fire-burning Love of God; Showing how rightly to pray for it.

FOR MONDAY.

IV.—A Short Prayer when we awake early, before we rise.—A Prayer and Thanksgiving when we rise.

V.—A Prayer when we Dress and Wash.

VI.—A Prayer when one would go to work at the Employment or Calling in which God hath set every one.

VII.—A Prayer at Noon to consider one's State and Condition.

VIII.—A Prayer at Noon to consider the Quality of the Day, and of the Ascending of the Mind.

IX.—A Prayer at Evening to consider our Weariness. Of the Descending of the Mind.

X.—A Prayer when one leaveth off Labour and would go to Sleep.

XI.—A Prayer when one undresseseth and lieth down to Rest.

XII.—A Prayer of Thanks, for the bitter Passion and Dying of Jesus Christ.

FOR TUESDAY.

XIII.—A Meditation or Confession on the First and Second Commandments: to be well considered.

XIV.—A Meditation upon the Third Commandment.—Of God's Holy Name.

XV.—A Meditation upon the Fourth Commandment.—Of the right Sabbath Day.

XVI.—A Meditation upon the Fifth Commandment.

[The Author proceeded no further. He would have gone through the Six Days of the week, making the beginning on Monday (as here is to be seen,) and concluding on the Seventh, that is, on the Sunday, in the true Paradisical Sabbath. He would have expounded the whole Decalogue, the Apostle's Creed, and the Paternoster, in such a manner, by way of Confession and Prayer, but he was continually hindered; as also from writing other excellent Treatises, by reason of the entreaties of various friends, who put him upon writing first one, and then another work.

He had also intended, with the Divine help, to make an Exposition upon all the Epistles and

Gospels throughout the year, but he began nothing of it, because his time was intercepted and cut off.

(XX.)—SIGNATURA RERUM, or, the SIGNATURE of ALL THINGS;
Showing the Sign and Signification of the several Forms and Shapes in the Creation,*
and what the Beginning, Ruin, and Cure of every thing is.—It proceeds out of Eternity,
into Time, and again out of Time into Eternity, and compriseth all Mysteries.

It is uncertain whether the Author ever wrote a Preface to this book, which is a true mystical Mirror of the highest Wisdom. The following Observations may, however, serve as an INTRODUCTION to it:—

The best treasure a man can attain unto in this world is true knowledge, even the knowledge

* * NOTE, relative to the existing uniform edition (in English) of BEHMEN, Four vols. 4to, Richardson; 1764-81.—It is a common but erroneous supposition that LAW was the editor of this (incomplete) edition of Behmen's Works. Law doubtless had it in intention to produce a new and correct translation of those works, as may be inferred from his book of "The Way to Divine Knowledge," and the following Letter to one of his correspondents; but he died in 1761, before the first of the present volumes was finished, if begun; and all his identity therewith, if any, may be confined to a few verbal ~~changes in the copy~~ of one of his own copies of the "Book of the Three Principles," from which they might have been transferred into the above edition. Even the Symbols, or "Figures," which are stated to have been "left by the Rev. W. Law," were only copies he had sketched himself, or caused to be taken from the originals, which were designed by Freher, in illustration of his own Treatises upon the Philosophy of Behmen.

The fact is, the entire republication of the Works constituting the above edition, was undertaken at the sole expense of Mrs. Hutchin- ~~son and Mrs. Beccles~~ the friends and companions of Law. ~~of Law, who were wont, occasionally, to correct his pieces through the press, being then resident in London, and who doubtless undertook the duty of editorship at the request of those ladies, to carry out, as far as possible, the designs of their late esteemed friend in respect to a New Edition of J. B., as expressed in his latter writings. And the reason of this edition not being completed, was, that Mrs. Hutchin- and Mr. Ward died about the time of the publication of the Fourth Volume; Mrs. Gibbon, it appears, not being willing to~~ continuation of the work, ~~under the name of~~ All that these parties did as editors, was to take the original translations, change the phraseology here and there, without reference to the German original (which language it is supposed they did not understand), leave out certain portions of the translator's prefaces, alter the capital letters of a few words, and conduct the Treatises through the press. From some cause or other, they have omitted several very important Treatises of the author, which should have been inserted immediately after "The Book of the Incarnation," and in other cases have disregarded the proper order of the Writings. They also adopted the antiquated Life of Behmen, drawn up by Durand Hotham, in 1653, having no other memorial to their hand, which is tinctured by the phantasies and old wives' fables peculiar to the alchemists of former times. The supposition of this Memoir being edited by Law has been the occasion of much dissatisfaction in the minds of his friends, and much discredit with the public to his good sense and judgment. But, as before observed, Mr. Law had no connection with this edition of Behmen; and, besides, was as great an enemy to all the pretences of alchemy or occult science as the most simple-minded Christian believer.

The following is the Letter above referred to, in answer to one recommending Mr. L. to undertake a new edition of Behmen's Works:—

"I have several times had the same designs in my mind, which you recommend to me; but have never yet been enough moved to enter upon them * * *. I taught myself the High Dutch Language, on purpose to know the original words of the blessed Jacob * * *. The edition I have in in quarto [1730?] carefully printed from Gicktel's edition in the year 1715. The translators of J. B., Elliston and Sparrow, are much to be honoured for their work; they had great piety and great abilities, and well apprehended their author, especially Elliston; but the translation is too much loaded with words, and in many places the sense is mistaken.

"A new translator of J. B. is not to have it in intention to make his author more intelligible by softening or refining his language. His style is what it is, strange and uncommon; not because he wanted learning and skill in words, but because what he saw and conceived was quite new and strange, never seen or spoken of before: and therefore if he was to put it down in writing, words must be used to signify that which they had never done before.

"If it shall please God that I undertake this work, I shall only endeavour to make J. B. speak as he would have spoken, had he wrote in English. Secondly, to guard the reader at certain places from wrong apprehensions of his meaning, by adding here and there a note, as occasion requires. Thirdly, and chiefly, by Prefaces or Introductions to prepare and direct the reader in the true use of these writings. This last is most of all necessary, and yet would be entirely needless, if the reader would but observe J. B.'s own directions. For there is not an error, defect, or wrong turn, which the reader can fall into, in the use of these books, but is most plainly set before him by J. B." [WHAT WAS HERE DESIGNED BY MR. LAW, IT IS INTENDED TO SUPPLY IN THE PROPOSED NEW EDITION OF THE WORKS OF BEHMEN.]

"Many persons of learning, in the last century, read J. B. with great earnestness, but it was only, as it were, to steal from him certain mysteries of Nature, and to run away with the philosopher's stone; and yet nowhere could they see the folly and impossibility of their attempt so fully shown them, as by J. B. himself." [May we not add, many of the savans of this age do continually each in his own way, the same thing, and are equally wanting in magnanimity to refer to their original.]—"In the beginning of this century a number of persons, many of them of great piety, formed themselves into a kind of society, by the name of Philadelphians." [Dr. F. Lee's Defence

* This Note and the Contents have been corrected in a publication "NOTES and QUERIES" of the date of Sep. 10. 1853.

of himself. For man is the great mystery of God, the *microcosm*, or the complete abridgement of the whole intellectual and temporal universe; he is the *MIRANDUM DEI* OPUS, God's masterpiece, a living emblem and hieroglyphic of eternity and time; and therefore to know whence he is, and what his temporal and eternal being and well-being are, must needs be that one necessary thing, unto which all our chief study should aim, and in comparison of which all the wealth of this world is but gross, and a loss to us.

Hence Solomon, the wisest of the kings of Israel, says, *Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold; she is more precious than rubies, and all things that can be desired are not to be compared unto her.*

This is that wisdom which dwells in nothing, and yet possesses all things, and the humble resigned soul is its playfellow; this is the Divine alloquy, the inspiration of the Almighty, the

of Mrs. Lead, (in his long letter to Mr. Henry Dodwell) must be read through the spectacles of the present observations of Law, to judge justly of the subject: which letter Law had by him, copied out in his own hand, when he penned the present letter.] "They were great readers, and well versed in the language of J. B., and used to make eloquent discourses of the mystery in their meetings. Their only thirst was after *visions, openings, and revelations*, etc. And yet nowhere could they see their distemper so fully described, the causes it proceeded from, and the fatal consequences of it, as by J. B. He often truly says, that in his writings are to be found all that the heart of man can wish to know of God, nature, and creature, etc. But then he as often says, and fully proves, that all is barred, and locked and bolted up from all those that, by art and reason, and self-ability, would enter into it."

In reference to what Law and others have written respecting the true source of the Newtonian philosophy, as well as of the supposed original discoveries of other philosophical minds, the following extract from a letter of Law to Dr. Cheyne is here appended: * * * "When Sir Isaac Newton died, there were found amongst his papers large abstracts out of J. Behmen's works, written with his own hand. This I have from undoubted authority; as also that, in the former part of his life, he was led into a search of the philosopher's tincture, from the same author.

"My vouchers are names well known, and of great esteem with you.—It is evidently plain, that all that Sir I. has said of the universality, nature, and effects of attraction, of the three first laws of nature, was not only said, but proved in its true and deepest ground, by J. B., in his Three first Properties of Eternal Nature; and from thence they are derived into this Temporal Outbirth. This, added to the information above, is, I think, a sufficient warrant for having said that "Sir I. could have referred to Behmen for the true ground," etc. * * *

"P.S.—From the authority above, I can assure you that Sir Isaac was formerly so deep in J. B. that he, together with one Dr. Newton, his relation, set up furnaces, and for several months were at work in quest of the Tincture, purely from what they conceived from him. It is no wonder, therefore, that attraction, with its two inseparable properties, which make in J. B. the first Three properties of Eternal Nature, should come to be the grand foundation of the Newtonian philosophy.

"I am in too much haste to say anything but in this broken way. If you have any commands for me, of any kind, a letter must be directed to me at Cliffe, near Oundle, in Northamptonshire.

"It is my conjecture, that Sir Isaac declared so openly, at first, his total ignorance of the source or cause of attraction, to prevent all suspicion of his being led into it from Behmen's doctrine. It is plain he knew the deep ground which Behmen had given of it. No one from Behmen can know anything of the Tincture, or the means or possibility of coming at it, without knowing and believing, as Behmen does, the ground of universal attraction. And therefore Sir Isaac's silence and ignorance of this ground must have been affected, and for certain reasons which can now only be guessed at."

The following is Poiret's note on this author at the end of his "Theologie Germanique," 1700: —Jacob Boëme (dit il) est le seul, au moins dont on ait eu les écrits jusqu'à lui, auquel Dieu ait découvert le fond de la nature, tant des choses spirituelles, que des corporelles; et qui, avec une pénétration toute centrale des choses théologiques ou surnaturelles, ait aussi connu d'origine les vrais principes de la philosophie, tant de la métaphysique, et de la pneumatique, que de la vraie physique. Il a vu par lumière et par sentiment intérieur, comment Dieu, saillant du point indivisible de son éternité uniforme, s'est manifesté à soi en Trinité parfaite par la génération ineffable de son Verbe lumineux, et par la procession de son Esprit Saint et délicieux; et comment ayant contemplé dans soi les vertus, les beautés, et les délices immenses de ses divines formes et de leurs combinaisons et diversifications infinies, il a fait couler de sa Divine Puissance par son Verbe et par son Esprit des êtres spirituels et corporels à l'imitation des idées qu'en avait formé sa divine sagesse: comment ces êtres out dans leur fond naturel et dans leurs perfections lumineuses et gratuites des propriétés, des beautés, et des délices semblables et analogues à leurs originaux qui sont dans Dieu: mais avec cette différence entr'eux, que les êtres spirituels les possèdent et les mettent en acte d'une manière divine, et avec liberté; et les êtres corporels d'une manière plus basse et bornée, vive néanmoins, avec sentiment et instinct vivant. Par là ayant réduit toutes les formes de la nature spirituelle et celles de la corporelle à Sept, et leurs principes à Trois, dont les deux premiers sont pour les choses spirituelles, et le troisième, qui est comme un tableau matériel des deux premiers, pour le monde extérieur; il a expliqué la création des Anges et de leur lieu, la chute des démons, la création de ce monde, plus grossier que l'angélique, et tiré du chaos ténébreux que les démons avaient causé en corrompant leur domicile; la création glorieuse de l'homme, sa chute, sa restitution par Jesus Christ, et une infinité d'autres mystères spirituels et naturels.

Ce profond et mystérieux auteur, lorsqu'il parle du fond de la nature, et des qualités des choses, tant divines que naturelles, ne peut être vivement et réellement entendu de personne pour savant ou grand esprit qu'on puisse être, (car cela consiste en sentimens) si ce n'est que Dieu réveille et touche divinement et d'une manière qui à present serait sursentuelle ou surnaturelle, nos facultés analogues aux siennes, et nos sens passifs, tant les divins, qui sont correspondans à Dieu, que les naturels, qui correspondent à ses œuvres, mais que nous avons perdus, ou du moins, qui sont assoupis et endormis dans nous par l'état de corruption et de mort où nous a réduits la chute d'Adam. Sans ce reveil, pour bien que l'on puisse parler de ces choses après la lecture des

breath of God, the holy unction, which sanctifies the soul to be the temple of the Holy Ghost, which instructs it aright in all things, and searches τὰ βάθη τοῦ Θεοῦ, the depths of God. [1 Cor. ii. 10.]

This is the precious pearl, whose beauty is more glorious, and whose virtue more sovereign than the sun : it is a never-failing comfort in all afflictions, a balsam for all sores, a panacea for all diseases, a sore antidote against all poison, and death itself : it is that joyful and assured companion and guide, which never forsakes a man, but conveys him through this valley of misery and death into the blessed paradise of perfect bliss.

If it be asked, What is the way to attain to this wisdom? Behold! Christ, who is the way, the truth, and the life, tells you plainly in these words,—*If any man will come after me, let him deny himself, and take up his cross, and follow me*; or, as he says elsewhere, *Unless you be born*

écrits de l'auteur, l'on ne s'en formera néanmoins que des peintures toutes mortes, ou plutôt des idées aussi défectueuses que dissemblables à leurs originaux, et même de pures fictions, à peu près de la manière que ferait un aveugle né, qui, ayant souvent oui parler de la lumière et des couleurs, en parlerait aussi ensuite par ouïr dire, mais pourtant sans savoir vivement ce que signifient les mots qu'il prononce.

Ce n'est pas néanmoins qu'à proportion de la bonne disposition de cœur et d'esprit que l'on a, l'on n'y puisse entrevoir plus ou moins, mais grossièrement encore, et d'une manière imparfaite, plusieurs vérités très-belles, et qu'on n'en puisse tirer de très-belles lumières et conclusions pour ce qui regarde les dogmes, tant de théorie que de pratique. Mais ce n'est pas par là qu'il est le plus clair à tout le monde : c'est par ce qu'il entremêle ci et là de la corruption de l'homme et de la dépravation du Christianisme d'aujourd'hui, de la conversion, de la résignation et de l'abandon de l'âme à Dieu : des principes de la vie Chrétienne, des devoirs de l'homme, et de la pratique de la vertu, en un mot, de ce qui est nécessaire à savoir, et essentiel pour la pratique. Tout cela est touché si clairement et si fortement dans ses écrits, qu'il n'y a personne de bonne volonté qui ne puisse les comprendre et les goûter sans difficulté, pourvu qu'on s'y prenne par la lecture de ceux de ses traités, qui contiennent le plus ces sortes de vérités, tels que sont, ses livres de la *Voie à Jesus Christ*, qui font la seconde section de la Grammaire Théosophique, ses *Lettres*, et même la dernière et plus grande partie de son *Mysterium Magnum*, ou *Explication de la Genèse*.

Mais la pente naturelle et orgueilleuse de l'esprit de curiosité ne trouve pas tant de goût ni tant d'attraits pour ces sortes de matières solides et capitales, que pour des spéculations abstraites et relevées touchant les principes et les formes de la nature, leurs diverses combinaisons, les effets naturels qui en peuvent procéder, et choses semblables, auxquelles bien des gens, qui se piquent d'estime pour les écrits de cet Auteur, semblent s'attacher davantage qu'aux choses qu'il recommande comme uniquement essentielles, et comme la Clef de tout, telles que sont, la pénitence et le pur abandon à Dieu, ou la pure résignation à sa divine volonté, qui est le centre et le principe le plus profond de tout, et même l'unique qui soit d'une profondeur infinie : car concevoir et pénétrer toutes les grandeurs, toutes les lumières, et toutes les délices divines et angéliques, en posséder la connaissance avec celle de toute la nature jusque dans ses replis et dans ses principes les plus profonds, et y être attaché, tout cela n'est qu'un fond naturel, borné par le moi et par la propriété, et qui même peut dégénérer en fond diabolique et infernal. Mais il n'y a ni fond créaturel et fini, ni péril aucun dans la dénudation et la résignation de toutes choses sous la volonté de Dieu et dans le parfait abandon à lui seul, en lui laissant la liberté de nous donner ou de nous refuser comme il lui plaira ses grâces extraordinaires et ses lumières particulières. pour la possession desquelles on devrait avoir beaucoup plus d'appréhension et d'éloignement que d'inclination et de désir : de peur que l'amour-propre, la curiosité, la vanité, la propre complaisance, l'orgueil, et la présomption spirituelle, ne viennent à s'y glisser et à s'y établir à notre perdition ; précautions que notre Auteur a très-soigneusement remarquées et inculquées, et selon quoi il s'est réglé lui-même.

Cet Auteur était Allemand de nation, né dans la Lusace l'an 1575 ; Protestant Lutherien de religion, paysan de naissance et cordonnier de profession, quoique, depuis que Dieu l'eut illuminé pour la troisième fois, et incité à coucher ses lumières par écrit, il ait beaucoup moins travaillé de son métier que de sa plume, qui nous a laissé trente traités, tant petits que grands, sans compter celui de ses lettres. Ils sont tous, à la réserve d'un seul, sur le Dernier Jugement, qui est perdu, imprimés en Allemand, en divers lieux et en divers temps, quelques-uns du vivant de l'auteur : mais la plus grande part de ses écrits ne parut qu'après sa mort, qui arriva l'an 1624. Le noble et savant Franckenberg en a fait une relation, aussi bien que de sa vie, que l'on trouve à la tête de l'Édition de ses œuvres, réimprimées ensemble à Amsterdam en 1682. Mais la dernière et la plus exacte Édition de ses œuvres est celle de I. G. Gichtels, en 40. et 80., 1730, qui est très soigneusement rédigée. Franckenberg, le même qui sous le nom de Fr. à Monte publia en Latin à Amsterdam, 1647, l'*Abregé de la Théologie Mystique de Hugo de Palma*, en fit de même d'un autre petit traité de notre auteur, qui parut en Latin l'an 1650, sous le titre *Metapsychica de Cælesti et Terrestri Mysterio* : et un juriconsulte nommé Werdenhagen en avait déjà fait autant des 40 Questions de l'âme qui parurent au jour l'an 1632, à Amsterdam, sous le titre de *Psychologia Vera J. B. T.*, deux livres, tous deux trop obscurs et trop dénués d'éclaircissements nécessaires, aussi bien que le livret *Theologia Christianæ juxta Principia J. Bohemii idea brevior*, de l'an 1687, pour pouvoir servir aux commençans ou aux savans du siècle d'introduction aux principes de cet Auteur. Celui qui a écrit le traité *Exercitatio Theoreticorum Copernico-Cælestium Mathematico-Physico-Theologica*, imprimé à Hambourg, 1689, (qui est le même qui publia à Francfort en 1691, sous le nom de *Johannes Mathæi* une Apologie Allemande pour l'Auteur, contre M. Holzhäusen, ministre Lutherien de Francfort) a bien mieux réussi dans la troisième partie de son Exercitation. Quant aux traductions de ses livres en Français, c'est ce que ne saurait souffrir la fausse délicatesse de cette langue, qui, pour s'accommoder aux esprits mols et féminins, s'est laissé imposer pour loi de ne rien dire qui paraisse tant soit peu obscur aux lecteurs les plus négligens, sous peine que cela ne passe pour du galimatias. comme passera sans doute la traduction du plus obscur de ses livres, *Signatura Rerum*, qu'on publia il y a environ cinquante ans (1650) en Français à Francfort sous le titre de *Miroir Temporel de l'Eternité*, traduction qui en effet n'est pas une pièce fort considérable.

again, you cannot see the kingdom of heaven ; or, as St. Paul says, *If any man seemeth to be wise in this world, let him become a fool that he may be wise.*

Herein lies that simple child-like way to the highest wisdom, which no sharp reason or worldly learning can reach unto ; nay it is foolishness to reason, and therefore so few go the way to find it. The proud sophisters and rational wiselings of this world have always trampled it under foot with scorn and contempt, and have called it enthusiasm, madness, melancholy, whimsy, sublime nonsense, fancy, etc. ; but wisdom is justified of her children.

Indeed, every Christian is not fit for, or capable of, the knowledge of the eternal and temporal nature in its mysterious operation : neither is the proud, covetous world worthy to receive a clear manifestation of it ; and therefore the only wise God has locked up the jewel in his blessed treasury, which none can open but those that have the key : which is this, viz. *Ask, and it shall be*

Les dons de cet Auteur sont si singulières, qu'on chercheroit inutilement ailleurs plusieurs écrivains originaux du même fonds et caractère que lui ; je dis originaux c'est à dire, qui ayant puisé ces vérités de source et d'expérience dans eux-mêmes. Car pour d'autres qui aient écrit sur ses principes et qui en aient déduit des conclusions applicables à plusieurs sujets, il y en a qui l'ont fait, et signamment *Frankenberg ; Keym*, auteur de l'Oculus eternitatis mal attribué par l'imprimeur à ce premier ; l'auteur de la Voie à la Vie Eternelle, caché sous le nom de *Desiderius Philadelphus*, et encore quelques autres de ses Disciples, qui ont tous écrit en Alleman. Cependant entre les anciens un qui en approche est le *Pœmandre*, qu'on attribue à droit ou à tort à *Mercurius Trismegiste*, et qu'un Ami ou Disciple de Jacob Boeme traduisit et publia en Flamen l'an 1652. Sur l'édition Grecque et Latine de Patritius, beaucoup meilleure que l'édition de Ficinus et que celle dont se servit le Duc de Candale pour faire celle, qu'il fit imprimer en François avec de très-belles notes et en très-belle forme à Bordeaux en 1579. Paracelse, Weigelius, Sperber, Sclei, Franc, Georgius, Venetus, van Helmont, Pere et fils, Scotus Erigena, et encore quelques Ecrivains Cabalistes en approchent quelquefois en certaines choses, à peu près comme fait l'auteur de l'*Harmonie du Monde* (imprimée à Paris en 1675) que les curieux pourront consulter s'ils veulent voir une manière de philosophe qui approche beaucoup plus près de celle de notre auteur, que de la vulgaire soit Aristotélicienne soit Cartesienne. Ajoutez y Postellus, dont *Frankenberg* publia en 1646, à Amsterdam un petit livret *Clavis absconditorum*, à la fin duquel se trouve un Catalogue des écrits très-rare de cet Auteur non commun.

Il n'y a rien, au reste, de plus ridicule que de prétendre comme quelques uns, que J. Boème ait tiré ses connoissances de Paracelse. Il pourroit bien s'être conformé à lui en quelques termes et manières de s'exprimer ; mais il n'y a rien du tout dans Paracelse ni de ses trois principes, ni des sept formes de la nature spirituelle et corporelle, qui sont pourtant les vrais et uniques principes de J. Boème, lequel on ne sauroit lire avec quelque discernement sans s'apercevoir et sentir qu'il ne parle pas d'emprunt, et que tout lui vient de source et d'origine."

We close this note, by presenting a SYSTEMATIC DIGEST of the general contents of this Author's wonderful writings, in twenty divisions, viz.—

I.—Concerning the understanding possessed by this author, and of his Writings ; also of the Art and Method how a man may attain to the comprehension of the same.

II.—Of the eternal UNITY of the divine Life, and of the necessity of an Opposition therein, and of the Eternal Overcoming of the same.

III.—Of the Seven Forms of Nature, and of the Three Persons in the Godhead ; as also of the Three Principles of the Divine Life.

IV.—In what sense the World has eternally been in God ; and in what manner the Creation has proceeded from him.

V.—Of the creation of Angels, and of their nature and constitution ; as also of the Fall of Lucifer and its consequences.

VI.—Of the Restoration of Nature in the Six Days of the Creation ; and of the making of Man.

VII.—Of the original Glory of Man, of the high distinction assigned to him, and of his falling into Sin.

VIII.—Of the present constitution of Nature, or of the so-called Third Principle.

IX.—Of the present Constitution of Man in general, and of the present method of his Propagation in particular.

X.—Of the Government of the Son of God over mankind before his appearance in the flesh, and of the Sacrifices of the Old Testament.

XI.—Of the Incarnation of the Son of God, and of the dignity of the Virgin Mary.

XII.—Of the Redemption (or releasing) of Mankind through the active and passive obedience of the Saviour. [A release implies that the party had bound itself by a misdirection of its own will, shutting itself up in a false and unlawful centre, from which enclosure the grace delivers it. By the misdirection of the will and the inability of the sinner to reverse the act, the sovereign goodness of God is rendered most evident, which otherwise in the very nature of things could never have been known. The origin of evil proves and establishes the eternal sole dominion of Good.]

XIII.—Of the written Word of God, and of the Contention about it, and of the proper Use of the same.

XIV.—Of the Sacraments of Baptism and the Lord's Supper, and their Use.

XV.—Of the Election of Grace, and concerning the predestination of man to Happiness or Damnation.

XVI.—Of the Forgiveness of Sin, of true Faith, and of the being Born-again.

XVII.—Of the inward Life of the New-born, and their constant conflict with Sin.

XVIII.—Of the social life of Christians upon earth, and of the coming Fall of Babel, and of the Time of the LILY [when the kingdom of Grace and Nature are ONE, which is promised to come to pass on the earth.]

XIX.—Of Death, and of the state of the Soul after Death.

XX.—Of the Resurrection of the Body, of the Judgment, and of ETERNAL LIFE.

These divisions are translations from Dr. Hamburgel's German
doctrine of Jakob Böhme, Munich 1844 ; but whose representations
and notices therein of the Holy Ghost are more worthy of a
more rationalist, than of one who apprehended the true

given you; seek, and ye shall find; knock, and it shall be opened unto you; your heavenly Father will give the Holy Spirit to them that ask him, if they seek, knock, ask, as the importunate widow, or diligent housewife, sought for what she wanted.

This is the true theosophic school wherein this Author learned the first rudiments and principles of wisdom, and in which we must take our degrees, if we would understand his deep writings. For we must know that the sons of Hermes, who have commenced in the high school of true magic and theosophy, have always spoken their hidden wisdom in a mystery, and have so couched it under shadows and figures, parables and similies, that none can understand their obscure yet clear writings, but those who are constituted by nature for it, and have had admittance into the same school, and have tasted of the feast of Pentecost.

And this does not seem at all strange to the children of divine Mercury; for the mysteries of philosophy, divinity, and theosophy, must not be profaned, and laid open to the view of the outward astral reason, which turns all to its selfish pride, covetousness, and cunning hypocrisy; and therefore a parabolical or magical phrase or dialect is the best and plainest habit and dress that mysteries can have to travel in up and down this wicked world. And thus parables have a double and different respect and use; for as they conceal and hide secrets from the rude and vulgar, who are not able or patient to bear any thing but what suits with their common conceits and opinions, so likewise they sweetly lead the mind of the true searcher into the depths of wisdom's councils. They are as the cloudy pillar of Moses: they have a dark part, and they have a light part; they are dark to the Egyptians, the Pharisaical sons of sophistry, but light to the true Israel, the children of the mystery.

And therefore whoever will be a nursling of *SOPHIA*, and learn to understand and speak the language of wisdom, must begin at the beginning, as already set forth, he must be born again of and in the Word of wisdom, Christ Jesus. The immortal seed, the Divine essence, which God breathed into his paradisaical soul, must be revived, and he must become one again with that which he was in God before he was a creature, and then his eternal spirit may enter into that which is within the veil, and see not only the literal, but the moral, allegorical, and analogical meaning of the wise, and their dark sayings. He will then be fit to enter, not only into Solomon's porch, the outer court of natural philosophy, sense and reason, but likewise into the inward court of holy and spiritual exercises, in divine understanding and knowledge; and so he may step into the most inward and holiest place of theosophical mysteries, into which none are admitted but those who have received the high and holy union.

But now to hint to the reader what this book contains, though indeed the Spirit of wisdom cannot be delineated with pen and ink, no more than a sound can be painted, or the wind grasped in the hollow of the hand. Herein the author deciphers and represents in a lively manner the signature of all things, and gives the contents of eternity and time, and glances at all mysteries.

Herein the author sets forth fundamentally the birth, sympathy, and antipathy of all beings; how all beings originally arise out of one eternal mystery, and how that same mystery begets itself in itself from eternity to eternity; and likewise how all things, which take their original out of this eternal mystery, may be changed into evil, and again out of evil into good; with a clear and manifest demonstration how man has turned himself out of the good into the evil, and how his transmutation is again out of the evil into the good. Moreover, herein is declared the outward cure of the body: how the outward life may be freed from sickness by its likeness or assimilate, and be again introduced into its first essence; where, also, by way of parable and similitude, the philosopher's stone is vividly described for the temporal cure, and along with it the Holy Corner Stone, Christ alone, for the everlasting cure, regeneration and perfect restitution, of all true, faithful, eternal souls. In a word, the author's intent is to declare the inward power and property by the outward sign; for nature has given marks and notes to every thing, whereby it may be known; and this is the language of nature, which signifies for what every thing is good and profitable. And herein lies the mystery, or central science of the high philosophical work in the true Spagiric art, which consummates the cure, not only for the body, but for the soul.

But let the reader know, that the sharp speculation of his own reason will not be able to pry into the depth of this book, but rather bring him into a maze of doubtful notions, wherein he will bewilder himself, and then lay the blame on the author, whose phrase, he will say, is tedious and strange. And therefore the understanding lies only in the manifestation of that Spirit which, in the day of Pentecost, gave forth the true sense and meaning of all languages in one. Now if that Spirit rules and dwells in the reader, then he may understand this author in the deepest ground, according to his creaturely constellation, both in the eternal and temporal nature; but if not, these things will be but as a relation of mysticism and chimeras to him, just as the history of colours is to one born blind.

The author thus concludes this book:—"I have faithfully, with all true admonition, represented to the reader what the Lord of all beings has given me; he may behold himself in this looking-glass within and without, and so he shall find what and who he is. Every reader, be he good or bad, will find his profit and benefit therein; it is a very clear gate of the great mystery of all beings. By glosses, commentaries, curiosity, and self-wit, none shall be able to reach or apprehend it in his own ground; but it may very well meet and embrace the true seeker, and create him much profit and joy, yea, be helpful to him in all natural things, provided he applies himself to it aright, and seeks in the fear of God, seeing it is now a time of seeking; for a *LILY* blossoms upon the mountains and valleys in all the ends of the earth: he that seeketh findeth."

THE CONTENTS are as follows:—

Chap. I.—How that all whatsoever is spoken of God, without the Knowledge of the Signature, is dumb and without Understanding, and that in the Mind of Man the Signature lies very exactly composed, according to the Essence of all Essences.

— II.—Of the Opposition and Combat in the Essence of all Essences, whereby the Ground of the Antipathy and Sympathy in Nature may be seen, and also the Corruption and Cure of each Thing.

— III.—Of the Grand Mystery of all Things.

— IV.—Of the Birth of the Stars and Four Elements, in the Metalline and Creaturely Property.

— V.—Of the Sulphurean Death, and how the Dead Body is revived and replaced into its First Glory.

— VI.—How a Water and Oil is generated; and of the Difference of the Water and Oil, and of the Vegetable Life and Growth.

— VII.—How Adam (while he was in Paradise), and also Lucifer, were glorious Angels, and how they were corrupted and spoiled through Imagination and Pride.

— VIII.—Of the Fiery Sulphureous Seething of the Earth; how the Vegetation is in the Earth; also, of the Difference of Sex or Separation of the several kinds of Creatures. An open Gate for the searching Philosopher.

— IX.—Of the Signature, showing how the Internal [Ens] signs the External.

— X.—Of the Inward and Outward Cure of Man.

— XI.—Of the Process of Christ in his Suffering, Dying, and Rising again: of the Wonder of the Sixth Kingdom in the Mother of all Beings; how the CONSUMMATUM EST was finished, and how likewise, by way of Similitude, it is accomplished and effected in the grand Philosophic Work, or Universal Tincture.

— XII.—Of the Seventh Form in the Kingdom of the Mother; showing how the Seventh Kingdom, viz. the Solar Kingdom, is again opened and made living: set forth in the Similitude of Christ's Resurrection.

— XIII.—Of the Enmity [contrary Will or annoying Distemper] of the Spirit and of the Body, and of their Cure and Restoration.

— XIV.—Of the Wheel of Sulphur, Mercurius, and Sal; of the Generation of Good and Evil: how the one is changed into the other, and how the one manifests its Property in the other, and yet both remain in the first Creation in the Wonder of God to his own Manifestation and Glory.

— XV.—Of the Will of the great Mystery in Good and Evil; how a good and evil Will doth originally arise, and how the one introduces itself into the other.

— XVI.—Of the ETERNAL SIGNATURE and HEAVENLY JOY; WHEREFORE ALL THINGS WERE BROUGHT INTO EVIL AND GOOD.

(XX§.)—The CLAVIS (already described.)

(XXI§.)—SIXTY-TWO EPISTLES, being the REMAINDER of the AUTHOR'S WRITINGS; Wherein are contained Plain Instructions concerning the Highly Precious Knowledge of DIVINE and NATURAL WISDOM, and the Way of its Attainment.

NOTE.—These Epistles inform us what this author was, and whence he had his great knowledge, and upon what ground and centre it is founded; and likewise how we may come really to understand the aim and meaning of his writings, and effectually find the excellent use thereof.

It would be too large in this place to speak of that foundation and stedfast Byss which this author's writings contain, whereby true philosophy may be restored to its original purity: for by the knowledge of the Centre of all Beings therein opened, we may learn rightly to understand what Time and Eternity is, together with the science of the NOTHING and ALL; moreover, whence the inward radical ens, working essence, true subsistence, and full existence of every thing proceedeth; and also to what end every thing hath such an essence, life, power, virtue, form, colour, and then whither it goeth, and what it shall be hereafter in eternity; also, we come to see how it is that all things proceed out of God, subsist in God, and again return to God, and so obtain the right knowledge of ourselves and of God in nature. And from this centre ariseth the true knowledge of the Three Principles, and also of the threefold, or triune life of man, whereby the deepest, darkest, and hardest queries that can arise within the mind of man, or come under the reach of any imagination or thought, may be rightly understood and determined. Which surely must needs greatly advance the arts and sciences, conducing to the attainment of the universal tincture and signature, whereby the different secret qualities and virtues that are hid in all visible and corporeal things, as metals, minerals, plants, and herbs, etc., may be immediately made known, drawn forth, and applied to their right natural use.

There are many uncommon words used in these treatises, not, however, for the purpose of coining words to amuse the mind only, but to convey as fitly as possible the author's intent, though still the full expression of his meaning may not have always been attained. For as nature did open its knowledge in him, so likewise its language. There may exist a proper and peculiar idea in some of his words not fully expressed in the translator's renderings, yet the sense is in general truly given. Words, indeed, are but *vehicula rerum*; they are formed to express things, and not bare sounds or empty words. He that rightly understands the ground of the Cabala and Magic, and knows how the language of nature speaks in every tongue, might very excellently interpret this author; but the bare letter of his writings, though never so lucidly rendered, will not give the understanding of them: that can only be by the spirit of regeneration in Christ, in whom dwelleth all the fulness of the Deity; though indeed, all things in this world come by childlike steps to their perfection.

So far, then, with respect to the several Treatises comprising the revelation of the mystery, or espoused writings of the subject of the proposed biography, and containing a demonstration of all the theoretical and practical doctrines of Christianity, as designated orthodox in all ages.

And what more, it may be asked, requires to be granted to a divinely-illuminated understanding, for the strict demonstration of truth, than the definitions, postulates, and axioms of metaphysics, which, however hitherto unknown, inadequately apprehended, or the reasoning thereupon considered to be inferior in power of conviction, must necessarily be *strictly analogous* to those of Euclid *Mathematicæ*.

For truth is ONE eternal and indivisible; the NOTHING and the ALL. Its unseen root is everywhere. All material form implies immaterial life preceding and generating it. Even all the axioms and demonstrations of geometry (pure mathematics) are only sensible evidence of purely mental, and, therefore, everlasting verities. Those verities begin with a point, but geometers are obliged to deny to that point any assignable magnitude, though it be the only visible beginning of all that afterwards be viewed and measured.

From that point all magnitude and varied form takes its origin.

That point implies an invisible mind and power to give its visible position, place and evidence. Thence, from its own first manifested and all comprehending centre, does the invisible and otherwise unknown all-generating power commence the flow or fluxion of life, whereby the varied forms of life come forth to view and corporisation. The invisible ONE is God. The point of evidence of his existence is the WORD of God. The fluxions and developments of the point are first, things invisible to us here, thence, by degradation through wilful disobedience, things visible, gross, and material, which, nevertheless, still depend on their invisible roots and origin, into which, by absorption and consumption, they will return, when that origin shall awaken and rouse everywhere throughout creation its latent energy. Then things which are made shall be shaken, that things which cannot be shaken may remain. We then, receiving a kingdom which cannot be shaken, let us have grace, whereby we may serve God acceptably, with reverence and godly fear: for our God is a consuming fire."

We propose to conclude the present Section by a few extracts from the writings of the subject of the proposed Biography, containing a popular illustration of the nature of his espoused writings above described, and set forth in his own masterly, easy and classic style of diction, as also a description of their special character, and of their wonderful author,—so that what with these extracts, and the notes and observations appended to them, and the general portraiture of the works themselves which has been presented in the foregoing pages, the obloquy which envy, prejudice, or stupidity have succeeded (with the indiscriminating portion of the public,) in heaping upon the author's name and writings, may be for ever extinguished, and both they and those of the subject of our proposed biography* be henceforth seen in their true light and real character.

1.—Was there no NATURE, there could be no Creature, because the life of every creature is, and can be nothing else, but the life of that nature out of which it was created, and in which it has its being. Eternal beings must have their qualities, nature, form, and manner of existence out of eternal nature, and temporal beings out of temporary nature: Was there no eternity, there could be no time; was there nothing infinite, there could be nothing finite; therefore we have here

* As will have been already observed, the ultimate object of the present *enlarged advertisement* or treatise, is the production of an elevated classic and religious biography of Law, one that shall be worthy of such an estimable character, towering genius, master scholar, and divine philosopher, and which may serve as an introduction to a New Edition of his entire Works; which has long been a desideratum to English literature. With a view to render such a work as complete as possible, in all its details, the writer has, for some time past, been collecting together information respecting his personal character and private life; besides having purchased from the present family of Law, at King's Cliff, all his remaining MSS. in their possession, (which had descended to them from Mrs. Hestor Gibbon, the before-mentioned friend and companion of Law, and his sole legatee), as well as from other parties, in whose families they had been treasured up, numerous similar original documents and correspondence. The writer avails himself of the present opportunity to state, that he should feel particularly obliged for any information respecting the habits, occupations, and location, etc., of the above celebrated individual, during the years 1713—16, also, during the period of the Bangorian controversy; also, during the years 1719—27, and 1732—37; as well as for the loan or sight of any documents or letters in his hand-writing, (and, judging from the number of his correspondents, there must have been great numbers of the latter, which probably now exist in the possession of private individuals,)—as likewise of Freher, or other authors in MS. of the early part of the last century, who have treated upon the philosophy contained in the writings of Teutonicus. Such communications may be kindly addressed to "R. Y. Teutonicus," and left at 24, Ludgate-street, London, whence they will be duly forwarded to the writer, who will take care that they are faithfully returned.

Law's works, considering him as the "Elias-Baptist of the age," are in the following order,

See By
11 Vols.

two great fundamental truths that cannot be shaken; first, that there is and must be an eternal nature, because there is a nature that is temporary, and that it must be that to eternal creatures, which temporal nature is to temporal creatures. Secondly, that everywhere and in all worlds, nature must stand between God and the creature, as the foundation of all mutual intercourse; God can transact nothing with the creature, nor the creature have any communion with God, but in and by that nature in which it stands.

I hope no one will here ask me for Scripture proofs of this, or call these truths *nostrums*, because they are not to be found in the *same form* of expression in some particular text of Scripture. Where do the holy writings tell us, that a thing cannot be and not be at the same time? or that every consequence must arise from premises? And yet the Scripture is continually supposing both these truths, and there could be no truth in the Scripture, or anywhere else, if these things were not undeniable.

There is nothing said of man throughout all Scripture, but what supposes him to stand *in nature* under a necessity of choosing something that is natural, either life or death, fire or water. There is nothing said of God with relation to creatures, but what supposes him to be the God of *nature*, manifesting himself in and through nature, calling, assisting, and directing every thing to its highest *natural* state. Nature is the scene of his providence, and all the variety of his governing attributes display themselves by his various operations in and through nature: therefore it is equally certain, that what God does to any creature, must be done through the *medium* of nature; and also what the creature does toward God, must be done in and through the powers of *that nature* in which it stands. No temporary creature can turn to God, or reach after him, or have any communion with him, but in and according to that relation which temporary nature bears to God; nor can any eternal beings draw near to or unite with God in any *other manner* than that in which

viz., those typical of the *patriarchal, legal, prophetic* dispensations of the Spirit, embracing that in the *flesh*, thus:—

I.—Thanksgiving Sermon, 1713.

II.—“Sermon on 1 Cor. xii. 3. 1718.” [Wanted to purchase.]

III.—Three Letters to the Bishop of Bangor, 1717—19. [The Bangorian Controversy.—If the reader, being a person of experience, strict impartiality, and solid judgment in religious things, peruse herewith “Burnet’s Answer to these Letters,” he will easily arrive at a clear perception of the true and the false of all the questions discussed in this most important Christian controversy. For our author, despite his captivating logic, rhetoric, and erudition, and notwithstanding the praise bestowed upon these Letters by the ‘high church’ party and reviewers, must not be sanctioned beyond the bounds of justice and experience.]

IV.—Remarks upon the ‘Fable of the Bees,’ with a Postscript on Bayle, 1725.

V.—The absolute Unlawfulness of the Stage Entertainment fully demonstrated, 1726.

VI.—A Practical Treatise upon Christian Perfection, 1726.

VII.—A Serious Call to a Devout and Holy Life, adapted to the State and Condition of all Orders of Christians, 1728.

VIII.—Three Letters to a Lady inclined to enter into the Communion of the Church of Rome, 1732; (first published, 1779).—[Also. Five Letters in MS. addressed to a Serious Lady about quitting the Church of England to join the Quakers, 1736: written at the special request of Dr. Byrom of Manchester, on the occasion described.]

IX.—The case of Reason or Natural Religion fairly and fully Stated: In answer to a book, ‘Christianity as old as the Creation.’ Second Edition. [A classic Model of argumentative writing.]

And those indicative of the fulfilling of the *Gospel*, or *full, immediate* ministration of the Spirit —with its ultimate efflorescence in the light of Divine Wisdom (of the latter day’s dispensation), thus:—

X.—A Demonstration of the gross Errors of ‘A plain Account of the Sacrament.’ Wherein, also, the Nature and Extent of the Redemption of all Mankind by Jesus Christ, is stated and explained. 1737.

XI.—An Appeal to all that Doubt and Disbelieve the Truths of Revelation; in which the true Grounds and Reasons of the whole Christian Faith and Life are plainly and fully demonstrated. With an Appendix, containing the Grounds and Reasons of Christian Regeneration. 1739—40.

XII.—The Way to Divine Knowledge: being a Continuation of the Second Part of the ‘Spirit of Prayer.’

XIII.—The Spirit of Love; being a further Continuation and Conclusion of the ‘Spirit of Prayer.’

XIV.—The Spirit of Prayer; or, the Soul rising out of the vanity of Time into the riches of Eternity. [The Second Part; after which, the First Part.]

XV.—An Earnest and Serious Answer to Dr. Trapp’s Discourse of ‘The Sin, Folly, and Danger of being Righteous Overmuch.’ To which is now added, Some Animadversions on Dr. Trapp’s Reply.—[Containing a brief display of accomplished Evangelical science, and particularly in regard to the dignity of the Pastoral office.]

XVI.—A Short but Sufficient Confutation of Dr. Warburton’s ‘Projected Defence,’ (as he calls it) ‘of Christianity,’ in a Letter to the Bishop of London, Dr. Sherlock, 1757.—[This is a beautiful popular exemplification of the deep knowledge couched in the Works of BEHMEN. And though it may be considered but as the product of a few little dashes of the Author’s pen, the whole Christian learned world may safely be challenged to produce its equal in the same number of pages, in respect to rhetorical power, profound Christian science, and evangelical sentiment.]

XVII.—An Humble, Earnest, and Affectionate Address to the Clergy. 1761. [Completed only a few days before the Author’s decease; and terminating with ‘Lo, I am with you alway, even unto the end of the world.’ with which words he closed his personal ministry.]

XVIII.—APPENDIX.—A Collection of the Author’s Letters.—To which is now added, ‘A Dialogue between a Calvinistic Methodist (a friend of Messrs. Berridge and Whitefield,) and a Churchman.’—Also, another Tract, entitled, ‘Christian Piety freed from the Delusions of Modern Enthusiasts.’—His MSS. in the writer’s possession.

eternal nature is united with him. Would you know, why no Omnipotence of God can create temporal animals but out of temporary nature, nor eternal animals but out of eternal nature: it is because no Omnipotence of God can produce a visible triangle, but out of, and by three visible lines; for, as lines must be before there can be any lineal figures, so nature must be before there can be natural creatures.

2.—Every thing that is in being is either God, or nature, or creature; and every thing that is not God is only a manifestation of God; for as there is nothing, neither nature nor creature, but what must have its being in and from God, so everything is, and must be, according to its nature, more or less a *manifestation* of God. Everything, therefore, by its form and condition, speaks *so much* of God, and God in everything speaks and manifests *so much* of himself. Temporary nature is this beginning created system of *sun, stars, and element*; it is temporary nature, because it begins and has an end, and therefore is only a temporary manifestation of God, or God manifested according to transitory things.

3.—Properly and strictly speaking, nothing *can begin* to be: the beginning of every thing is nothing more than its beginning to be in a *new state*. Thus *time* itself does not begin to be, but duration, which always was, began to be measured by the earth's turning round, or the rising and setting of the sun; and that is called the beginning of time, which is, properly speaking, only the beginning of the measure of duration: thus it is with all temporal nature, and all the qualities and powers of temporal beings that live in it. No quality or power of nature *then* began to be, but such qualities and powers as had been from all eternity, began then to be in a *new state*. Ask what time is; it is nothing else but something of eternal duration become *finite, measurable, and transitory*. Ask what *fire, light, darkness, air, water, and earth* are; they are, and can be nothing else, but some eternal things become *gross, finite, measurable, divisible, and transitory*. For if there could be a temporal fire that did not *spring* out of eternal fire, then there might be time that did not come out of eternity.

It is thus with every temporary thing and the qualities of it; it is the beginning of nothing, but only of a *new state* of something that existed before: therefore all temporary nature is a product, offspring, or out-birth of eternal nature, and is nothing else but so much of eternal nature changed from its eternal to a temporal condition. *Fire* did not begin to be, darkness did not begin to be, light did not begin to be, water and earth did not begin to be, when this temporary world first appeared, but all these things came out of their *eternal state*, into a lower, divided, compacted, created, and transitory state. Hearing, seeing, tasting, smelling, feeling, did not then begin to be, when God first created the creatures of this world; they only came to be qualities and powers of a lower and more imperfect order of beings, than they had been before.

Figures, and their relations, did not then begin to be, when material *circles and squares*, etc., were first made, but these figures and relations began then to appear in a lower state than they had done before: and so it must be said of all temporal nature, and everything in it. It is only something of eternal nature separated, changed, or created into a new temporary state and condition.

4.—Now it may be asked, why was eternal Nature thus degraded, debased, and changed from its eternal state of perfection? Will any one say, that God of his own will changed eternal nature, which is the *glorious manifestation* of his power and godhead, the *seat* of his holy residence, his *majestic kingdom* of heaven, into this poor miserable mixture of good and evil, into this impure state of division, grossness, death, and darkness? No. It is the highest of all absurdities to say so. Now we sufficiently know from Scripture, that a whole hierarchy, or host of angels, renounced their heavenly life, and therefore raised up a *kingdom* that was not heavenly. Could they not have inflamed and disordered outward nature in which they lived, they could not have destroyed the heavenly nature in themselves: for everything must be according to the state of that world in which it lives; and therefore the state of outward nature, and the state of inward nature in the angels, must stand and fall together; and as sure as a whole kingdom of angels lost their heavenly life, so sure is it that their whole kingdom lost its heavenly state and condition. And therefore it is an undeniable truth, founded on Scripture evidence, that *some part* of eternal nature was changed from its *first state* of glory and perfection, *before* the creation of temporary nature; therefore in the creation of this poor, gross, disordered, perishable, material world, one of these two things was done, either God took the *spoiled part* of heaven or eternal nature, and created it into this *temporary state* of good and evil; or he degraded and brought down some part of the kingdom of heaven from its glory and perfection, into this *mixture* of good and evil, order and disorder, in which the world stands. He could not do this *latter*, without bringing evil into nature, as the devil had done, and therefore we may be sure he did not do it; but if he did the former, then the creation of this lower world was a glorious act, and worthy of the infinite goodness of God; it was putting an end to the devil's working evil in nature, and it was putting the evil that was brought into nature in a way of being finally overcome, and turned into good again. Will any one now call these things *whimsical speculations*? Can anything be thought of *more worthy of God*, more conformable to nature, or more consonant to all revealed religion? But perhaps you will say, how could the angels spoil or destroy that glorious kingdom of eternal nature in which they dwell? It may be answered, how could it possibly be otherwise? How could they live in eternal nature, unless nature without them, and nature within them, mutually *mixed and qualified* with each other? Would you have such mighty spirits, with their eternal energies, have less power in *that nature* or kingdom in which they dwell, than a kindled piece of coal hath in this world? For every piece of coal set on fire, adds so much heat to outward nature, and so far alters and changes the state of it.

5.—Now, let it be supposed, not only that a piece of coal, but that the whole of every thing in this world, that could either give or receive fire, was made to burn, what effect would it have upon the whole frame of nature? Would not the whole state of things, the regions, places, and divisions of the elements, and all the order of temporal nature, be quite destroyed.

When, therefore, *every angelical life* kindled itself in wrath, and became thereby divided, darkened, and separated from God, the same kindling, darkening, dividing, and confusion must be brought forth in their natural kingdom, because they lived in nature, and could have neither love nor wrath, but such as they could exert in and by the powers of nature?

Now all fire, wherever it is, is either a fire of wrath, or a fire of love: fire, not overcome or governed by *light*, is the fire of *wrath*, which only tears in pieces, consumes and devours, all that it can lay hold of, and it *wills* nothing else. But *light* is the fire of *love*, it is meek, amiable, full of

kind embraces, lovingly spreading itself, and giving itself with all its riches into everything that can receive it. These are the *two fires* of eternal nature, which were but one in heaven, and can be only one wherever heaven is. And it was the *separation* of these two fires that changed the angels into devils, and made their kingdom a beginning of hell.

Now either of these two fires, wherever it is kindled, in animate or lifeless things, communicates its own kind of heat in some degree to outward nature, and so far alters and changes the state of it. The wrath of a *man* and the wrath of a *tempest* do one and the same thing to outward nature, alter its state in the same manner, and only differ in their degree of doing it.

Fire kindled in a material thing can only communicate with the materiality of nature; but the fire of a wrathfully inflamed man, being a fire both of body and soul, communicates a *twofold* heat; it stirs up the fire of outward nature, as fire does in a *coal*, and it stirs up the wrath of hell as the devils do.

The fire of love, kindled by the light and Spirit of God, in a truly regenerated man, communicates a twofold blessing: it outwardly joins with the meek light of the sun, and helps to overcome the wrath of outward nature; it inwardly co-operates with the power of good angels, in resisting the wrath and darkness of hell. And it would be no folly to suppose, that if all human breath was become a *mere, unmixed* wrath, that all the fire in outward nature would immediately break forth, and bring that dissolution upon outward nature which will arise from the last fire. Therefore it is necessary that a whole kingdom of angels should kindle the *same* wrath and disorder in outward nature that was in themselves: for being in eternal nature, and communicating with it, as temporal beings do in temporal nature, what they did in themselves must be done in that nature or kingdom in which they lived, and moved, and had their being.

What a powerful fire there is in the wrath of a spirit, may be seen by the effects of human wrath; one sudden thought shall, in a moment, discolour, poison, inflame, swell, distort, and agitate the *whole body* of a man. Whence also is it, that a diseased body infects the air, or that malignant air infects a healthful body? Is it not because there is and must be an inseparable qualifying, mixing, and uniting betwixt nature and those creatures that live in it? Now all diseases and malignities, whether in nature or creature, all proceed from the sinful motions of the *will* and *desires* of the creature. This is as certain as that death, and all that leads to it, is the *sole product* of sin; therefore it is a certain truth, that all the disorder that ever was, or can be in nature, arises from that power which the creature hath in and upon nature; and therefore as sure as a whole host of heavenly beings raised up a fiery, wrathful, dark nature in themselves, so sure is it that the same wrathful, fiery, dark disorder was raised up in that kingdom, or nature, in which they had their being.

6.—Now the Scriptures nowhere say in express words, that the *place* of this world was the place of the angels that fell, and that their fallen, spoiled, and disordered kingdom, was by the power of God *changed or created* into this temporary state of things in which we live; this is not expressly said, because it is plainly implied, and fully signified to us by the most general doctrines of Scripture; for if we know, both from nature and Scripture, that this world is a *mixture* of good and evil, do not we enough know, that it could only be created out of *that* which was good and evil? And if we know that evil cannot come from God, if we know that the devil had actually brought it forth *before* the creation of this world, are we not enough told, that the evil which is in this world, is the evil that was *brought forth* into nature by the devil, and that therefore the matter of this world is that *very materiality* which was spoiled by the fallen angels? How can we need a particular text of Scripture to tell us, that the *place* of this world was the place of the *angels* before their fall, when the whole tenor of Scripture tells us that it is the place of their habitation *now*? For how could they have, or find, darkness, but in that *very place* where they had extinguished the light? What could they have to do with us, or we with them, but that we are entered into *their possessions*, and have their kingdom made over to us? How could they go about amongst us as roaring lions, seeking whom they may devour, but that our creation has brought us among them? They cannot *possibly* be any where but where they fell, because they can live nowhere but in the *evil* which they have brought forth; they can have no wrath and darkness but where they broke off from light and love; they can communicate with no outward nature but that which fell with them, and underwent the same change as they did; therefore, though St. Jude saith with great truth, that they *left their own habitation*, yet it is only as they left their own angelical nature, not departed from it into a distant place, but deformed and changed it; so that the heaven that was within them and without them is *equally left*, because both within them and without them they have no habitation but a fiery darkness broken off from the light of God.

And therefore as man by his creation is brought into a power of commerce with those fallen angels, who must live, and could only act in that part of nature which they had deformed, it is plain, that this creation placed him in *that system* of things which was formed and created out of their fallen kingdom, because they can act, or be acted upon, nowhere else.

7.—And this is the one true and only reason why there is good and evil throughout all temporal nature and creature; it is because all this temporary nature is a creation out of that strife of evil against good which the fallen angels had brought into their kingdom. No subtle *evil serpent* could have been generated, *no tree of knowledge* of good and evil could have sprung out of the earth, but because nature in this world was *that part* of eternal nature which the fallen angels had *corrupted*, and therefore a life made up of good and evil could be brought forth by it. Evil and good were in the angelical kingdom as soon as they set *their wills and desires* contrary to God and the Divine life. Had God permitted them to go on, their whole kingdom had been like themselves, all over *one unmixed* evil, and so had been incapable of being created into a redeemable state; but God put a stop to the progress of evil in their kingdom; he came upon it *whilst* it was in strife, and *compact*ed or *created* it all into a new, temporary, material state and condition; whence these two things followed: *first*, that the fallen angels lost their power over it, and could no farther kindle their *own fire* in it, but were as chained prisoners in an extent of darkness, which they could neither get out of nor extend any farther: *secondly*, this new creation, being created out of this *begun strife*, stood as yet in the *birth* of life, and so became capable of being assisted and blessed by God, and finally, at the end of time, restored to its first heavenly state.

Now the good and evil that is in this world is *that same* good and evil, and in the *same strife*, that it was in the kingdom of the fallen angels, only with this happy difference, there it was under

the devil's power, and in a way to be wholly evil; here it is in a new compacted or created state, under the providence and blessing of God, appointed to bring forth a *new kind* of life, and display the wonders of Divine love, till such time as a new race of angelical creatures, born in this mixture of good and evil, shall be fit to receive the kingdom of *Lucifer* restored to its first glory?

Is there any part of the Christian religion that does not *confirm* it? Is there any part of the Christian religion, that is not made more intelligible, more beautiful, and edifying by it? Is there any difficulty of outward nature that is not totally removed and satisfied by it?

How was the philosophy of the ancient sages perplexed with the state of nature? They knew God to be all goodness, love, and perfection, and so knew not what to do with the misery of human life and the disorders of outward nature, because they knew not *how* this nature came into its *present state*, or from whence it was descended. But had they known that temporal nature, all that we see in this whole frame of things, was only the *sickly defiled* state of eternal things, put into a temporary state of *recovery*, that time and all transitory things were only in this war and strife, to be finally delivered from all the evil that was brought into eternal nature, their hearts must have praised God for this creation of things as those *morning stars* did, that *shouted for joy* when it was first brought forth.

8.—From this true knowledge of the *state*, and *nature*, and *place* of this creation, what a reasonableness, wisdom, and necessity does there appear in the hardest sayings, precepts, and doctrines of the Gospel! He that thus knows what this world is, has great reason to be glad that he is born into it, and yet still greater reason to rejoice, in being called out of it, preserved from it, and shown how to escape with the preservation of his soul. The evils that are in this world are the evils of hell, that are tending to be nothing else but hell; they are the *remains* of the sin and poison of the fallen angels: the good that is in this world are the *sparks of life* that are to generate *heaven* and gain the restoration of the first kingdom of *Lucifer*. Who therefore would think of any thing, desire any thing, endeavour any thing, but to *resist evil* in every kind, under every shape and colour? Who would have any views, desires, and prayers after any thing, but that the *life* and *light* of heaven may rise up in himself, and that God's kingdom may come, and his will be done in all nature and creature?

Darkness, light, fire and air, water and earth, stand in their temporary created distinction and strife, for no other end, with no other view, but that they may obtain the *one thing needful*,—their first condition in heaven: and shall man that is born into time for no other end, on no other errand, but that he may be an angel in eternity, think it hard to live as if there were but one thing needful for him? What are the poor *politics*, the earthly *wisdom*, the *ease*, *sensuality*, and *advancements* of this world for us, but such fruits as must be eaten in hell? To be swelled with pride, to be fattened with sensuality, to grow great through craft, and load ourselves with earthly goods, is only living the life of beasts, that we may die the death of devils. On the other hand, to go starved out of this world, rich in nothing but heavenly tempers and desires, is taking from *time* all that we came for, and all that can go with us into eternity.

9.—But to return to the farther consideration of nature. As all temporary nature is nothing else but eternal nature brought out of its kindled, disordered strife, into a created or compacted distinction of its *several parts*, so it is plain that the whole of this world, in all its *working powers*, is nothing else but a mixture of heaven and hell. There cannot be the smallest thing, or the smallest quality of any thing in this world, but what is a quality of *heaven* or *hell* discovered under a temporal form: every thing that is disagreeable to the *taste*, to the *sight*, to our *hearing*, *smelling*, or *feeling*, has its root, and ground, and cause, *in* and from *hell*, and is as surely in its degree the *working* or *manifestation* of hell in this world, as the most diabolical malice and wickedness is; the *stink* of weeds, of mire, of all *poisonous* corrupted things, *shrieks*, horrible *sounds*, *wrathful fire*, *rage* of *tempests*, and *thick darkness*, are all of them things that had no *possibility* of existence, till the fallen angels disordered the *state* of their kingdom; therefore everything that is disagreeable and horrible in this life, everything that can afflict and terrify our senses, all the kinds of natural and moral evil, are only *so much* of the nature, effects and manifestation of hell. For hell and evil are only two words for *one* and the *same* thing. The extent of one is the extent of the other, and all that can be ascribed to the one must be ascribed to the other. On the other hand all that is sweet, delightful, and amiable in this world, in the *serenity* of the air, the *fineness* of seasons, the *joy* of light, the *melody* of sounds, the *beauty* of colours, the *fragrance* of smells, the *splendor* of precious stones, is nothing else but *heaven breaking through* the veil of this world, *manifesting* itself in such a degree, and darting forth in such variety *so much* of its own nature. So that heaven and hell are not only as near you, as constantly showing and proving themselves to all your senses, as *day* and *night*, but *night* itself is nothing else but hell breaking forth in *such a degree*, and the day is nothing else but a certain *opening* of heaven, to save us from the darkness that arises from hell.

O man! consider thyself; here thou standest in the earnest perpetual strife of good and evil, all nature is continually at work to *bring about* the great redemption; the whole creation is travelling in pain, and laborious working, to be delivered from the *vanity* of time; and wilt thou be asleep? Everything thou hearest, or seest, says nothing, shows nothing to thee, but what either eternal light or eternal darkness hath *brought forth*. For as day and night divide the whole of our time, so heaven and hell divide all our thoughts, words, and actions. Stir which way thou wilt, do or design what thou wilt, thou must be *an agent* with the *one* or with the *other*. Thou canst not stand still, because thou livest in the *perpetual workings* of temporal and eternal nature: if thou workest not with the good, the evil that is in nature carries thee along with it. Thou hast the height and depth of eternity in thee, and therefore, be doing what thou wilt, either in the *closet*, the *field*, the *shop*, or the *church*, thou art sowing that which grows, and must be reaped in eternity. Nothing of thine can vanish away; but every thought, motion, and desire of thy heart, has its *effect*, either in the height of heaven or the depth of hell. And as time is upon the wing to put an end to the *strife* of good and evil, and bring about the last great *separation* of all things into their eternal state, with such speed art thou making haste, either to be wholly an angel or wholly a devil. O! therefore awake, watch and pray, and join with all thy force with that goodness of God, which has created time and all things in it, to have a happy end in eternity.

10.—Temporal nature, opened to us by the Spirit of God, becomes a *volume* of holy instruction

to us, and leads us into all the mysteries and secrets of eternity. For as everything in temporal nature is *descended* out of that which is eternal, and stands as a *palpable visible outbirth* of it, so when we know how to separate the *grossness, death, and darkness* of time from it, we find what it is in its eternal state. Fire, and light, and air in this world, are not only a true resemblance of the Holy Trinity in Unity, but are the Trinity itself in its most *outward lowest* kind of existence or manifestation; for there could be no fire, fire could not generate light, air could not proceed from both, these three could not be thus united, and thus divided, but because they have their *root and original* in the tri-unity of the Deity. Fire *compacted, created, separated* from light and air, is the *elemental fire* of this world: fire uncreated, uncompacted, unseparated from light and air, is the *heavenly fire* of eternity: fire kindled in any material thing is only fire *breaking out* of its *created compacted* state; it is nothing else but the awakening the *spiritual properties* of that thing, which being thus stirred up, strive to get rid of that material *creation* under which they are imprisoned: thus every kindled fire, with all its rage and fierceness, tears and divides, scatters and consumes that *materiality* under which it is imprisoned; and were not these *spiritual properties* imprisoned in matter, no material thing could be made to burn. And this is another proof, that the materiality of this world is come out of a higher and spiritual state; because every matter upon earth can be made to *discover* spiritual properties concealed in it, and is indeed a compaction of nothing else. Fire is not, cannot be, a material thing, it only makes itself visible and sensible by the destruction of matter. Matter is its *death and imprisonment*, and it comes to life but by being able to agitate, divide, shake off, and consume that matter which held it in death and bondage; so that every time you see a fire kindled, you see nature striving, in a *low degree*, to get rid of the grossness of this material creation, and to do that which can alone be done by the *last fire*, when all the inward spiritual properties hid in everything, in *rocks, and stones, and earth, in sun, and stars, and elements*, shall by the last trumpet be awakened and called forth. And this is a certain truth, that fire could *nowhere* now be kindled in any material thing, but for this reason, because all material nature was created to be restored, and stands by divine appointment in a *fitness and tendency* to have its deliverance from this created state by fire; so that every time you see a piece of matter dissolved by fire, you have a *full proof* that all the materiality of this world is appointed to a dissolution by fire; and that then (O, glorious day!) sun and stars, and all the elements, will be delivered from vanity, will be again that *one eternal, harmonious, glorious* thing which they were before they were compacted into material distinctions and separations.

11.—The elements of this world stand in great *strife and contrariety*, and yet in great desire of *mixing and uniting* with each other; and hence arise both the *life and death* of all temporal things. And hereby we plainly know that the elements of this world were once *one undivided* thing; for union can *nowhere* be desired, but where there has first been a *separation*. As sure, therefore, as the elements desire each other, so sure is it that they have been *parted* from each other, and are only parts of some *one thing* that has been divided. When the elements come to such a degree of union, a life is produced; but because they have still a *contrariety* to each other, they soon destroy again that same life which they had built, and therefore every four-elementary life is short and transitory.

Now from this undeniable state of nature we are told these following great truths: 1. That the four elements are only *four parts* of that which, before the creation of this world, was only a *one element*, or *one undivided power* of life. 2. That the mortality of this life is wholly and solely owing to the divided state of the elements. 3. That the true immortal life of nature is only *there* to be found, where the four elements are only *one thing*, mere *unity and harmony*; where fire and air, water and earth, have a much more *glorious* union than they have in *diamonds and precious stones*. For in the brightest diamonds the four elements still partake of their divided state, though to our eye they appear as only *one glorious* thing; but the beauty of the *diamond* is but a *shadow*, a low specimen of that *glory* which will shine through all nature, when fire and air, water and earth, shall be again that *one thing* which they were before the fall of angels and the creation of this world. 4. That the body of *Adam* (being formed for immortality,) could not possibly have the *nature*, or be made out of the *divided state* of the elements. The letter of Scripture absolutely demonstrates this; for if sickness, sorrow, pain, the trouble of heat and cold, all so many forerunners of death, can only be where the elements are in *division and contrariety*; and if, according to Scripture, these calamities did not, could not, possibly touch *Adam* till he *fell*, then it is plain from Scripture that, before his fall, the division and contrariety of the elements was not in him: and that was his paradisaical nature, in and by which he stood in a state of superiority over all the elements of this world. 5. That the body of *Adam* lost its one elementary glory and immortality, and then first became *gross, dark, heavy flesh and blood*, under the power of the four elements, when he *lusted* to eat, and *actually* did eat of that tree, which had its good and evil from the *divided state* of the elements. 6. Hence we also know, with the greatest certainty, the mystery of the resurrection of the body, that it consists *wholly and solely* in the reducing the four-elementary body of this world to its *first one elementary* state, and then every one has that *same body* raised again that died, and all that *Adam* lost is restored. For if the body is mortal, and dies because it is become a body of the *four elements*, it can only be raised *immortal*, by having its four elements reduced again into *one*. And here lies the *true sameness* of the body that died and that which rises again. But to proceed:

12.—As all the four elements, by their *desiring*, and wanting to be *united* together, prove, that they are only four grossly-divided *out-births* of that which before was only *one* heavenly harmonious element, so every single element fully demonstrates the same thing; for every single element, though standing in its *created contrariety* to every other, has yet in its *own* divided state all the four elements in itself: thus the *air* has every thing in it that is in the earth; and the earth has in itself everything that is in fire, water, and air, only in a different mixture and compaction. Were it not so, had not every element in some degree the *whole nature* of them all, they could not possibly mix and qualify with one another; and this may well pass for a demonstration, that *that out of which* the four elements are descended, was *one harmonious* union of them all, because every one of the four has *now*, and must have in its divided state, all the four in itself, though not in equality: for if the four must be together, though unequally lodged in every single element, it is plain the four must have been *one harmonious* thing, before they were brought into four *unequal separations*. And therefore, as sure as there are four warring disagreeing elements in time, so sure is it that *that*

which is now in this fourfold division, was and is in eternity one, in an heavenly harmonious union, keeping up an eternal, joyful, glorious life in eternal nature, as its four broken parts bring forth a poor, miserable, transitory life in temporal nature.

13.—All matter in this world is only the materiality of heaven thus altered. The difference between matter in this world, and matter in the other world, lies wholly and solely in this; in the one it is dead, in the other it is living materiality. It is dead materiality in this world, because it is gross, dark, hard, heavy, divisible, etc. It is in this state of death, because it is separated or broken off from the eternal light, which is the true life or the power of life in everything.

In eternal nature or the kingdom of heaven, materiality stands in life and light; it is the light's glorious body, or that garment wherewith light is clothed, and therefore has all the properties of light in it, and only differs from light as it is its brightness and beauty, as the holder and displayer of all its colours, powers, and virtues. But the same materiality in this world, being created or compacted into a separation from fire united with light, is become the body of death and darkness, and is therefore gross, thick, dark, heavy, divisible, etc.; for death is nothing else but the shutting up, or shutting out the united power of fire and light. This is the only death that ever did, or can happen to any thing, whether earthly or heavenly. Therefore every degree of hardness, and darkness, stiffness, etc. is a degree of death; and herein consists the deadness of the materiality of this world. When it shall be raised to life, that is when the united power of fire and light shall kindle itself through all temporal nature, then hardness, darkness, divisibility, etc. will be all extinguished together.

That the deadness of the earth may, and certainly will be brought to life by the united power of fire and light, is sufficiently shown us by the nature and office of the sun. The sun is the united power of fire and light, and therefore the sun is the raiser of light out of the deadness of the earth; but because fire and light as united in the sun is only the virtue of temporary fire and light, so it can only raise a short and fading transitory life. But as sure as you see, that fire and light united in the sun can change the deadness of the earth into such a beautiful variety of a vegetable life, so sure are you, that this dark gross earth is in its state of death and darkness, only for this reason, because it is broken off from the united power of fire and light: for as sure as the outward operation of the fire and light of the sun can change the deadness of the earth into a degree of life, so sure is it that the earth lies in its present deadness, because it is separated from its own eternal fire and light: and as sure as you see that the fire and light of the sun can raise a temporal life out of the earth, so sure is it that the united power of eternal fire and light can, and will turn all that is earthly into its first state of life and beauty. For the sun of this world, as it is the union of temporal fire and light, has no power, but as it is the outward agent, or temporary representative of eternal fire and light, and therefore it can only do that in part, and imperfectly in time, which by the eternal fire and light will be wholly and perfectly done in eternity. And therefore every vegetable life, every beauty, power, and virtue which the sun calls forth out of the earth, tells us, with a divine certainty, that there will come a time when all that is hid in the deadness, grossness, and darkness of the earth, will be again called up to a perfection of life, and glory of beauty.

14.—How has the Philosophy of the schools been puzzled with the divisibility of matter! It is because human reason, the mistress of the schools, partakes of the deadness of the earth; and the soul of man must first have the light of eternal life rise up in it, before he can see or find out the truths of nature. Human reason knew nothing of the death of the matter, or the nature and reason of its temporary creation, and so thought death and divisibility to be essential to matter; but the light of God tells every man this infallible truth, that God made not death in any thing, that he is a God of life, and therefore everything that comes from him, comes into a state of life. Matter is thick, hard, heavy, divisible, and the like, only for a time, because it is compacted or created into thickness, hardness, and divisibility only for a time: these are only the properties of its temporal created state, and therefore are no more essential to it than the hardness of ice is essential to water. Now, that the creation of the matter of this world is nothing else but a compaction, that all the elements are separated compactings of that which before was free from such a compaction, is plain from Scripture. For we are told, that all the material things and elements of this world are to have their created state and nature taken from them, by being dissolved or melted: but if this be a Scripture truth, then it is equally true from Scripture, that their creation was only a compaction, and a compaction of something that stood before, according to its own nature, absolutely free from it. Mortality, corruptibility, and divisibility, are not essential properties, but temporary accidents, they are in things, as diseases and sickness are, and are as separable from them; and that is the true reason why this mortal can put on immortality, this corruptible can put on incorruptibility, and this divisible put on indivisibility: for when the four elements shall be dissolved and loosed from their separate compaction from one another, when fire and air, water and earth, shall be a one much more glorious and harmonious thing than they are now in the brightest diamond, then the divisibility of this redeemed materiality will be more impossible to be conceived, than the distance between fire and water in a diamond.

15.—The reason why all inanimate things of this world tend towards their utmost perfection in their kind, lieth wholly and solely in this ground; it is because the four elements of this world were once the one element of the kingdom of the fallen angels; and therefore nature in this world is always labouring after its first perfection of life, or as the Scripture speaks, the whole creation travaileth in pain, and groaneth to be delivered from its present vanity: and therefore it is, that all vegetables and fruits naturally grasp after every kind and degree of perfection they can take in; endeavouring, with all their power, after that first perfection of life which was before the fall of the angels. Every taste, and colour, and power, and virtue, would be what it was before Lucifer kindled his dark, fiery, wrathful kingdom; but as this cannot be, so when every fruit and flower has worked itself as far towards a heavenly perfection as it can, it is forced to wither and rot, and become a witness to this truth, that neither flesh nor blood, nor fruit, nor flower, can reach the kingdom of God.

16.—All the misery and imperfection that are in temporary nature arise from the divided state of the elements: their division is that which brings all kinds and degrees of death and hell into this world, and yet there being in a certain degree in one another, and always endeavouring after their first union, is so much of the nature and perfection of heaven still in them. The death that

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is in this world, consists in the grossness, hardness, and darkness of its materiality. The wrath that is in this world consists in the kindled division of its qualities, whence there arise a contrary motion and fermentation in all its parts, in which consist both the life and death of all its creatures. This death and this wrath are the nature of hell in this world, and are the manifestation of the disorders which the fallen angels have occasioned in Nature. The heaven in this world began when God said, *let there be light*, for so far as light is in anything, so much it has of heaven in it, and of the beginning of a heavenly life: this shows itself in all things of this world, chiefly in the life-giving power of the sun, in the sweetness and meekness of qualities and tempers, in the softness of sounds, the beauty of colours, the fragrance of smells, and richness of tastes, and the like; as far as anything is tinctured with light, so far it shows its descent from heaven, and its partaking of something heavenly and paradisaical. Again, love or desire of union is the other part of heaven that is visible in this world. In things without life it is a *senseless desire*, a friendly *mixing and uniting* of their qualities, whereby they strive to be again in that first state of unity and harmony, in which they existed before they were kindled into division by *Lucifer*. In rational creatures, it is *meekness, benevolence, kindness, and friendship* among one another: and thus far they have heaven and the Spirit of God in them, each in their sphere, being and doing that to one another, which the divine love is and does to all.

Again, the reason why man is naturally taken with beautiful objects, why he admires and rejoices at the sight of *lucid and transparent bodies*, and the *splendor* of precious stones, why he is delighted with the *beauty* of his own person, and is fond of his features when adorned with *fine colours*, has this only true ground,—it is because he was created in the *greatest perfection* of beauty, to live among all the beauties of a *glorious paradise*: and therefore man, though fallen, has this strong *sensibility*, and reaching desire after all the beauties that can be picked up in fallen nature. Had not this been his case, had not *beauty and light*, and the *glory* of brightness been his *first state* by creation, he would now no more want the beauty of objects, than the ox wants to have his pasture enclosed with beautiful walls and painted gates. Every vanity of fallen man shows our first dignity, and the vanities of our desires are so many proofs of the *reality* of that which we are fallen from. Man wants to see himself in riches, greatness, and power, because human nature came first into the world in that state; and therefore what he had in *reality* in paradise, that he is vainly seeking for, where he is only a poor prisoner in the valley and shadow of death.

17.—All beings, that are purely of this world, have their existence in, and dependence upon temporal nature. God is no maker, creator, or governor of any being or creature of this world, *immediately*, or by himself, but he creates, upholds, and governs all things of this world, by, and through, and with temporal nature: as temporary nature is nothing else but eternal nature *separated, divided, compacted, made visible, and changeable* for a time, so heaven is nothing else but the *beatific visibility*, the *majestic presence* of the abyssal, unsearchable, triune God: it is that light with which the Scripture saith, *God is decked as with a garment*, and by which he is manifested and made visible to *heavenly eyes and beings*; for Father, Son, and Holy Ghost, as they are the triune God, deeper than the kingdom of heaven or eternal nature, are invisible to all created eyes; but that *beatific visibility and outward glory*, which is called the kingdom of heaven, is the *manifestation* of the Father, Son, and Holy Ghost, in, and by, and through the glorious union of *eternal fire, and light, and spirit*. In the kingdom of heaven these are three and one, because their Original, the Holy Trinity, is so; and we must call them by the names of fire, and light, and spirit, because all that we have of fire, and light, and spirit in this world, has its *whole nature* directly from them, and is indeed nothing else but the fire, and light, and spirit of eternity, brought into a *separated, compacted, temporal state*. So that to speak of a heavenly fire has no more *grossness and offence* in it, than when we speak of a heavenly life, a heavenly light, or heavenly spirit; for if there is a heavenly light and spirit, there must of all necessity be a heavenly fire; and if these things were not in heaven in a *glorious state* of union, they never could have been here in this *gross state* of a temporal compaction and division: so that as sure as there are fire, and light, and air in this world, in a *divided, compacted, imperfect state*, in which consists the life of temporary nature and creatures, so sure is it, that fire, and light, and spirit, are in the kingdom of heaven, united in *one perfection* of glory, in which consists the beatific visibility of God, the Divine nature as communicable to heavenly beings.

18.—The kingdom of heaven stands in this *threefold life*, where three are one, because it is a manifestation of the Deity, which is three and one; the Father has his *distinct* manifestation in the fire, which is always *generating* the light; the Son has his *distinct* manifestation in the light, which is always *generated* from the fire; the Holy Ghost has his *manifestation* in the spirit, that always *proceeds* from both, and is always *united* with them.

It is this Eternal Unbeginning Trinity in Unity of fire, light, and spirit, that constitutes *eternal nature, the kingdom of heaven, the heavenly Jerusalem, the divine life, the beatific visibility, the majestic glory and presence of God*. Through this kingdom of heaven, or eternal nature, is the invisible God, the incomprehensible Trinity *eternally breaking forth*, and manifesting itself in a boundless height and depth of blissful wonders, opening and displaying itself to all its creatures in an infinite variation and endless multiplicity of its powers, beauties, joys, and glories. So that all the inhabitants of heaven are for ever knowing, seeing, hearing, feeling, and variously enjoying all that is great, amiable, infinite, and glorious in the Divine nature!

Nothing ascends, or comes into this kingdom of heaven, but that which descended or came out of it; all its inhabitants must be innate guests, and born out of it.

19.—God considered in himself, as distinct from this eternal nature or kingdom of heaven, is not the *immediate* creator of any angels, spirits, or divine beings; but as he creates and governs all temporal beings *in, and by, and out* of temporal nature, so he creates and governs all spiritual and heavenly beings *in, and by, and out* of eternal nature: this is as absolutely true, as that no being can be temporal but by partaking of temporal nature; nor any being eternal but by partaking of the eternal divine nature; and therefore, whatever God creates, is not created *immediately by himself*, but in and by, and out of *that nature* in which it is to live, and move, and have its being, temporal beings out of temporal nature, and eternal beings out of the heavenly kingdom of eternal nature: And hence it is, that all angels, and the souls of men, are said to be born of God, sons of God, and partakers of the *Divine nature*, because they are formed out of *that eternal nature*, which

is the *unbeginning majesty of God, the kingdom of heaven, or visible glory of the Deity*. In this eternal nature, which is the majestic clothing, or glory of the Triune God, manifested in the glorious Unity of divine fire, light, and spirit, have all the created images of God, whether they be angels or men, their existence, union, and communion with God; because fire, and light, and spirit, have the *same union and birth* in the creature as in the creator: and hence it is, that they are so many various mirrors of the Deity, penetrated with the majesty of God, receiving and returning back communications of the life of God. Now in this ground, that is, in this consideration of God, as manifesting his Holy Trinity through *nature and creature*, lieth the solid and true understanding of all that is so variously said of God, both in the Old and New Testament, with relation to mankind as to their creation, fall, and redemption. God is to be considered throughout as the God of Nature, only manifesting himself to all his creatures in a variety of attributes in and by nature, creating, governing, blessing, punishing, and redeeming them according to the *powers, workings and possibilities of nature*. Fire, light, and spirit in *harmonious union*, are the substantial glory, the beatific manifestation of the triune God, visible and communicable to creatures formed out of it. All intelligent holy beings were by God formed and created out of, and for the enjoyment of this kingdom of glory, and had fire and light, and spirit, as the triune glory of the created being: and herein consisted the infinite love, goodness, and bounty of God to all his creatures: it was their being made creatures of this fire, light, and spirit, partakers of that *same nature* in which the Holy Trinity had stood from all eternity *gloriously manifested*. And thus they were creatures, subjects, and objects of the Divine love; they came into the nearest, highest relation to God: they stood in, and partook of, his own *manifested nature*, so that the outward glory and majesty of the triune God, was the very *form, and beauty, and brightness* of their own created nature. Every creature which thankfully, joyfully, and absolutely gave itself up to this blessed union with God, became absolutely fixed in its first created glory, and incapable of knowing anything but love, and joy, and happiness in God to all eternity: thus in this state all angels and men came first out of the hands of God. But seeing *light* proceeds from fire by a *birth*, and the spirit from both, and seeing the *will* must be the *leader* of the birth, *Lucifer* and *Adam* could both do as they did, *Lucifer* could will strong *might and power*, to be greater than the light of God made him, and so he brought forth a birth of *might and power*, that was only mighty *wrath and darkness*, a fire of nature *broken off* from its light. *Adam* could will the *knowledge of temporal nature*, and so he lost the light and spirit of heaven for the light and spirit of this world: and had man been left in this state of temporary nature, without a redeemer, he must, when the light of this world had left him, have found himself in the same absolute wrath and darkness of nature, which the fallen angels are in.

20.—Now after these two falls of two orders of creatures, the Deity itself came to have *new and strange* names, new and unheard of tempers and inclinations of *wrath, fury, and vengeance* ascribed to it. I call them *new*, because they began at the *fall*; I call them *strange*, because they were *foreign* to the Deity, and could not *belong* to God in himself: thus God is, in the Scriptures, said to be a *consuming fire*. But to whom? to the fallen angels, and lost souls. But *why, and how* is he so to them? it is because those creatures have lost all that they had from God but *fire*; and therefore God can only be *found and manifested* in them as a *consuming fire*. Now is it not justly said, that God, who is nothing but infinite Love, is yet in *such creatures* only a consuming fire, and that though God be nothing but Love, yet they are under the *wrath and vengeance* of God, because they have only that *fire* in them, which is broken off from the light and love of God, and so can know, or feel nothing of God, but *his fire* in them? as creatures they can have no life but what they have *in and from* God; and therefore that wrathful life which they have, is truly said to be a *wrath of God* upon them. And yet it is as strictly true, that there is no wrath in God himself, that he is not changed in *his temper* towards the creatures, that he does not cease to be one and the same *infinite fountain* of Goodness, *infinitely flowing forth* in the riches of his love upon all and every life; but the creatures have changed their *state in nature*, and so the God of nature can only be *manifested* in and to them, according to their *own state* in nature: and this is the true ground of rightly understanding all that is said of the *wrath and vengeance* of God in and upon the creatures. It is only in *such* a sense, as the *curse or unhappiness* of God may be said to be upon them, not because any thing cursed or unhappy can be *in, or come from* God, but because they have made *that life*, which they must have in God, to be mere *curse and unhappiness* to them: for every creature that lives must have its life in and from God, and therefore God must be in every creature; this is as true of devils, as of holy angels: but how is God in them? why, only as he is manifested in *nature*. Holy angels have the *triune* life of God in them, therefore God is in them all, *love, goodness, majesty, and glory*, and theirs is the kingdom of heaven. Devils have *nothing* of this triune life left in them, but the *fire* of eternal nature *broken off* from all light and joy; and, therefore, the light that they can have in and from God is only a life of *wrath and darkness*, and theirs is the kingdom of hell: and because this life is a strength of life which they must have *in and from* God, and which they cannot *take out* of his hands, therefore is their cursed, miserable, wrathful life, truly and justly said to be the *curse, and wrath, and vengeance* of God in and upon them, though God himself can no more have wrath and vengeance, than he can have *mischievous and malice* in him: for this is a glorious twofold truth, that from God, considered as in himself, nothing can come from eternity to eternity but infinite love, goodness, happiness, and glory; and also that infinite love, goodness, happiness, and glory, are and will be for ever and ever flowing forth from him in the *same boundless, universal, infinite manner*; he is the same infinitely overflowing fountain of love, goodness, and glory after, as before the *fall* of any creatures; his Love, and the infinite workings of it, can no more be *lessened*, than his power can be increased by any outward thing; no creature, or number of creatures can raise any anger in him; it is as impossible, as to cast *terror, or darkness and pain* into him, for nothing can come into God from the creature, nothing can be in him, but that which the Holy Trinity in Unity is in itself. All creatures are products of the infinite triune love of God; nothing *willed, and desired, and formed* them, but *infinite love*; and they have all of them all the happiness, beauty, and excellency that an infinitely powerful love can reach out to them: the same infinite Love *continues still in its first creating* goodness, willing, desiring, working, and doing nothing with regard to all creatures but what it willed, did, and desired in the *creation* of them: this God, over nature and creature, darts no more anger at angels when fallen, than he did in the creation of them: they are not in *hell* because Father, Son, and Holy Ghost are *angry* at them, and so cast them into a punishment which their wrath had *contrived* for them; but they are in wrath and darkness,

because they have done to the light, which infinitely flows forth from God, as that man does to the light of the sun, who puts out his own eyes: he is in darkness, not because the sun is *darkened* towards him, has *less* light for him, or has lost all *inclination* to enlighten him, but because he has put out that *birth of light* in himself, which alone made him capable of seeing in the light of the sun. It is thus with fallen angels; they have extinguished in themselves that *birth of light and love*, which was their *only capacity* for that happiness, which infinitely and everywhere flows forth from God; and they no more have their punishment from God himself, than the man who puts out his eyes has his darkness from the sun itself. —

21.—God, considered in himself, as the holy triune God, is not the immediate fountain and original of creatures: but God, considered as *manifesting* himself in, and through nature, is the creator, father, and producer of all things. The hidden Deity of Father, Son, and Holy Ghost, is from eternity to eternity, *manifested*, made *visible*, *perceivable*, *sensible*, in the united glory of fire, light, and spirit; this is the *beatific presence*, the *glorious out-birth* of the Holy Trinity; this is that eternal, universal nature, which *brings* God into all creatures, and all creatures into God, according to that degree and manner of life which they have in nature: for the life of creatures must stand in nature, and nature is nothing else but God made *manifest*, *visible*, and *perceptible*; and, therefore, the life of every creature, be it what it will, a life of joy or wrath, is only so much of God made *manifest* in it, and *perceptible* by it, and thus is God in some creatures only a God of wrath, and in others, only a God of glory and goodness.

No creature can have life, or live, and move and have its being in God, but by being formed out of, and living in this manifestation of Nature. Thus far hell and heaven, angels and devils, are *equally* in God, that is, they *equally* live, move, and have their being in that *eternal nature*, which is the eternal manifestation of God: the one have a life of glory, majesty, and love, and bliss; the other a life of horror, fire, wrath, misery, and darkness. Now all this could not possibly be, there could be no room for *this distinction* between creatures standing in nature, the one could not possibly have a life of *majestic bliss and glory*, the other of *fiery horror and darkness*, but because the holy triune God is *manifested* in the *united* glory and bliss of fire, light, and spirit. For the creatures could only divide that which was in Nature to be divided, they could only divide that which was *united* and *divisible*; and, therefore, as sure as heaven is a splendorous light of blissful majesty, as sure as hell is a place of *fiery wrath and darkness*, so sure is it from the Scriptures, that the eternal nature, which is from God, or a manifestation of God, is a nature of *united* fire, light, and spirit, otherwise, some creatures could not have the *blissful glory* of light, and others a horrible fiery darkness for their *separate portions*.

All, therefore, that has been said of an eternal nature or kingdom of heaven, consisting of *united* fire, light, and spirit, is not only to be looked upon as an opinion well grounded, and sufficiently discovered by the light of nature, but as a *fundamental* truth of revealed religion, fully established by all that is said in the Scriptures both of heaven and hell. For if God was not *manifested*, *visible*, *perceptible*, and *communicable*, in and by this *united* fire, and light and spirit, how could there be a heaven of *glorious majesty*? If this fire of heaven could not be *separated*, or *broken off* from its heavenly light, how could there be a hell in nature? or, how could those angels which lost the light of heaven, have *thereby* fallen into a state of hellish darkness or fire? Is not all this the greatest of demonstrations that the holy Trinity of God is, and must be manifested in nature, by the union of fire, light, and spirit? And is not this demonstration wholly taken from the very letter of the most plain doctrines of Scripture?

Hell and wrath could have no *possibility* of existence, but because the light, and majesty, and glory of heaven, must of all necessity have its birth *in* and *from* the fire of nature. An angel could not have *become* a devil, but because the angelic *light and glory* had, and must have *its birth* in and from the *fire* of life. And thus as a devil was *found*, where angelic light and glory had its existence, so a hell was found, where heavenly glory was *before*; and as the devil is nothing but a fire spirit *broken off* from its angelical light and glory, so hell is nothing but the fire of heaven *separated* from its first light and majesty.

And here we have plainly found *TWO WORLDS* in eternity; not *possible* to be two, nor ever *known* to be two, but by such creatures, as have in their own natures, by their own self motion, separated the fire of eternal nature from its eternal light, spirit, and majesty. And this is also the beginning or first opening of the *wrath* of God in the creature; which is, in other words, only the beginning, or first opening of pain and misery in the creature, or the origin of a hellish, tormenting state of life.

22.—And here, in this *dark wrathful* fire of the fallen creature, do we truly find that *wrath*, and *anger*, and *vengeance* of God, that cleave to sin, that must be *quenched*, *atoned*, and satisfied, before the sinner can be reconciled to God; that is, before it can have again that *triune* life of God in it, which is its union with the holy Trinity of God, or its regaining the kingdom of heaven in itself.

Some have objected, that by thus considering the *fallen* soul as a *dark wrathful* fire spirit, for this reason,—because it has lost the *birth* of the Son and Holy Spirit of God in it, that this casts reproach upon God the Father, as having the *nature* of such a soul in him. But this is a groundless objection; for this state of the soul casts no more reproach upon the *first*, than upon the second and third persons of the holy Trinity. The fallen soul, that has lost the birth of the Son and Holy Spirit of God in it, cannot be said to have the *nature* of the Father left in it. This would be blasphemous nonsense, and is no way founded on this doctrine. But such a soul must be said to have a *nature* from the Father, left in it, though a *spoiled* one, and this because the Father is the *origin*, *fountain*, and *creator* of all kind of existence: Hell and the devils have their nature from Him, because every kind of creature must have what it has of life and being from their nature from Him, and the devils have not therefore the *nature* of the Father in them. If it be asked, what the Father is, as he is the first person in the sacred Trinity, the answer must be, that as such he is the *Generator* of the Son and Holy Spirit: this is the *nature* of the Father: where this *generating* is not, there is not the *nature* of the Father. Is it not therefore highly absurd to charge this doctrine with ascribing the *nature* of the Father to the *fallen* soul, which asserts the soul to be fallen, for *this reason*, because it has quite *lost* and *extinguished* all power and ability for the *birth* of the Son and Holy Spirit in it? How could it be more roundly affirmed, or more fully proved, that the fallen soul *hath not* the nature of the Father left in it. But to proceed:—

The reader ought not to wonder, or be offended, at the frequent mention of the word *Fire*,

which is here used to denote the true nature and state of the soul. For both nature and Scripture speak continually the same language. For wherever there is mention of life, light, or love in the Scriptures, there fire is necessarily supposed, as being that in which all life, and light, and love, must necessarily arise; and therefore the Scriptures speak as often of fire, as they do of life, and light, and love; because the one necessarily includes the other. For all life, whether it be *vegetable, sensitive, animal, or intellectual*, is only a kindled fire of life in such a variety of states; and every dead insensitive thing is only so, because its fire is quenched, or shut up in a hard compaction. If, therefore, we will speak of the *true ground* of the fallen state of men and angels, we are not at liberty to think of it under any other idea, or speak of it in any other manner, than as the *darkened fire* of their life, or the fire of their life unable to kindle itself into light and love. Do not the Scriptures strictly confine us to this idea of hell? So that it is not any particular philosophy, or affected singularity of expression, that makes me speak in this manner of the soul, but because all nature and Scripture force us to confess that the *root* of all and *every life* stands, and must necessarily stand, in the *properties* of fire.

The holy Scriptures also speak much of fire, in the ideas which they give us both of the divine nature, and of created spirits, whether they be saved or lost; the former as becoming flames of heavenly light and love, the latter as dark firebrands of hell.*

No description is or can be given us, either of heaven or hell, but where fire is necessarily signified to be the *ground* and *foundation* both of the one and of the other. Why do all languages, however distant and different from one another, all speak of the coldness of *death*, the coldness of *insensibility*? Why do they all agree in speaking of the *warmth* of life, the *heat* of passions, the *burnings* of wrath, the *flames* of love? It is because it is the voice or dictate of universal nature, that fire is the *root* or *seat* of life, and that all the varieties of human tempers are only the various *workings* of the fire of life.—It ought to be no reason why we should think *grossly* of fire, because it is seen in so many *gross things* of this world? For how is it seen in them? Why only as a *destroyer*, a *consumer*, and *refiner* of all *grossness*; as a *kindler* of life, and light, out of death and darkness. So that in all the appearances of fire, even in earthly things, we have reason to look upon it as something of a heavenly, exalting, and glorious nature; as that which disperses death, darkness, and grossness, and raises up the power and glory of every life.

If you ask what fire is in its first, true, and unbeginning state, not yet entered into any creature; it is the power and strength, the glory and majesty of eternal nature; it is that which *generates, enriches, brightens, strengthens, and displays* the light of heaven. It is that which makes the eternal light to be majestic, the eternal love to be flaming: for the *strength* and *vivacity* of fire, must be both the majesty of light and the ardour of love. It is the glorious *out-birth*, the true *representative* of God the Father, *eternally generating* his only Son, Light, and Word.

If you ask what fire is in its own spiritual nature; it is merely a *desire*, and has no other nature than that of a *working desire*, which is continually its *own kindler*. For *every desire* is nothing else but its *own striking* up, or its *own kindling* itself into some kind and degree of fire. And hence it is that Nature (though reduced to great ignorance of itself) has yet forced all nations and languages to speak of its *desires* as *cool, warming, or burning*, etc., because every desire is, so far as it goes, a *kindled fire*. And it is to be observed, that fire could have no existence or operation in material things, but because all the matter of this world has in it more or less of spiritual and heavenly properties compacted in it, which *continually desire* to be delivered from their material imprisonment. And the stirring up the *desire* of these spiritual properties is the *kindling* of that *heat*, and *glance*, and *light*, in material things, which we call fire, and is nothing else but their gloriously breaking, and triumphantly dispersing that hard compaction in which they were imprisoned. And thus does every kindled fire, as a *flash* or *transitory opening* of heavenly glory, show us in little and daily, but *true* instances, the *triumph* of the last fire, when all that is spiritual and heavenly in this world shall kindle and separate itself from that, which must be the death and darkness of hell.

Now the reason why there are spiritual properties in all the material things of this world, is only this, it is because the matter of this world is the *materiality* of the kingdom of heaven, brought down into a *created state* of grossness, death, and imprisonment, by occasion of the sin of those angels who first inhabited the place or extent of this material world.

Now these heavenly properties, which were brought into this *created* compaction, lie in a *continual desire* to return to their first state of glory; and this is the *groaning* of the whole creation to be delivered from *vanity*, which the apostle speaks of. And in this *continual desire* lieth the kindling, and all the *possibility* of kindling any fire in the things of this world. Quench this *desire*, and suppose there is nothing in the matter of this world that desires to be restored to its first glory, and then all the breaking forth of fire, light, brightness, and glance, in the things of this world, is

* Theologia fere supra omnes sacrosanctam ignis figuram probasse reperitur. Eam enim invenies non solum *retas igneas* fingere, sed etiam ignea animalia—quinetiam *thronos igneos* esse dicit, ipsosque summos seraphim *incensos* esse ex ipso nomine declarat, eisque ignis et proprietatem et actionem tribuit: semperatque ubique igneam figuram probat. Ac igneam quidem formam significare arbitror cœlestium naturarum maximam in Deo imitando similitudinem. Theologi summam, et formā carentem essentiali ignis specie multis locis describunt, quod ignis multas Divinæ, si dictu fas est, proprietatis, *imagines* ac *species* præ se ferat. Ignis enim, qui sensu percipitur, in omnibus et per omnia sine admixtione funditur, secretiturque; a rebus omnibus, lucetque totus simul, et abstrusus est, incognitusque; manet ipse per se.—Cohiberi, vinciri; non potest—quicquid ipsi proprius quoquo modo adhibeatur, sui particeps facit. Renovat omnia vitali calore, illustrat aperto lumine; teneri non potest, nec misceri. Dissipandi vim habet, commutari non potest, sursum fertur, celeritate magna præditus est, sublimis est, nec humilitatem ullam ferre potest. Immobilis est, per se movetur, aliis motum affert; comprehendendi vim habet, ipse comprehendendi non potest. Non eget altero: clam se amplificat: in materiis quæ ipsius capaces sunt, magnitudinem suam declarat. Vim efficiendi habet, potens est: omnibus præsto est; nec videtur: *altritu* autem quasi *inquisitione* quadam connaturaliter repente apparet, rursusque; ita avolat ut comprehendendi, et detineri nequeat: in omnibus sui communionibus minui non potest—multas etiam alias ignis proprietates invenire possumus, quæ propria sunt divinæ actionis. S. Dionis. *Areop. de cœlesti Hierarchia*, 56.

utterly quenched with it, and it would be the same impossibility to strike fire, as to strike sense and reason out of a flint.—

24.—You will perhaps say, though this be a truth, yet it is more *speculative* than *edifying*, more fitted to entertain the curiosity, than to assist the devotion of Christians. But stay awhile, and you shall see it is a truth full of the most edifying instruction, and directly speaking to the heart.

For if *every desire* is in itself, in its own essence, the *kindling* of fire, then we are taught this great practical lesson, that our *own desire* is the kindler of our own fire, the former and raiser of *that life* which leads us. What our desire kindles, that becomes the fire of our life, and fits us either for the majestic glories of the kingdom of God, or the dark horrors of hell: so that our *desire* is all, it does all, and governs all, and all that we have and are must arise from it, and therefore it is that the Scripture saith, *keep thy heart with all diligence, for out of it are the issues of life*.

We are apt to think that our *imaginations* and *desires* may be played with, that they rise and fall away as nothing, because they do not always bring forth outward and visible effects. But, indeed, they are the greatest reality we have, and are the true *formers* and *raisers* of all that is real and solid in us. All outward power that we exercise in the things about us, is but as a *shadow*, in comparison of that *inward power* that resides in our *will, imagination, and desires*; these communicate with eternity, and kindle a life* which always reaches either heaven or hell. This strength of the inward man makes all that is the angel, and all that is the devil in us, and we are neither good nor bad, but according to the working of that which is spiritual and invisible in us. Now our desire is not only thus powerful and productive of real effects, but it is always alive, always working and *creating* in us, I say creating, for it has no less power, it perpetually generates either life or death in us. And here lies the ground of the great efficacy of *prayer*, which when it is the prayer of the heart, the *prayer of faith*, has a kindling and creating power, and forms and transforms the soul into everything that its desires reach after: It has the key to the kingdom of heaven, and un-

* Here we obtain a clear view of the ground and nature of 'ENTHUSIASM.'—In *will, imagination, and desire*, as already observed, consists the life, or fiery driving of every intelligent creature. And as every intelligent creature is its own *self-mover*, so every intelligent creature has a power of *kindling* and *inflaming* its will, imagination, and desire, as it pleases, with shadows, fictions, or realities; with things carnal or spiritual, temporal or eternal. And *this kindling* of the will, imagination, and desire, when raised into a *ruling degree* of life, is properly that which is to be understood by enthusiasm: and therefore enthusiasm is, and must be of as many kinds as those objects are which can kindle and inflame the wills, imaginations, and desires of men. And to appropriate enthusiasm to religion, is the same ignorance of Nature, as to appropriate love to religion; for enthusiasm, a kindled, inflamed spirit of life, is as common, as *universal*, as *essential* to human nature, as *love* is? It goes into *every kind* of life as love does, and has only such a variety of degrees in mankind as love hath. And here we may see the reason, why no people are so angry at religious enthusiasts, as those that are the *deepest* in some enthusiasm of another kind.

He whose fire is kindled from the divinity of *Tully's* rhetoric, who travels over high mountains to salute the dear ground that *Marcus Tullius Cicero* walked upon; whose *noble soul* would be ready to break out of his body if he could see a *desk*, a *rostrum* from whence *Cicero* had poured forth his thunder of words, may well be unable to bear the *dulness* of those who go on *pilgrimages* only to visit the *sepulchre* whence the *Redeemer of the world* rose from the dead, or who grow devout at the sight of a *crucifix*, because the Son of God hung as a sacrifice thereon.

He whose heated brain is all over painted with the *ancient hieroglyphics*; who knows *how* and *why* they were *this* and *that*, better than he can find out the customs and usages of his own parish; who can clear up every thing that is *doubtful* in antiquity, and yet be forced to live in doubt about that which passes in his own neighbourhood; who has found out the sentiments of the *first philosophers* with such certainty, as he cannot find out the *real opinions* of any of his contemporaries; he that has gone thus high into the *clouds*, and dug thus deep into the *dark* for these *glorious discoveries*, may well despise those Christians, as *brain-sick visionaries*, who are sometimes finding a *moral and spiritual* sense in the bare letter and history of Scripture facts.

It matters not what our wills and imaginations are employed about; wherever they *fall* and *love to dwell*, there they kindle a fire, and that becomes the *flame of life*, to which everything else appears as *dead*, and *insipid*, and *unworthy* of regard. Hence it is that even the poor species of *fops* and *beaux* have a right to be placed among enthusiasts, though capable of no other flame than that which is kindled by *tailors* and *peruke-makers*. All *refined speculatists*, as such, are great enthusiasts; for being devoted to the exercise of their imaginations, they are so *heated* into a love of their *own ideas*, that they seek no other *summum bonum*. The *grammarians*, the *critic*, the *poet*, the *connoisseur*, the *antiquary*, the *philosopher*, the *transcendentalist*, the *politician*, are all violent enthusiasts, though their heat is only a flame from *straw*, and therefore they all agree in *appropriating* enthusiasm to religion. All *ambitious*, *proud*, *self-conceited* persons, especially if they are *scholars*, are violent enthusiasts; and their enthusiasm is an *inflamed self-love*, *self-esteem*, and *self-seeking*. This fire is so kindled in them, that everything is nauseous and disgusting to them, that does not offer incense to that idol which their imagination has set up in themselves. All *atheists* are dark enthusiasts; their fire is kindled by a will and imagination turned from God into a gloomy depth of *nothingness*, and therefore their enthusiasm is a *dull burning* fire, that goes in and out through *hopes* and *fears* of they know not what there is to come. All *professed infidels* are remarkable enthusiasts; they have kindled a *bold* fire from a few *faint ideas*, and therefore they are all zeal, and courage, and industry, to be constantly blowing it up. A *Tyndal* and a *Collins* are as inflamed with the notions of infidelity, as a *St. Bennet* and *St. Francis* with the doctrines of the Gospel.

Enthusiasts therefore we all are, as certainly as we are men; and consequently, enthusiasm is not a thing blameable in *itself*, but is the common condition of human life in *all its states*; and every man that lives either *well* or *ill*, is that which he is, from that *prevailing fire* of life, or driving of our wills and desires, which is properly called Enthusiasm. You need not, then, go to a *cloister*, the cell of a *monk*, or to a *field preacher*, to see enthusiasts; they are everywhere, at *balls*

locks all its treasures ; it opens, extends, and moves that in us which has its being and motion in and with the Divine nature, and so brings us into a real union and communion with God.

Long offices of prayer, sounded only from the mouth, or impure hearts, may year after year be repeated to no advantage : they leave us to grow old in our own poor, weak state. These are only the poor prayers of heathens, who, as our Lord said, *think to be heard by their much speaking*. But when the eternal springs of the purified heart are stirred, when they stretch after that God from whence they came, then it is that what we ask we receive, and what we seek we find. Hence it is that all those great things are by the Scriptures attributed to *faith*, that to it all things are possible ; that it heals the sick, saves the sinner, can remove mountains, and that all things are possible to him that believeth ; it is because the working of *will* and *desire* is the first eternal source of all power,—that from which everything is kindled into that degree of life in which it standeth ; it is because *will* and *desire*, in us, are *creaturely offsprings* of that first Will and Desire which formed and governs all things ; and therefore when the creaturely power of our will, imagination, and desire leaves off its working in vanity, and gives itself *wholly* unto God in a *naked* and *implicit* faith, in the divine operation upon it, then it is that it does nothing in vain,—it rises out of time into eternity,—is in union and communion with God, and so all things are possible to it. Thus is this doctrine so far from being vainly speculative, that it opens to us the ground, and shows us the necessity and excellence of the greatest duties of the gospel.—

25.—Now as *all desire* throughout nature and creature is but *one* and the *same* thing, branching itself out into various kinds and degrees of existence and operation, so there is but *one fire* throughout all nature and creature, standing only in different states and conditions. The fire that is in the *light* of the sun, is the same fire that is in the *darkness* of the flint : that fire which is the life of our bodies is the life of our souls ; that which *tears* wood in pieces is the same which upholds the beauteous forms of angels : it is the same fire that burns *straw*, that will at last melt the *sun* ; the same fire, that brightens a *diamond*, is darkened in a *flint* : it is the same fire that kindles life in an animal, that kindled it in angels ; in an angel it is an eternal fire of an eternal life, in an animal it is the same fire brought into a temporary condition, and therefore can only kindle a life that is

and *masquerades*, at court and the exchange : they sit in all *coffee-houses*, and *cant* in all assemblies. The *beau* and the *coquet* have no *magic*, but where they meet enthusiasts. The *mercator*, the *tailor*, the *bookseller*, have all their wealth from them ; the works of a *Bayle*, a *Shaftsbury*, and a *Cicero*, would lose *four-fifths* of their astonishing beauties, had they not *keen enthusiasts* for their readers.

That which concerns us, therefore, is only to see with what materials our *prevailing fire* of life is kindled, and in what *species* of enthusiasts it truly places us. For either the *flesh* or the *spirit*, either the wisdom from *above*, or the wisdom of *this world*, will have its *fire* in us : and we must have a *life* that governs us, either according to the sensuality of the *beast*, the subtlety of the *serpent*, or the holiness of the *angel*.—Enthusiasm is not blameable in religion, when it is true Religion that kindles it. We are created with *will*s and *desires* for no other end, but to love, adore, desire, serve, and co-operate with God ; and therefore the more we are inflamed in *this motion* of our wills and desires, the more we have of a God-like, divine nature and perfection in us. Religious enthusiasm is not blameable, when it is a *strong persuasion*, a *firm belief* of a continual operation, impression, and influence from above, when it is a total resignation to, and dependence upon the *immediate inspiration* and *guidance* of the Holy Spirit, in the whole course of our lives ; this is as sober and rational a belief, as to believe that we *always* live, and move, and have our being in God. Both nature and Scripture demonstrate this to be the true spirit of a religious man. Nature tells every one, that we can only be heavenly by a spirit derived from heaven, as plainly as it tells us, that we can only be earthly by having the spirit of this world breathing in us. The Gospel teaches no truth so *constantly*, so *universally* as this, that every good thought and good desire are the work of the Holy Spirit. And therefore both nature and Scripture demonstrate, that the *one only* way to piety, virtue, and holiness, is to *prepare*, *expect*, and *resign* ourselves up *wholly* to the influence and guidance of the Holy Spirit, in *every thing* that we think, or say, or do. The moment any one departs from *this faith*, or loses *this direction* of his will and desire, so far, and so long, he goes out of the one only *element* of all holiness of life.—There is nothing that so sanctifies the heart of man, that keeps us in such habitual love, prayer, and delight in God ; nothing that so kills all the roots of evil in our nature, that so renews and perfects all our virtues, that fills us with so much love, goodness, and good wishes to every creature, as *this faith*, that God is always *present* in us with his *Light* and *Holy Spirit*. When the heart has once learnt thus to find God, and knows how to live everywhere, and in all things, in this immediate intercourse with him, seeing him, loving him, and adoring him in everything, trusting in him, depending upon him for his continual Light and Holy Spirit : when it knows that *this faith* is infallible, that by thus believing, it thus possesses all that it believes of God ; then it begins to have the nature of God in it, and can do nothing but flow forth in love, benevolence, and good will towards every creature ; it can have no wish towards any man, but that he might *thus know*, and *love*, and *find God in himself*, as the true beginning of heaven and the heavenly life in the soul.

On the other hand, no error is so hurtful to the soul, so destructive of all the ends of the Gospel, as to be led from this faith and *entire dependence* upon the Holy Spirit of God within us, or to place our recovery in anything else, but in the operation of the Light and Holy Spirit of God upon the soul. It is withdrawing men not only from the easiest, the most natural, the most fruitful, but the only possible source of all light and life. For every man, as such, has an open gate to God in his soul : he is always in that temple where he can worship God in spirit and truth. Every Christian, as such, has the *first fruits* of the Spirit, a *seed* of Life, which is his *call* and *qualification* to be always in a state of inward prayer, faith, and holy intercourse with God. All the *ordinances* of the gospel, the daily *sacramental* service of the church, is to keep up, and exercise, and strengthen, *this faith* ; to raise us to such an *habitual* faith and dependence upon the Light and Holy Spirit of God, that by thus seeking and finding God in the *institutions* of the church, we may be habituated to seek him and find him ; to live in his light, and walk by his Spirit in *ALL* the actions of our ordinary life. This is the *ENTHUSIASM* in which every good Christian ought to ENDEAVOUR TO LIVE AND DIE.

temporary : The same fire, that is mere wrath in a devil, is the sweetness of flaming love in an angel ; and the SAME FIRE, WHICH IS THE MAJESTIC GLORY OF HEAVEN, MAKES THE HORROR OF HELL.

The following extract speaks for itself. That portion of it, however, which more properly belongs to this place, commences with "Nature is at first only spiritual," and ends with "from one and the same cause."

You had no occasion to make any apology for the manner of your letter to me ; for though you very well know, that I have as utter an aversion to waste my time and thoughts in matters of theological debate, as in any contentions merely of a worldly nature, as knowing that the former are generally as much, if not more, hurtful to the heart of man than the latter ; yet, as your objections rather tend to stir up the powers of love, than the wrangle of a rational debate, so I consider them only as motives and occasions of edifying both you and myself with the truth, the power, and divine blessedness of ~~the Spirit of Love~~ the Spirit of Love.

You say, "There is nothing in all my writings that has more affected you than that spirit of love that breathes in them ; and that you wish for nothing so much as to have a *living sensibility of the power, life, and religion of Love*. But you have this grand objection often rising in your mind : that this doctrine of pure and universal Love may be too refined and imaginary ; because you find, that however you like it, yet you cannot attain to it, or overcome all that in your nature which is contrary to it, do what you can ; and so are only able to be an admirer of that Love which you can not lay hold of."

Thus stands your objection, which will fall into nothing, as soon as you look at it from a right point of view : which will then be, as soon as you have found the true ground of the nature, power and necessity of the blessed Spirit of love.

Now, ~~therefore~~ the Spirit of Love has this original. GOD, as considered in himself, in his holy being, before anything is brought forth by him, or out of him, is only an *eternal Will to All Goodness*. This is the *one eternal, immutable* God, that from eternity to eternity changeth not, that can be neither more nor less, nor anything else, *but an eternal will to all the goodness* that is in himself, and can come from him. The creation of ever so many worlds, or systems of creatures, adds nothing to, nor takes anything from, this immutable God : he always was, and always will be, the same *immutable will to all goodness*. So that as certainly as he is the Creator, so certainly is he the blesser of every created thing, and can give *nothing* but blessing, goodness, and happiness, from himself, because he has *in himself* nothing else to give. It is much more possible for the sun to give forth darkness, than for God to do, or be, or give forth, anything but blessing and goodness. Now this is the *ground and original* of the Spirit of love in the creature ; it is and must be a *will to all goodness*, and you have not the Spirit of love till you have this will to all goodness at all times, and on all occasions. You may indeed do many works of Love, and delight in them, especially at such times as they are not inconvenient to you, or contradictory to your state, or temper, or occurrences in life. But the Spirit of love is not in you, till it is the spirit of your life, till you live *freely, willingly, and universally*, according to it. For every spirit acts with freedom and universality according to what it is. It needs no command to live its *own life*, or be what it is, no more than you need bid wrath be wrathful. And therefore when Love is the Spirit of your life, it will have the *freedom and universality* of a spirit ; it will always live and work in love, not because of this or that, here or there, but because the Spirit of love can only love, wherever it is or goes, or whatever is done to it. As the sparks know no motion, but that of flying upwards, whether it be in the darkness of the night, or in the light of the day ; so the Spirit of love is always in the same course ; it knows no difference of time, place, or persons ; but whether it *gives or forgives, bears or forbears*, it is equally doing its own delightful work, equally blessed from itself. For the Spirit of love, wherever it is, is its own blessing and happiness, because it is the *truth and reality* of GOD in the soul ; and therefore is in the same joy of life, and is the same good to itself, everywhere, and on every occasion.

Oh ! sir, would you know the blessing of all blessings ? it is this God of Love dwelling in your soul, and killing every root of bitterness which is the pain and torment of every earthly, selfish love. For all wants are satisfied, all disorders of nature are removed, no life is any longer a burden, every day is a day of peace, everything you meet becomes a help to you, because everything you see or do is all done in the sweet, gentle element of Love. For as Love has no by-ends, wills nothing but its own increase, so everything is as oil to its flame ; it must have that which it wills, and cannot be disappointed, because everything naturally helps it to live in its own way, and to bring forth its own work. The Spirit of love does not want to be rewarded, honoured, or esteemed ; its only desire is to propagate itself, and become the blessing and happiness of everything that wants it. And therefore it meets wrath, and evil, and hatred, and opposition, with the same *one will*, as the light meets the darkness, only to overcome it with all its blessings. Did you want to avoid the wrath and ill-will, or to gain the favor of any persons, you might easily miss of your ends ; but if you have no will but to all goodness, everything you meet, be it what it will, must be forced to be assistant to you. For the wrath of an enemy, the treachery of a friend, and every other evil, only helps the Spirit of love to be more triumphant, to live its own life, and find all its own blessings in a higher degree. Whether, therefore, you consider *perfection or happiness*, it is all included in the Spirit of love, and must be so, for this reason,—because the infinitely perfect and happy God is mere LOVE, an unchangeable will to all goodness ; and therefore every creature must be corrupt and unhappy, so far as it is led by any other will than the one will to all goodness. Thus you see the ground, the nature, and perfection of the Spirit of love.

Let me now, in a word or two, show you the necessity of it : now the necessity is absolute and unchangeable. No creature can be a child of God, but because the goodness of God is in it ; nor can it have any union or communion with the goodness of the Deity, till its life is a Spirit of love. This is the only one band of union betwixt God and the creature. All besides this, or that is not this, call it by what name you will, is only so much error, fiction, impurity, and corruption, got into the creature ; and must of all necessity be entirely separated from it, before it can have that

purity and holiness which alone can see God, or find the divine life. For as God is an *immutable will* to all goodness, so the divine will can unite or work with no creaturely will, but that which willet with him only that which is good. Here the necessity is absolute; nothing will do instead of this will; all contrivances of holiness, all forms of religious piety signify nothing without this will to all goodness. For as the will to all goodness is the *whole nature* of God, so it must be the *whole nature* of every service, or religion, that can be acceptable to him. For nothing serves God, or worships and adores him, but that which wills and worketh with him. For God can delight in nothing but his *own will* and his *own Spirit*, because all goodness is included in it, and can be nowhere else. And therefore every man that followeth an *own will*, or an *own spirit*, forsaketh the *one will* to all goodness; and whilst he doth so, hath no capacity for the Light and Spirit of God. The necessity therefore of the *Spirit of love*, is what God himself cannot dispense with in the creature, no more than he can deny himself, or act contrary to his own holy being. But as it was his *will to all goodness*, that brought forth angels, and the spirits of men, so he can will nothing in their existence, but that they should live and work, and manifest that same Spirit of love and goodness which brought them into being. Everything, therefore, but the *will and life* of Goodness, is an *apostacy* in the creature, and is rebellion against the *whole nature* of God. [How it is to be obtained, is set forth in J. B.'s "Way to Christ, Discovered;" but here the *truth*, the *power*, the *necessity* of it only is declared.]

There is no peace, nor ever can be, for the soul of man, but in the *purity* and perfection of its first created nature; nor can it have its purity and perfection in any other way, than in and by the *Spirit of love*. For as Love is the God that created all things, so Love is the purity, the perfection, and blessing of all created things; and nothing can live in God but as it lives in Love. Look at every vice, pain, and disorder in human nature, it is, in itself, nothing else but the spirit of the creature turned from the *universality* of Love to some *self-seeking* or *own will* in created things. So that Love alone is, and only can be, the cure of every evil; and he that lives in the purity of Love, is risen out of the power of evil, into the freedom of the one spirit of heaven. The *schools* have given us very accurate definitions of every vice, whether it be covetousness, pride, wrath, envy, etc., and shown us how to conceive them as notionally distinguished from one another. But the christian has a much shorter way of knowing their nature and power, and what they all are, and do, in and to himself. For, call them by what names you will, or distinguish them with ever so much exactness, they are all, separately and jointly, just that *same one thing*, and all do that *same one work*, as the scribes, the pharisees, hypocrites, and rabble of the Jews, who crucified Christ, were all but *one and the same thing*, and all did *one and the same work*, however different they were in outward names. If you would therefore have a true sense of the nature and power of pride, wrath, covetousness, envy, etc., they are in their whole nature nothing else but the *murderers and crucifiers* of the true Christ of God; not as the high priests did many hundred years ago, nailing his outward humanity to an outward cross, but crucifying afresh the Son of God, the holy *Immanuel*, who is the Christ that every man crucifies as often as he gives way to wrath, pride, envy, or covetousness, etc. For every temper or passion that is contrary to the nature of Christ, and keeps the holy *Immanuel* from coming to life in the *soul*, is, in the strictest truth of the words, a *murderer and killer* of the Lord of life. And where pride, and envy, and hatred, etc., are suffered to live, there the same thing is done, as when Christ was killed, and *Barabbas* was saved alive. The Christ of God was not then first crucified, when the Jews brought him to the cross; but *Adam* and *Eve* were his first real murderers; for the death which happened to them in the day that they did eat of the earthly tree, was the death of the Christ of God, or the *divine life* in their souls. For Christ had never come into the world as a *second Adam* to redeem it, had he not been originally the *life*, and *perfection*, and *glory* of the first *Adam*. And (N.B.) he is our atonement and reconciliation with God, because, by and through him, brought to life in us, we are set again in that *first state* of holiness, and have Christ again in us, as our first father had at his creation. For had not Christ been our first father, as a *birth of life* in him, *Adam* had been created a mere child of *wrath*, in the same *impurity* of nature, in the same *enmity* with God, and in the same *want* of an atoning Saviour, as we are at this day.—For God can have no *delight* or *union* with any creature, but because his well-beloved Son, the express image of his person, is *found* in it.—This is as true of all unfallen, as of all fallen creatures; the one are redeemed, and the other want no redemption, only through the life of Christ *dwelling in them*. For as the word, or Son of God, is the creator of all things, and by him everything is made that was made, so everything that is *good* and *holy* in unfallen angels is as much through his living and dwelling in them, as everything that is good and holy in *redeemed* man is through him. And he is just as much the preserver, the strength, and glory, and life, of all the thrones and principalities of heaven, as he is the righteousness, the peace, and redemption of fallen man.

This Christ of God hath many names in Scripture; but they all mean *only this*, that he is, and alone can be, the light, and life, and holiness, of every creature that is holy, whether in heaven or on earth. Wherever Christ is not, there is the *wrath* of nature, or Nature left to itself, and its own tormenting strength of life, to feel nothing in itself but the vain, restless contrariety of *its own* working properties. This is the one only origin of hell, and every kind of curse and misery in the creature. It is Nature without the Christ of God, or the *Spirit of love*, ruling over it. And here you may observe, that *wrath* has in itself the nature of hell; and that it can have no beginning or power in any creature, but so far as it has lost the Christ of God. And when Christ is everywhere, wrath and hatred will be nowhere. Whenever, therefore, you *willingly* indulge wrath, or let your mind *work* in hatred, you not only work without Christ, but you resist him, and withstand his redeeming power over you; you do in reality what those Jews did, when they said, "We will not have this man to reign over us." FOR CHRIST NEVER WAS, NOR CAN BE, IN ANY CREATURE, BUT PURELY AS A SPIRIT OF LOVE.

In all the universe of Nature, nothing but heaven and heavenly creatures ever had, or could have, been known, had every *created will* continued in that state in which it came forth out of, and from God. For God can will nothing in the life of the creature but a creaturely manifestation of his own goodness, happiness, and perfection. And therefore, where this is wanted, the fact is certain, that the creature hath changed and lost its first state that it had from God. Everything, therefore, which is the *vanity*, the *wrath*, the *torment*, and evil of man, or any intelligent creature, is solely the effect of his will turned from God, and can come from nothing else. Misery and

wickedness can have no other ground or root; for whatever wills and works with God, must of all necessity partake of the happiness and perfection of God.

This, therefore, is a certain truth, that hell and death, curse and misery, can never cease, or be removed from the creation, till the will of the creature is again as it came from God, and is only a *Spirit of love*, that willet nothing but goodness. All the whole fallen creation, stand it never so long, must groan and travail in pain; this must be its *purgatory*, till every contrariety to the Divine will is entirely taken from every creature:

Which is only saying, that all the powers and properties of Nature are a misery to themselves, can only work in disquiet and wrath, till the birth of the Son of God in them brings them under the dominion and power of the *Spirit of love*.

Thus, sir, you have seen the original immutable ground and necessity of the *SPRIT OF LOVE*. It is no imaginary refinement, or speculative curiosity; but is of the highest reality, and most absolute necessity. It stands in the immutability and perfection of God; and not only every intelligent creature, be it what and where it will, but every inanimate thing, must work in *vanity* and *disquiet*, till it has its state in, and works under the Spirit of love. For as Love brought forth all things, and all things were what they were, and had their place and state, under the working power of Love; so everything that has lost its first created state, must be in restless strife and disquiet till it finds it again.

There is no sort of strife, wrath, or storm, in outward nature, no fermentation, vegetation, or corruption, in any elementary things, but what is a full proof, and real effect of this truth; viz. that Nature can have no rest, but must be in the strife of fermentation, vegetation, and corruption, constantly doing and undoing, building and destroying, till the Spirit of love has rectified all outward Nature and brought it back again into that *glassy sea* of unity and purity, in which St. John beheld the throne of God in the midst of it. For this *glassy sea*, which the beloved apostle was blessed with the sight of, is the one transparent, heavenly element, in which all the properties and powers of Nature move and work in the *unity* and *purity* of the one will of God, only known as so many endless forms of triumphing light and love. For the strife of properties, of *thick* against *thin*, *hard* against *soft*, *hot* against *cold*, etc., had no existence till angels fell; that is, till they turned from God to work with nature. This is the original of all the *strife*, *division*, and *materiality* in the fallen world.

No *fluid* in this world ferments, but because there is some thickness and contrariety in it, which it would not have. And it ferments only for this reason, to have an *unity* and *clearness* in itself, which its nature wants to have. Now when you see this in any fluid, you see the *work* of all fallen nature, and the *same* that everything else is doing, as well as it can, in its own way; it is in a restless working and strife after an *unity* and *purity*, which it can neither have, nor forbear to seek. And the reason why all things are doing thus, is this,—because all the elements of this world, before they were brought down into their present state, had their birth and existence in the unity and purity of the heavenly *glassy sea*; and therefore must be always in some sort of *strife* and *tendency* after their first state, and doomed to disquiet till it is found.

This is the desire of all fallen nature in this world; it cannot be separated from it; but every part must work in fermentation, vegetation, and corruption, till it is restored to its first unity and purity under the Spirit of love.

Every son of fallen *Adam* is under this same necessity of working and striving after *something* that he neither is nor hath; and for the same reason; because the life of man has lost its first *unity* and *purity*, and therefore must be in a working strife, till all contrariety and impurity is separated from it, and it finds its first state in God. All evil as well as good men, all the wisdom and folly of this life, are equally a proof of this. For the vanity of wicked men in their various ways, and the labours of good men in faith and hope, etc., proceed from the *same cause*; viz. from a *want* and *desire* of having and being *something* that they neither are nor have. The evil seek wrong, and the good seek right; but they both are *seekers*, and for the same reason: because their present state has not *that* which it wants to have. And this must be the state of human life, and of every creature that has fallen from its first state, or has something in it that it should not have. It must do as the *polluted fluid* does, it must ferment and work, either *right* or *wrong*, to mend its state. The muddled wine always works right to the utmost of its power, because it works according to nature; but if it had an intelligent free will, it might work as vainly as man does; it might continually *thicken* itself, be always stirring up its *own dregs*, and then it would seek for its purity, just as well as the soul of man seeks for its happiness in “the lusts of the flesh, the lust of the eyes, and the pride of life.” All which must of the same necessity fall away from the heart of man before it can find its happiness in God, as the dregs must separate from the wine before it can have its perfection and clearness.

Purification, therefore, is the one thing necessary, and nothing will do in the stead of it. But man is not purified till *every* earthly, wrathful, sensual, *selfish*, *partial*, *self-willing* temper, is taken from him. He is not dying to himself, till he is *dying to these tempers*; and he is not alive in God, till he is dead to them. For he wants purification, only because he has these tempers; and therefore he has not the purification which he wants, till they are all separated from him. It is the purity and perfection of the divine nature that must be brought again into him; because in that purity and perfection he came forth from God, and could have no less, as he was a child of God, that was to be blessed by a life in him, and from him. For nothing impure or imperfect in its will and working, can have any union with God: nor are you to think that these words, the *purity* and *perfection* of God, are too high to be used on this occasion; for they only mean, that the will of the creature, as an offspring of the Divine Will, must *will* and *work* with the will of God, for then it stands and lives truly and really in the purity and perfection of God; and whatever does not thus, is at enmity with God, and cannot have any union of life and happiness with him, and in him.

Now, nothing wills and works with God but the *Spirit of love*; because nothing else works in God himself. The Almighty brought forth all Nature for this only end, that boundless Love might have its *infinity* of height and depth to dwell and work in; and all the striving and working properties of nature are only to give essence and substance, life and strength, to the invisible, hidden Spirit of love, that it may come forth into outward activity, and manifest its blessed powers; that creatures born in the strength, and out of the powers of nature, might communicate the Spirit of love and goodness, give and receive mutual delight and joy to and from one another. All below

this state of Love, is a fall from the one life of God, and the only life in which the God of love can dwell. *Partiality, self, mine, thine, etc.*, are tempers that can only belong to creatures that have lost the power, presence, and spirit of the *universal good*. They can have no place in heaven, nor can be anywhere, but because heaven is lost. Think not, therefore, that the Spirit of pure, universal Love, which is the one purity and perfection of heaven, and all heavenly natures, has been, or can be, carried too high, or its absolute necessity too much asserted. For it admits of no degrees of higher or lower, and is not in being till it is absolutely pure and unmixed, no more than a line can be straight till it is absolutely free from all crookedness. [Such is the doctrine of 'perfect love,' or 'death to self,' or 'christian perfection,' which spiritual christians are to aim at and attain unto as the end of their religious profession.]

All the design of christian redemption is, to remove everything that is *unheavenly, gross, dark, wrathful, and disordered*, from every part of this fallen world. And when you see earth and stones, storms and tempests, and every kind of evil, misery, and wickedness, you see that which Christ came into the world to remove, and not only to give a New-birth to fallen man, but also to deliver all outward nature from its present vanity and evil, and set it again in its first heavenly state. Now, if you ask, how came all things into this evil and vanity? It is, because they have lost the blessed *Spirit of love*, which alone makes the happiness and perfection of every power of nature. Look at *grossness, coldness, hardness, and darkness*; they never could have any existence, but because the properties of Nature must appear in *this manner*, when the Light of God is no longer dwelling in them.—

NATURE IS AT FIRST ONLY SPIRITUAL: it has in itself nothing but the spiritual properties of the *desire*, which is the very being and ground of nature. But when these spiritual properties are not filled and blessed, and all held in *one will*, by the Light and Love of God ruling in them, then something is found in nature which never should have been found; viz., the properties of nature in a state of visible, palpable *division and contrariety* to each other. And this new state of the properties of nature is the first beginning, and birth, and possibility, of all that contrariety that is to be found betwixt *hot and cold, hard and soft, thick and thin, etc.*, all which could have had no existence, till the properties of Nature lost their first *unity, and purity*, under the light and love of God, manifested and working in them. And this is the one true Origin of *all the materiality* of this earthly system, and of every *struggle and contrariety*, that is found in material things. Had the properties of Nature been kept by the creature, in their first state, blessed and overcome with the Light and Love of heaven dwelling and working in them, no *wrath or contrariety* could ever have been known by any creature; and had not wrath and contrariety entered into the properties of Nature, nothing *thick, or hard, or dark, etc.*, could ever have been found, or known in *any place*. Now everything that you see, and know of the things of this world, shows you, that *matter* began only in and from the change of the spiritual properties of Nature; and that matter is changed and altered, just as the Light and purity of heaven is more or less in it.

How comes the *flint* to be in such a state of hard, dark compaction? It is because the *meekness and fluidity* of the light, air, and water, of this world, have little or no existence in it. And therefore, as soon as the fire has unlocked its hard compaction, and opened in it the light, and air, and water of this world, it becomes transparent glass, and is brought so much nearer to that first *glassy sea* in which it once existed. For the *light, and air, and water* of this world, though all of them in a material state, yet have the most of the first heavenly nature in them; and as these are more or less, in all material things, so are they nearer or farther from their first heavenly state. And as fire is the first deliverer of the flint from its hard compaction, so the last universal fire must begin the deliverance of this material system, and fit everything to receive that Spirit of light and love, which will bring all things back again to their first *glassy sea*, in which the Deity dwelleth, as in his throne. And thus, as the earthly fire turns flint into glass, so earth will become heaven, and the contrariety of four divided elements will become one transparent brightness of glory, as soon as the last fire shall have melted every grossness into its first undivided fluidity, for the Light, and Love, and majesty of God to be all in all in it. How easy and natural is it to suppose all that is earth and stones to be dissolved into water, the water to be changed into air, the air into æther, and the æther rarified into light? Is there anything here impossible to be supposed? And how near a step is the next, to suppose all this changed, or exalted into that *glassy sea*, which was everywhere, before the angels fell? What now is become of hard, heavy, dead, divisible, corruptible matter? Is it annihilated? No: and yet nothing of it is left; all that you know of it is gone, and nothing but its *shadowy idea* will be known in eternity. Now as this shows you, how matter can lose all its *material properties*, and go back to its *first spiritual* state, so it makes it very intelligible to you, how the sin of angels, which was their sinful working in and with the properties of nature, could bring them out of their *first spirituality* into that *darkness, grossness, and chaos*, out of which God raised this material system. See now, sir, how unreasonably you once told me, that our doctrine must suppose the eternity of matter; for throughout the whole, you might easily have seen, that it neither does nor can suppose it, but demonstrates the *impossibility* of it; shows the *true origin* of matter, that it is no older than sin; could have no possibility of beginning to be, but from sin; and therefore must entirely vanish, when sin is entirely done away.

If matter, said you, be not made out of nothing, then it must be eternal. Just as well concluded, as if you had said, if *snow, and hail, and ice*, are not made out of nothing, then they must be eternal. And if your senses did not force you to know how these things are created out of something, and are in themselves only the properties of light, and air, and water, brought out of their first state into such a compaction and creation, as is called snow, hail, and ice, your rational philosophy would stand to its noble conclusion, that they must be made out of *nothing*. Now every time you see snow, or hail, or ice, you see in truth and reality the *creation of matter*, or how this world came to be of such a material nature as it is! For earth and stones, and every other materiality of this world, came from some *antecedent properties* of nature by that *same creating power*, or *flat* of God, as turns the properties of *light, and air, and water*, into the different materialities of snow, hail, and ice.

The first property of NATURE, which is in itself a *constraining, attracting, compressing, and coagulating* power, is that working power from whence comes all thickness, darkness, coldness, and hardness; and this is the *creator* of snow, and hail, and ice, out of something that before was only the *fluidity* of light, air, and moisture. Now this same property of nature, directed by the will of

God, was the *flat*, and *creating power*, which, on the first day of this world, compacted, coagulated or created, the *wrathful properties* of fallen nature in the angelic kingdom into such a new state, as to become *earth*, and *stones*, and *water*, and a *visible heaven*. And the new state of the created heaven, and earth, and stones, and water, etc., came forth by the *flat* of God, or the working of the first property of nature, from the properties of fallen nature; just as snow, and ice, and hail, come forth by the same *flat*, from the properties of light, air and water. And the created *materiality* of heaven, earth, stones, and water, have no more eternity in them, than there is in snow, or hail, or ice; but are only held for a time, in their compacted or created state, by the same first astringing property of nature, which for a time holds snow, and hail, and ice, in their compacted state.

Now here you see with the utmost certainty, that all the *matter*, or *materiality* of this world, is the effect of sin, and could have its beginning from nothing else. For as thickness, hardness, and darkness, (which is the essence of matter), is the effect of the wrathful predominant power of the *first property* of nature, and as no property of nature can be predominant, or known as it is in itself, till nature is fallen from its harmonious unity, under the Light and Love of God dwelling in it, so you have the utmost certainty, that where *matter*, or (which is the same thing) where *thickness*, *darkness*, *hardness*, etc., are found, there the will of the creature has turned from God, and opened a disorderly working of Nature without God.

Therefore, as sure as the *materiality* of this world standeth in the *predominant power* of the first attracting, astringing property of nature, or in other words, is *thickness*, *darkness*, *hardness*, etc., so sure is it, that all the *matter* of this world has its beginning from sin, and must have its end, as soon as the properties of nature are again restored to their first unity, and blessed harmony, under the Light and Spirit of God.

It is no objection to all this, that Almighty God must be owned to be the true creator of the *materiality* of this world. For God only brought or created it into this materiality, out of the fallen sinful properties of nature, and in order to stop their sinful working, and to put them into a state of recovery. He created the confused chaos of the *darkened*, *divided*, *contrary* properties of spiritual nature, into a farther, *darker*, *harder*, *coagulation*, and *division*, that so the fallen angels might thereby lose all power over them; and that this *new materiality* might become a theatre of redemption, and stand its time under the dominion of the Lamb of God, till all the *wrath*, and *grossness*, and *darkness*, born of the sin of angels, was fitted to return to its first heavenly purity.

And thus, though God is the creator of the materiality of this world, yet seeing he created it out of that *wrath*, *division*, and *darkness* which sin had opened in nature, this truth stands firm, that sin alone is the *father*, *first cause*, and *beginner*, of all the materiality of this world; and that when sin is removed from nature, all its materiality must vanish with it. For when the properties of nature are again in the unity of the one will of Light and Love, then *hot* and *cold*, *thick* and *thin*, *dark* and *hard*, with every other property of matter, must give up all their distinction, and all the divided elements of this world lose all their *materiality* and *division* in that first heavenly spirituality of a *glassy sea*, from whence they fell.

Now as all the whole nature of *matter*, its grossness, darkness, and hardness, is owing to the *unequal*, *predominant* working of the first property of nature, which is an *attracting*, *astringing*, and *compressing* desire; so every *spiritual* evil, every wicked working, and disorderly state of any intelligent being, is all owing to the same *disorderly*, *predominant* power of the first property of nature, doing all that *inwardly* in the spirit of the creature, which it does in an outward grossness, darkness, and hardness. Thus, when the *desire* (the first property of nature) N.B. in any intelligent creature, leaves the unity and universality of the Spirit of love, and *contracts* or *shuts* up itself in an *own will*, *own love*, and *self-seeking*, then it does all that inwardly and spiritually in the soul, which it does in outward grossness, hardness, and darkness. And had not own will, own love, and self-seeking, come into the spirit of the creature, it never could have found, or felt, any *outward* contrariety, darkness, or hardness: for no creature can have any other outward nature, but that which is in the same state with its inward spirit, and belongs to it, as its own natural growth.

Modern metaphysics has no knowledge of the ground and nature either of *spirit* or *body*; but supposes them not only without any natural relation, but essentially contrary to one another, and only held together in a forced conjunction by the *arbitrary will* of God. Nay, if you were to say, that God first creates a soul out of *nothing*, and when that is done, then takes an *understanding faculty*, and puts it into it, after that adds a *will*, and then a *memory*, all is independently made, as when a tailor first makes the body of a coat, and then adds sleeves or pockets to it; were you to say this, the schools of *Descartes*, *Malebranche*, or *Locke*, would have nothing to say against it. And the thing is unavoidable; for all these philosophers were so far from knowing the ground of Nature, how it is a birth from God, and all Creatures a birth from nature, through the working will of God in and by the powers of Nature, as they were so far from knowing this, as to hold a creation out of *nothing*; so they were necessarily excluded from every fundamental truth concerning the origin either of body or spirit, and their true relation to one another. For a creation out of nothing leaves no room for accounting why anything is, as it is.—Now every wise man is supposed to have respect to Nature in everything that he would have joined together; he cannot suppose his work to succeed, unless this be done. But to suppose God to create man with a body and soul, not only not *naturally* related, but *naturally impossible* to be united by any powers in either of them, is to suppose God acting and creating man into an *unnatural state*; which yet he could not do, unless there was such a thing as nature antecedent to the creation of man. And how can Nature be, or have anything, but what it is, and has, from God? Therefore, to suppose God to bring any creature into an unnatural state, is to suppose him acting contrary to himself, and to that nature which is from him.

Yet all the metaphysics of the schools does this; it supposes God to bring a soul and a body together, which have the *utmost natural* contrariety to each other, and can only affect, or act upon one another by an *arbitrary will* of God, willing the body and soul, held together by *force*, should seem to do that to one another, which they have no *natural* or *possible* power to do. But the true Philosophy of this matter, (known only to the soul that by a New-birth from above has found its first state in and from God,) is this: *namely*, that NATURE is a BIRTH or MANIFESTATION OF THE TRINE INVISIBLE DEITY. And as it could only come into existence as a birth from God, so every Creature, or beginning thing, can only come forth as a birth from and out of Nature, by the will of God, willing it to come forth in such a birth. And no creature can have, or be, anything, but by and ac-

according to the working powers of Nature: and therefore, strictly speaking, no creature can be, or be put into an unnatural state. It may indeed lose or fall from its *natural perfection*, by the *wrong use* or working of its will; but then its fallen state is the *natural effect* of the wrong use of its will, and so it only has *that* which is natural to it.

The truth of the matter is this, there neither is, nor can be, anything, nor any effect in the whole universe of things, but by the *way of birth*. For as the *working will* is the first cause, or beginner, of everything, so nothing can proceed farther, than as it is *driven by the will*, and is a *birth of it*. And therefore nothing can be in anything, but what is natural to its *own working will*, and the true effect of it. Everything that is outward in any being, is only a *birth of its own spirit*; and therefore all body, whether it be heavenly, or earthly, or hellish, has its *whole nature and condition* from its own inward spirit; and no spirit can have a body of any other properties, but such as are *natural to it*, as being its *own true outward state*. For body and spirit are not two *separate, independent* things, but are *necessary* to each other, and are only the inward and outward conditions of one and the same being. [As fundamentally declared in J. B.'s "Signatura Rerum."]

Every *creaturely spirit* must have its *own body*, and cannot be without it; for its body is *that* which makes it manifest to itself. It cannot be said to exist as a *creature*, till in a body, because it can have no *sensibility* of itself, nor feel, nor find either that it is, or what it is, but in and by its own body. Its body is its first knowledge of its *something and somewhere*.*

And now, sir, if you ask why I have gone into this detail of the *origin and nature of body and spirit*, when my subject was only concerning the Spirit of love, it is to show you, that *grossness, darkness, contrariety, disquiet, and fermentation*, must be the state of the body and spirit, till they are both made pure and luminous by the Light and Love of heaven manifested in them. All dark-

* This philosophy will be found presented in another form, in the following letter of the same writer, to a brother clergyman, which for its practical character and excellency, is given at length: "My dear brother,—Live as you now do, in such *activity of spirit*, and *multiplied ways of being good*, and though you were to live half a century longer, you would stick in the same mire, and end your life in the same complaints as filled your last letter to me. You tell me, that after all the great change you have made in your life, you find nothing of that inward good and satisfaction which you have so much expected, and more especially since you have been a reader of the books recommended by me.

But, sir, you quite mistake the matter, you have not changed *your life*; for that which is, and only can truly be called *your life*, is in the same state it was when I first knew you.—Nothing is *your life*, whether it be good or bad, but *that which wills and hungers* in you; and *your own life* neither is, nor can be, any thing else but this. Therefore, nothing reaches your life, or can make a real change in it, from bad to good, from falseness to truth, but the *right will* and the *right hunger*. Practise as many rules as you will, take up this or that new opinion, be daily reading better and better books, follow this or that able man, the *bread of life* is not there. Nothing will be fed in you but the vanity and self-conceited righteousness of your own old man. And thus it must be with you, till all that is within you is become *one will* and *one hunger* after that which angels eat in heaven.

But now, if will and hunger are the whole of every natural life, then you may know this great truth with the utmost certainty, namely, that *eating* is the one preservation of every life, from the highest angel in heaven, to the lowest living creature on earth. That which the life eats not, that the life has not. Now everything that lives on earth is a birth or production of the astral elementary *fire, light, and spirit*, to which water is always essential; and it continues in life, tastes and enjoys the good of its life, no longer than these powers and virtues of the stars and elements are *essentially* and continually eaten by it.

It is just so with the immortal, heavenly life of the soul, it is a birth of those same powers, in their highest glory, in the *invisible world*; a world, where the triune deity of Father, Son, and Holy Ghost, brings forth a triune glorious habitation for itself of fire, light, and spirit, opening an infinity of wonders, births, and beauties, in a chrysal transparent sea, called the kingdom of heaven.

Out of these powers, or out of this kingdom of heaven, are the births of all holy angelic creatures; nothing lives or moves in them, but that fire, light, and spirit, which comes as a birth from Father, Son, and Holy Ghost; and nothing feeds, keeps up, and exalts this heavenly fire, light, and spirit, but the hidden, inconceivable, supernatural trinity, which is before, and deeper than all nature, and can only manifest itself, and communicate its goodness, by such an outward birth of its own unapproachable glory.—And here you may find a glorious meaning of those words of our Lord, saying, "My kingdom is not of this world," because it is a kingdom of those heavenly powers of the triune God, which give food and nourishment, purity and perfection to the fire, light, and spirit of those divine creatures, which are to be holy as he is holy, perfect as he is perfect, in his own heavenly kingdom.

Here, therefore, in this spiritual eating of that same *invisible food*, which gives life, and perfection of life to all the angels of God, and not in any human contrivances, or activity of your own, are you to place your all as to the change of your life: it all consists in the *right hunger*, and the *right food*, and in nothing else.—

The fall of Adam, and the origin of all sin and misery, began in his lust and hunger after the knowledge of good and evil in the kingdom of this world. By this he left and lost the food which heaven gives. He died to all the influences and enjoyments of his first fire, light, and spirit, which were his vital union with God in the kingdom of heaven. All the evil that was hid in this earthly creation, and its numerous creatures, opened and diffused itself with all the power of a poisonous food, through his whole soul and body. But in all this, nothing more came upon him, or was done to him, than that which his own hunger had eat.—Here you have the fullest demonstration, how every change in the *life of man* is, and only can be made, namely, by *hungering and eating*. Adam had not fell, had known no death or extinction of that heavenly fire, light, and spirit, which was his first birth in God, but because he hungered after the state of the animal life in this world, which has no other fire, light, and spirit in it, but that which gives a transitory life, of diverse, contrary lusts and appetites, to all the beasts, birds, and insects.

ness, grossness, and contrariety, must be removed from the body before it can belong to heaven, or be united with it; but these qualities must be in the body, till the soul is totally dead to *self*, partiality, and contrariety, and breathes only the Spirit of universal Love, because the state of the body has nothing of *its own*, or from itself, but is solely the *outward manifestation* of nothing else but that which is *inwardly* in the soul. Every animal of this world has nothing in its outward form or shape; every spirit, whether heavenly or hellish, has nothing in the nature and state of its body, but that which is the form and growth of its own inward spirit. As no *number* can be anything else, but that which the unities contained in it make it to be, so no body of any creature can be anything else, but the coagulation, or *sum total*, of those properties of nature that are coagulated in it. And when the properties of nature are formed into the band of a *creaturally union*, then is its body brought forth, whether the spirit of the creature be earthly, heavenly, or hellish.

Nature, or the *first properties* of life, are in a state of the highest contrariety, and the highest want of *something* which they have not. This is their whole nature, and they have nothing else in them. And this is their true *ground* and *fitness* to become a life of triumphing joy and happiness; viz., when united in the possession of that which they seek for in their contrariety. And if life, in its first root, was not this depth of strife, this strength of hunger, and sensibility of want, the fullness of heavenly joy could not be manifested in it.

You are not a stranger to the mystery of the SEVEN PROPERTIES OF NATURE, which we have often spoken of; and therefore I shall shorten the matter, and only say so much of them as may be of service to our present subject.

NATURE, whether eternal or temporal, is *that* which comes not into being for its own self, or to be *that*, which it is in itself, but for the sake of *something* that it is not, and has not. And this is

This is the doctrine of the Old Testament, concerning the power of hunger and eating in the first Adam.—On the other hand, in conformity to this, and in full proof of the truth of it, that it must have been so, the second Adam, the Lord from heaven, in the New Testament has declared, that hunger and eating is that alone which can help fallen man to that first heavenly fire, light, and spirit, with the spiritual flesh and blood that belonged to it, saying again and again, in a variety of the strongest expressions, this great truth, “that except a man eat his flesh and drink his blood, he hath no life in him,” that is, no life of that celestial body and blood which Adam lost, and which alone can live in the fire, light, and spirit of heaven.—

EVERY SPIRIT that is creaturely, and EVERY DESIRE OF THE SPIRIT, HAS ALWAYS SOMETHING BODILY AS ITS OWN BIRTH. No spiritual creature can begin to be but by beginning to be bodily. For creaturely existence and bodily existence is the same thing; the spirit is not, cannot be in the form of a creature, till it has its body: and its body is the manifestation of spirit, both to itself and other beings.

Live in the love, the patience, the meekness, and humility of Christ, and then the celestial, transparent, spiritual body of Christ's flesh and blood is continually forming itself, and growing in, and from, and about your soul, till it comes to the fullness of the stature in Christ Jesus; and this is your true, substantial, vital, eating the flesh, and drinking the blood of Christ, which will afterwards become your body of glory to all eternity.—And though your astral reason, and outward senses, whilst you are in Adam's bodily flesh, know nothing of this inward body of Christ, yet there it is as surely as you have the love, the patience, the meekness, and humility of Christ; for where the true spirit of Christ is, there is his true spiritual body.

On the other hand, live to selfishness, to diabolical pride, wrath, envy, and covetousness, and then nothing can hinder these tempers from forming within you such a spiritual body to your soul, as that which devils have, and dwell, and work in.

Be as unwilling as you will, through learned wisdom, or fear of enthusiasm, to believe this, your unbelief can last no longer than till Adam's flesh and blood leave you, and then as sure as your soul lives, you will and must have it living, either in the spiritual body of fallen angels, or in the spiritual body of the redeeming Jesus.—Oh, sir, trifle away no more time in many matters, your first spiritual body must come again. Without it, you are the very man that came to the marriage feast, not “having on the wedding garment.” He was bound hands and feet, and cast into utter darkness, that is, he was the chained prisoner of his own dark, hellish, spiritual body, which had been all his life growing up in him, from that which his soul had daily eat and hungered after, and so was become those very chains of darkness, under which the fallen angels are reserved unto the judgment of the great day.

Now there is no being saved, or preserved from this body of chains and darkness, but by the one hunger and thirst after righteousness that is in Christ Jesus, and by eating that which begets heavenly, spiritual flesh and blood to the soul. The two trees of paradise, with their two fruits, viz. of death to the eater of one, and life to the eater of the other, were infallible signs, and full proofs, that from the beginning to the end of the world, death and life, happiness and misery, can proceed from nothing else but that which the lust and hunger of the soul chooseth for its food.—

Now spiritual eating is by the mouth of desire, and desire is nothing else but will and hunger, therefore, that which you will and hunger after, that you are continually eating, whether it be good or bad, and that, be it which it will, forms the strength of your life, or, which is the same thing, forms the body of your soul. If you have many wills and many hungers, all that you eat is only the food of so many spiritual diseases, and burdens your soul with a complication of inward distempers. And under this working of so many wills it is, that religious people have no more good or health and strength from the true religion, than a man who has a complication of bodily distempers, has from the most healthful food. For no will or hunger, be it turned which way it will, or seem ever so small or trifling, is without its effect. For as we can have nothing but as our will works, so we must have always some effect from it. It cannot be insignificant, because nothing is significant but that which it does.—

Do not now say, that you have this one will and one hunger, and yet find not the food of life by it. For as sure as you are forced to complain, so sure it is that you have it not. “Not my will, but thine be done;” when this is the one will of the soul, all complaints are over, then it is that patience drinks water of life out of every cup; and to every craving of the old man, this one hunger continually says, “I have meat to eat that ye know not of.”

the reason why nature is only a *desire*; it is because it is for the sake of *something else*; and is also the reason why nature in itself is only a *torment*, because it is only a strong desire, and cannot help itself to that which it wants, but is always working against itself.

Now a *desire* that cannot be *stopped*, nor get that which it would have, has a *threefold* contrariety, or working, in it, which you may thus conceive, as follows: the first and *peculiar* property, or the *one only* will of the desire, as such, is to *have* that, which it has not; and all that it can do towards *having* it, is to act, as if it were *seizing* it; and this is it, which makes the desire to be a *magic compressing, inclosing, or astringing*; because that is all that it can do towards *seizing* of that which it would have. But the desire cannot thus magically *astringe, compress, or strive* to inclose, without *drawing* or attracting: but drawing is *motion*, which is the highest contrariety and resistance to compressing, or *holding together*. And thus the *desire*, in its magical working, sets out with *two contrary* properties, inseparable from one another, and equal in strength; for the motion has no strength, but as it is the *drawing* of the desire; and the desire only *draws* in the *same degree* as it wills to *compress and astringe*; and therefore the desire, as *astringing*, always begets a *resistance* equal to itself.

Now from this great and equally strong contrariety of the *two first properties* of the desire, magically pulling, as I may say, two contrary ways, there arises, as a necessary birth from both of them, a *third property*, which is emphatically called a *wheel, or whirling anguish* of life. For a thing that can go neither inward nor outward, and yet must be, and move under the equal power of both of them, must *whirl, or turn round*; it has no possibility of doing anything else, or of ceasing to do that. And this *whirling contrariety* of these inseparable properties is the *great anguish* of life, and may properly be called the *hell of nature*; and every lesser torment which any man finds

“Thy kingdom come, thy will be done,” is the one will and one hunger that feeds the soul with the life-giving bread of heaven. This will is always fulfilled, it cannot possibly be sent empty away, for God’s kingdom must manifest itself with all its riches in that soul which wills nothing else; it never was, nor can be lost, but by the will that seeks something else.—Hence you may know, with the utmost certainty, that if you have no inward peace, if religious comfort is still wanting, it is because you have more wills than one. For the multiplicity of wills is the very essence of fallen nature; and all its evil, misery, and separation from God lie in it; and as soon as you return to, and allow only this one will, you are returned to God, and must find the blessedness of his kingdom within you.

Give yourself up to ever so many good works, read, preach, pray, visit the sick, build hospitals, clothe the naked, etc. yet if anything goes along with these, or in the doing of them you have any thing else that you will and hunger after, but that *God’s kingdom may come, and his will be done*, they are not the works of the new-born from above, and so cannot be his life-giving food. For the new creature in Christ is *that one will and one hunger* that was in Christ; and therefore where that is wanting, there is wanting that new creature which alone can have his conversation, which alone can daily eat and drink at God’s table, receiving in all that it does continual life from “every word that proceedeth out of the mouth of God.”—

From what word, and from what mouth of God? Why, only from that hidden, supernatural power of the triune Deity, which *speaks and breathes* continual nourishment to that heavenly fire, light, and spirit, in and from which all that are about the throne of God have their *inward joy* above all thought, and their *outward glory*, that can only be figured or hinted to us by pearls, sapphires, and rainbow beauties.

It is from this power of the triune God, working in the fire, light, spirit, and spiritual water, or body of *your new-born creature*, that all the good, and comfort, and joy of religion, which you want, are to be found, and found by nothing but the resurrection of that divine and heavenly nature which came forth in the first man.

Do not take these to be too high flown words, for they are no higher than the truth; for if that which is in you is not as high as heaven, you will never come there.—That heavenly fire, light, and spirit, which make the angelic life to be all divine, must as certainly be your inward likeness to God; and that which God is and works in angels, that he must be and work in you, or you can never be like to, or equal with them, as Christ has said.—To be outwardly glorious as they are, you must stay till this corruptible shall have put on incorruption; but to have the same inward glory of the same celestial fire, light, and spirit, burning, shining, and breathing in your inward man as angels have, belongs to you, as born at first of the triune breath of the living God, and born again of Christ out of Adam’s death, to have and be all that by a wonder of redemption, which was your divine birthright, at first, by a wonder of creation.—

And now, my dear friend, choose your side; would you be honourable in *church or state*, put on the whole armour of this world, praise that which man praises, clothe yourself with all the graces and perfections of the *belles lettres*, and be an orator, and critic, as fast as ever you can, and above all, be strong in the power of flattering words.

But if the other side is your choice; would you be found in Christ, and know the *power of his resurrection*: would you taste the powers of the world to come, and find the continual influences of the triune God feeding and keeping up his divine life in your triune soul, you must *give up all* for that *one will and one hunger*, which keeps the angels of God in their full feasts of ever new, and never ceasing delights, in the nameless, boundless riches of eternity.

Think it not hard, or too severe a restraint, to have *but one will and one hunger*; it is no harder a restraint than to be kept from all that can bring forth pain and sorrow to your soul; no greater severity than to be excluded from every place but the kingdom of God. For to have but this one will, and one hunger, is to have every evil of life, and all enemies put under your feet. It is to have done with every thing that can defile, betray, disappoint, or hurt that eternal nature, which must have its life within you.—On the other hand, every thing that is not the effect and fruit of this one will, and one hunger, but added to your life by a selfish will, and worldly hunger, must sooner or later be torn from you by the utmost smart, or become food for that gnawing worm which dieth not.—

Do you ask, how you are to come at this one will, and one hunger? I refer you to no power of your own, and yet refer you to that which is within yourself.

in this mixed world, has all its existence and power from the working of these *three* properties : for life can find no troublesome motions, or sensibility of distress, but so far as it comes under their power, and enters into their whirling wheel.

Now here you may observe, that as this *whirling* anguish of life is a *third state*, necessarily arising from the contrariety of the *two first* properties of the desire; so in this material system, every *whirling*, or *orbicular* motion of any body, is solely the effect or product of the contrariety of these *two first* properties. For no material thing can whirl, or move round, till it is under the power of these *two properties*; that is, till it can neither go inwards nor outwards, and yet is obliged to *move*; just as the whirling anguish of the desire then begins, when it can neither go inwards, nor outwards, and yet must be in *motion*.

And this may be again another strict demonstration to you, that all the *matter* of this world is from *spiritual properties*, since all its workings and effects are according to them : for if matter does nothing but according to them, it can be nothing, but what it is, and has from them.

Here also, that is, in these *three properties of the desire*, you see the ground and reason of the *three great laws of matter and motion*, lately discovered, and so much celebrated; and need no more to be told, that the illustrious Sir Isaac ploughed with *Behmen's* heifer, when he brought forth the discovery of them. In the mathematical system of this great philosopher, these *three properties*, *attraction*, *equal resistance*, and the *orbicular motion* of the planets as the effect of them, etc., are only treated of as *facts* and *appearances*, whose ground is not pretended to be known. But in our *Behmen*, the illuminated instrument of God, their *birth* and *power* in eternity is opened; their eternal beginning is shown, and *how* and *why* all worlds, and every life of every creature, whether it be heavenly, earthly, or hellish, must be in them, and from them; and can have no nature either spi-

Angels in heaven are not good and happy by anything they can do to themselves, but solely by that which is done to them.—Now that Holy Spirit which does God's will in heaven, and is the goodness and happiness of all its inhabitants, that same Spirit is *every man's portion* upon earth, and the *gift* of God *within him*.—It is but lost labour to strive by any power of your reason, or self-activity, to work up this one will and one hunger within you, or to kindle the true ardency of a divine desire by any thing that your natural man can do. This is as impossible, as for fallen Adam to have been his own redeemer, or a dead man to give life to himself.—The one will and one hunger, which alone can eat the true nourishment of the divine life, is nothing else but the *divine nature* within you, which died in Adam no other death, but that of being suppressed and buried for a while under a load and multiplicity of earthly wills.

Hence it is that nothing can put an end to this multiplicity of wills in fallen man, which is his death to God, nothing can be the resurrection of the divine nature within him, which is his only salvation, but "the cross" of Christ; not that wooden cross on which he was crucified, but that cross on which he was crucified *through the whole course of his life in the flesh*. It is our fellowship with him on *this* cross, through the whole course of our lives, that is our union with him; it alone gives power to the divine nature within us, to arise out of its death, and breathe again in us in one will and one hunger after nothing but God.—

To be like-minded with Christ, is to live in every contrariety to self, the world, the flesh, and the devil, as he did; this is our belonging to him, our being one with him, having life from him, and washing our robes in the blood of the Lamb. For then, and then only, are we washed and cleansed by his blood, when we drink his blood; and we drink his blood, when we willingly drink of the cup that he drank of.

Again, not to be like-minded with Christ, is to be separated from him. To have another mind than he had, is to be in the state of those who crucified him. Such as the Redeemer was, such are they that are redeemed. As Adam was, such are they that are born of him. Life from Adam, and life from Christ, is the one single thing that makes the one our destroyer, the other our redeemer.—But to have done; cast not about in your mind how you are to have the one will and one hunger which is always eating at God's table, and continually fed with the bread of life; the thing is already done to your hands. "I am the way, the truth, and the life," saith Christ: the same as if he had said, the *way* is no where, the *truth* is no where, the *life* is no where, but in me. What room therefore, for any learned contrivances, or further inquiry about the matter? Follow Christ in the denial of *all the wills of self*, and then all is put away that separates you from God : [persevere in *importunate prayer*,] and the heaven-born new creature will come to life in you, which alone knows and enjoys the things of God, and has his daily food of gladness in that manifold *BLESSED*, and *BLESSED*, which Christ preached on the mount.

Tell me, then, no more of your new skill in *Hebrew* words, of your *Paris* editions of all the ancient fathers, your complete collection of the councils, commentators, and church historians, etc., etc. Did Christ mean anything like this when he said, "I am the way, the truth, and the life?" Did the apostle mean anything like this, when he said, "No man can call Jesus, Lord, but by the Holy Ghost?" Great, good, and divine teachers, you say, were many of the fathers. I say nothing to it, but that much more great, good, and divine is He, who is *always teaching within you*, ever standing and knocking at the door of your heart, with the words of eternal life.

You, perhaps, may ask, why do I go on writing books myself, if there is but one true and divine teacher? I answer, Though there is but one bridegroom that can furnish the blessing of the marriage feast, yet his servants are sent out to invite the guests. This is the unalterable difference between Christ's teaching, and the teaching of those who only publish the glad tidings of him. They are not the bridegroom, and therefore have not the bridegroom's voice. They are not the *light*, but only sent to bear witness of it. And as the *baptist* said, "He must increase, but I must decrease:" so every faithful teacher saith of his doctrine, it must decrease and end as soon as it has led the scholar to the true teacher.

All that I have wrote for near thirty years, has been only to show, that we have no master but Christ, nor can have any living, divine knowledge but from his holy nature *born and revealed* in us. Not a word in favour of JACOB BEHMEN, but because, *above every writer in the world*, he has made all that is found in the kingdom of grace, and the kingdom of nature, to be ONE CONTINUAL DEMONSTRATION that *dying* to self, to be *born again* of Christ, is the ONE ONLY POSSIBLE SALVATION OF THE SONS OF FALLEN ADAM.

ritual or material, no kind of happiness or misery, but according to the working power and state of these properties.

All outward nature, all inward life, is what it is, and works as it works, from this unceasing, powerful attraction, resistance, and whirling.

Every madness and folly of life is their immediate work, and every good spirit of wisdom and love has all its strength and activity from them. They equally support darkness and light; the one could have no powers of thickness and coldness, the other no powers of warmth, brightness, and activity, but by and through these three properties acting in a different state. Not a particle of matter stirs, rises, or falls, separates from, or unites with, any other, but under their power. Not a thought of the mind, either of love or hatred, of joy or trouble, of envy or wrath, of pride and covetousness, can rise in the spirit of any creature, but as these properties act and stir in it.

The next and following properties, viz., the fourth, called *fire*; the fifth, called the form of *light and love*; and the sixth, *sound*, or *understanding*; only declare the *gradual effects* of the entrance of the Deity into the three first properties of Nature, changing or bringing their strong wrathful attraction, resistance, and whirling, into a life and state of triumphing joy, and fullness of satisfaction; which state of peace and joy in one another, is called the *seventh property*, or state of nature. And this is what *BERNARD* means by his *Ternarius Sanctus*, which he so often speaks of, as the only place from whence he received all that he said and writ: he means by it the holy Manifestation of the Triune God in the seven properties of Nature, or kingdom of heaven. And from this manifestation of God in the seven properties of nature, or kingdom of heaven, he most wonderfully opens, and accounts for all that was done in the six first working days of the creation, showing how every of the six active properties had its peculiar day's work, till the whole ended, or rested, in the sanctified, paradisaical sabbath of the seventh day, just as nature doth in its seventh property.—

And now, sir, you may see, in the greatest clearness, how everything in this world, everything in the soul and body of man, absolutely requires the one redemption of the Gospel. There is but one nature in all created things, whether spiritual or material; they all stand and work upon the same ground; viz., the three first properties of Nature. That only which can illuminate the soul, that alone can give brightness and purity to the body. For there is no grossness, darkness, and contrariety, in the body, but what strictly proceeds from the same cause, that makes selfishness, wrath, envy, and torment, in the soul; it is but one and the same state and working of the same three first properties of nature. All evil, whether natural or moral, whether of body or spirit, is the sole effect of the wrath and disorder of the spirits of nature, working in and by themselves. And all the good, perfection, and purity, of everything, whether spiritual or material, whether it be the body or spirit of man, or angel, is solely from the power and presence of the supernatural Deity dwelling and working in the properties of nature. For the properties of nature are in themselves nothing else but a mere hunger, want, strife, and contrariety, till the fulness and riches of the Deity, entering into them, unites them all in one will, and one possession of Light and harmonious Love; which is the one redemption of the Gospel, and the one reason why nothing else but the Heart, or Son, or Light of God, can purify nature and creature from all the evil they are fallen into.

For nothing can possibly deliver the soul from its selfish nature, and earthly passions, but that one power that can deliver matter from its present material properties, and turn earth into heaven; and that for this plain reason; because soul and body, outward nature, and inward life, have but one and the same evil in them, and from one and the same cause.

The unbeliever, therefore, who looks for life and salvation through the use of his reason, acts contrary to the whole nature of everything that he sees, and knows of himself, and of the nature and state of this world. For, from one end of it to the other, all its material state, all its gross divided elements, declare, that they are what they are, because the light and love of heaven is not working and manifest in them; and that nothing can take darkness, materiality, rage, storms, and tempests, from them, but that same heavenly Light and Love which was made flesh, to redeem the fallen humanity first, and after that the whole material system.

Can the unbeliever, with his reason, bring the light of this world into the eyes of his body? If not, how comes it to be less absurd, or more possible, for reason to bring heavenly light into the soul? Can reason hinder the body from being heavy, or remove thickness and darkness from flesh and blood? Yet nothing less than such a power, can possibly help the soul out of its fallen and earthly state. For the grossness of flesh and blood is the natural state of the fallen soul; and therefore nothing can purify the soul, or raise it out of its earthly, corrupt state, but that which hath all power over all that is earthly and material in nature.

To pretend, therefore, that reason may have sufficient power to remove all hellish depravity and earthly lusts from the soul, whilst it has not the least power over sweet or sour in any one particle of matter in the body, is as highly absurd, as if a man should pretend, that he has a full power to alter the inward, invisible, vegetable life of a plant, but none at all over its outward state, colour, leaves, or fruit. The deist, therefore, and not the christian, stands in need of continual miracles to make good his doctrine. For reason can have no pretence to amend or alter the life of the soul, but so far as it can show, that it has power to amend and alter the nature and state of the body.

The unbelieving Jews said of our Lord, "How can this man forgive sins?" Christ showed them how, by appealing to that power which they saw he had over the body: "Whether (says he) is it easier to say, Thy sins are forgiven thee, or to say, Arise, take up thy bed, and walk?" But the delusion of the unbelieving deist is greater than that of the Jew. For the deist sees, that his reason has no power over his body; can remove no disease, blindness, deafness, or lameness, from it; and yet will pretend to have power enough from his reason, to help the soul out of all its evil; not knowing that body and soul go hand in hand, and are nothing else but the inward and outward state of one and the same life; and that therefore he only, who can say to the dead body of Lazarus, "Come forth," can say to the soul, "Be thou clean." The unbeliever or deist, therefore, if he pleases, may style himself a natural, or a moral philosopher, but with no more truth than he can call himself an healer of all the maladies of the body. And for a man to think himself a moral philosopher, because he has made a choice collection of syllogisms, in order to quicken and revive a Divine goodness in the soul; or that no redeemer need come from heaven, because human reason, when truly left to itself, has great skill in chopping of logic; may justly be deemed such an ignorance of the nature of things, as is seldom found in the transactions of illiterate and vulgar life. But this by the by.—

To return to our chief subject: the sum of all that has been said, is this: all evil, be it what it

will; all misery of every kind, is in its birth, working, and extent, nothing else but Nature left to itself, and under the divided workings of its own *hunger, wrath, and contrariety*; and therefore no possibility for the natural, earthly man to escape eternal hunger, wrath, and contrariety, but solely in the way as the gospel teacheth, by denying and dying to self. On the other hand, all the goodness and perfection, all the happiness, glory, and joy, that any intelligent, divine creature can be possessed of, is, and can be, from nothing else, but the invisible, uncreated Light and Spirit of God manifesting itself in the properties of the creaturely life, *filling, blessing, and uniting* them all in one love, and joy of life.

And thus again: no possibility of man's attaining to any heavenly perfection and happiness, but only in the way of the gospel, by the union of the divine and human nature, by man's being "born again from above," of the *Word and Spirit* of God. There is no possibility of any other way, because there is nothing can possibly change the first properties of life into an heavenly state, but the presence, and working power of the Deity united with, and working in them. And therefore the "Word was made flesh," and must of all necessity be made flesh, if man is to have an heavenly nature. Now, as all evil, sin, and misery, have no beginning, nor power of working, but in the manifestation of nature in its *divided, contrary* properties; so it is certain, that man has nothing to turn to, seek, or aspire after, but the lost *Spirit of Love*. And therefore it is, that God only can be his Redeemer; because God only is Love; and Love can be nowhere else, but in God, and where God dwelleth and worketh.

Now, the difficulty which you find in attaining to this purity, and universality of the Spirit of love, is because you seek for it, as I once told you, in the way of reasoning: you would be possessed of it only from a *rational* conviction of the fitness and amiableness of it. And as this clear idea does not put you immediately into the real possession of it, your reason begins to waver; and suggests to you, that it may be only a *fine notion*, that has no ground but in the power of imagination. But this, sir, is all your own error, and as contrary to nature, as if you would have your eyes do that, which only your hands or feet can do for you. The *Spirit of love* is a spirit of *nature and life*; and all the operations of nature and life are according to the working powers of nature; and every growth and degree of life can only arise in its *own* time and place from its *proper* cause, and as the genuine effect of it. Nature and life do nothing by chance, or accidentally, but everything in one uniform way. *Fire, air, and light*, do not proceed sometimes from one thing, and sometimes from another; but wherever they are, they are always born in the same manner, and from the same working in the properties of nature. So in like manner, Love is an *immutable birth*, always proceeding from the same cause, and cannot be in existence till its own true parents have brought it forth.

How unreasonable would it be, to begin to doubt whether *strength and health* of body were real things, or possible to be had, because you could not by the power of your reason take possession of them! Yet this is as well as to suspect the *PURITY and PERFECTION* of LOVE to be only a *notion*, because your reason cannot bring forth its birth in your soul. For reason has no more power of altering the *life and properties* of the soul, than of altering the life and properties of the body. That, and that only can cast devils and evil spirits out of the soul, that can say to the storm, "Be still;" and to the leper, "Be thou clean."

The birth of Love is a *form or state* of life, and has its fixed place in the *fifth* form of nature. The three first properties, or forms of Nature, are the *ground or band* of life, that is in itself only an extreme hunger, want, strife, and contrariety. And they are in this state, that they may become a proper fuel for the *fourth* form of nature, viz. the *fire* to be kindled in them. You will, perhaps, say, What is this *fire*? What is its *nature*? And how is it kindled? And how is it, that the hunger, and anguishing state of the properties, are a fitness to be a *fuel* of this fire? It may be answered, This hunger and anguish of nature, in its first forms, is its fitness to be changed into a life of light, joy, and happiness: and that for this reason, because it is in this hunger and anguish, only because God is not in it. For as nature comes from God, and for this only end, that the Deity may manifest heaven in it, it must stand in an hunger, and anguishing state, till the Deity is manifested in it. And therefore its hunger and anguish is its *true fitness* to be changed into a better state: and this is its *fitness* for the birth of the fire; for the fire means nothing, and is nothing else but that which changes them into a *better state*. Not as if fire was a *fourth, distinct* thing, that comes into them from *without*, but is only a *fourth state*, or condition, into which the same properties are brought.

The fire then is that, which changes the properties into a *new and heavenly* state: therefore the fire does two things; it alters the state of Nature, and brings heaven into it: and therefore it must work from a *twofold* power; the *Deity and nature* must both be in it. It must have some strength from nature, or it could not work in nature; it must have some strength from the Deity, or it could not *overcome*, and *change* Nature into a Divine life. Now all this is only to show you, that the fire can only be kindled by the *entrance* of the Deity, or *supernatural* God, into a *conjunction* or *union* with nature. And this conjunction of the Deity and nature maketh, or bringeth forth, that *state, or form* of life, which is called, and truly is fire: *first*, because it does that in the spiritual properties of nature, which fire doth in the properties of material nature: and, *secondly*, because it is that alone, from which every fire in this world, whether in the life of animal, or vegetable, or inanimate matter, has its source, and power, and possibility of burning. The fire of this world overcomes its fuel, breaks its nature, alters its state, and changes it into flame and light. But why does it do this? Whence has it this nature and power? It is because it is a *true outbirth* of the eternal fire, which overcomes the darkness, wrath, and contrariety of nature, and changes all its properties into a life of light, joy, and glory. Not a spark of fire could be kindled in this world, nor a ray of light come from any material fire, but because material nature is, in itself, nothing else but the *very properties* of eternal nature, standing for a time in a *material state*, or condition; and therefore they must work in time, as they do in eternity; and consequently there must be *fire* in this world, it must have the *same birth*, and do the *same work*, in its *material way*, which the eternal fire hath, and doth, in spiritual nature.

And this is the true ground and reason why everything in this world is delivered, as far as it can be, from its earthly impurity, and brought into its *highest* state of existence, only by fire; it is because the eternal fire is the *purifier* of eternal Nature, and the *opener* of every perfection, light, and glory, in it. And if you ask, why the eternal fire is the *purifier* of eternal nature, the reason is plain; it is because the eternal fire has its *birth, and nature, and power*, from the *entrance* of the

pure, supernatural Deity into the properties of nature, which properties must change their state, and be what they were not before, as soon as the Deity *entereth* into them. Their *darkness, wrath, and contrariety* is driven out of them, and they work, and give forth only a life and strength of light, and joy, and glory. And this twofold operation, viz., on one hand taking from nature its *wrathful* workings, and on the other hand, opening a glorious manifestation of the Deity in them, is the *whole nature and form* of the fire, and is the reason why from eternity to eternity it is, and must be, the *purifier* of eternal nature; namely, as from eternity to eternity changing nature into a kingdom of heaven. Now every fire in this world does, and must do, the same thing in its low way, to the utmost of its power, and can do nothing else. Kindle fire where, or in what, you will, it acts only as from and by the power of this eternal *purifying fire*; and therefore it breaks and consumes the *grossness* of everything, and makes all that is pure and spirituous to come forth out of it; and therefore *purification* is its one only work through all material nature, because it is a real *oulbirth* of that eternal fire, which purifies eternal nature, and changes it into a mere heaven of glory.

The eternal fire is called a *fourth form*, or state of Nature; because it cannot exist but from the first three, and hath its work in the *fourth place*, in the midst of the seven forms, changing the three first into the three last forms of nature; that is, changing them from their natural into an heavenly state. So that, strictly speaking, there are but three forms of nature, in answerableness to the threefold working of the Triune Deity. For the three last are not three new or different properties, but are only the three first brought into a new state, by the *entrance* of the triune Deity into conjunction with them. Which entrance of the supernatural Deity into them, is the *consuming* of all that is bad in them, and turning all their strength into a working life of light, joy, and heavenly glory; and therefore has the justest title to be called *fire*, as having no other nature and operation in it, but the known nature of fire, and also as being *that*, from which every fire in this world has all its nature and power of doing as it doth. —

You once, as I remember, objected to my speaking so much [See the last Extract] of the "*fire of life*," as thinking it too gross an expression to be taken in its *literal* meaning, when mention is made of the eternal fire, or the fire in animal life. But, sir, fire has but *one nature* through the whole universe of things; and material fire has not more or less of the nature of fire in it, than that which is in eternal nature; because it has nothing, works nothing, but what it has, and works from thence. How easy was it for you to have seen, that the fire of the soul, and the fire of the body, had but *one nature*? How else could they *unite* in their heat? How easy also to have seen, that the fire of animal life was the same fire that burns in the kitchen? How else could the kitchen fire be serviceable to animal life? What good could it do you to come to a fire of wood, where you wanted to have the heat of your own life increased? In animal life, the fire is kindled and preserved in such a *degree*, and in such *circumstances*, as to be *life*, and the *preservation* of life; and this is its difference from fire kindled in wood, and burning it to ashes. It is the same fire, only in a different state, that keeps up life, and consumes wood; and has no other nature in the wood, than in the animal. Just as in water that has only so much fire in it, as to make it warm, and water that is by fire made boiling hot, the same nature and power of fire is in both, but only in a different state. Now will you say, that fire is not to be *literally* understood, when it only makes water to be warm, because it is not *red* and *flaming*, as you see it in a burning coal? Yet this would be as well as to say, that fire is not *literally* to be understood in the animal life, because it is so different from that fire, which you see burning in a piece of wood.

And thus, sir, there is no foundation for any objection to all that has been said of *fire*. It is one and the same great power of God in the spiritual and material world: it is the cause of every life, and the opener of every power of nature; and its one great work through all nature and creature, animate and inanimate, is *purification* and exaltation; it can do nothing else, and that for this plain reason, because its birth is from the entrance of the pure Deity into nature; and therefore must, in its various state and degrees, be only doing *that*, which the entrance of the Deity into nature does. It must bring every natural thing into its highest state. —

But to go back now to the *Spirit of love*, and show you the *time and place* of its birth, *BEFORE WHICH*, IT CAN HAVE NO EXISTENCE IN YOUR SOUL, do what you will, to have it.

The *fire*, you see, is the first *overcomer* of the hungry, wrathful, self-tormenting state of the properties of Nature; and it only overcomes them, because it is the *entrance* of the pure Deity into them; and therefore *that* which overcomes them, is the *light* of the Deity. And this is the true ground and reason, why every right-kindled fire must give forth light, and cannot do otherwise. It is because the eternal fire is only the effect or operation of the *supernatural light* of the Deity *entering* into nature; and therefore fire must give forth light, because it is itself only a *power* of the light; and light can be nowhere in nature, but as a *fifth form*, or state of nature, brought forth by the fire. And as light thus brought forth, is the *first state* that is *lovely*, and *delightful* in nature, so the Spirit of love has only its birth in the *light* of life, and can be nowhere else. For the properties of life have no *common good*, nothing to rejoice in, till the light is found, and therefore no possible beginning of the Spirit of love till then.

The shock that is given to the three first properties of [eternal] Nature, [the ground of the soul,] by the amazing light of the Deity breaking in upon them, is the *operation* of the fire, that consumes, or takes away, the wrathful strength and contrariety of the properties, and forces each of them to shrink, as it were, away from itself, and come under the power of this new-risen light.*

* For a modern example and illustration of this operation of God upon the soul, diversified, it may be, according to the complexion of the individual, the reader might refer to the biographies of Rogers, Bramwell, and others, who have sought and found God, (so as to be 'quite clear' in the 'blessing of pardon' and the 'witness of the Spirit,') by the good old Gospel-importunate, Jacob-like-wrestling way to Christ, described in Behmen's "Book of True Repentance." And, indeed, may that not be said to be the *only sure and direct way* to God. But how few religious people have made the trial of it; and who, without stopping at first manifestations, but receiving them only as Divine incentives, have gone on, by the *self-same sure, direct, and simple process*, to realize the true glory of the kingdom of Christ, viz: PURITY of Heart, of Will, of Intellect, of LOVE, being DEAD TO SELF. — "BE EARNEST, EARNEST!" is the motto to the Symbol attached to Behmen's WAY TO CHRIST, in the German Edition.

Here all strife of enmity and wrathful contrariety in the properties must cease, because all united in the *Love of the light*, and all equally helping one another to an higher enjoyment and delight in it. They are all one triune will, all doing the same thing; viz. all rejoicing in the one love of the light. And HERE IT IS, in this delightful unity of operation, THAT THE SPIRIT OF LOVE IS BORN, in the *fifth property*, or light of life; and cannot possibly rise up in any creature, till the properties of its life are brought into this *fifth state*, thus changed, and exalted into a new sensibility of life. Let me give you this similitude of the matter; fancy to yourself a man shut up in a deep cave under ground, without ever having seen a ray of the light, his body all over tortured with pain, his mind distracted with rage, himself whirling and working with the utmost fury and madness, he knows not what; and then you have an image of the first properties of life, as they are in themselves, before the fire had done its work in them:

Fancy this man suddenly struck, or all surrounded, with such a glare of light, as, in the twinkling of an eye, stopped, or struck dead, every working of every pain and rage, both in his body and mind; and then you have an image of the operation of the fire, and what it does to the first properties of nature. Now as soon as the first terror of the light has had its fiery operation, and struck nothing dead, but every working sensibility of distress, fancy this man, as you now well may, in the sweetest peace of mind, and bodily sensations, blessed in a new region of light, giving joy to his mind, and gratification to every sense; and then the transports, the overflowings of Love and delight in this new state, may give you an image [of the *New-birth* and] how the *Spirit of love* is, and must be born, when fire and light have overcome, and changed the state of the first properties of nature, and never, till then, can have any existence in any creature, nor proceed from any other cause.—Thus, sir, you may sufficiently see, how vainly you attempt to possess yourself of the Spirit of love by the power of your reason; and also what a vanity of all vanities there is in the religion of the unbelievers and deists, who will have no other perfection, or divine life, but what they can have from their reason; as great a contradiction to nature, as if they would have no life or strength of body, but that which can be had from their faculty of reasoning. For reason can no more alter or exalt any *one property* of life in the soul, and bring it into its *perfect state*, than it can add one cubit to the stature of the body. The perfection of every life is no way possible to be had; but as every flower comes to its perfection; viz., from its own seed and root, and the various degrees of transmutation, which must be gone through, before the flower is found. IT IS STRICTLY THUS WITH THE PERFECTION OF THE SOUL; all its properties of life must have their true natural birth, and growth, from one another. The first, as its *seed* and *root*, must have their natural change into an higher state; must, like the seed of the flower, pass through death into life, and be blessed with the fire, and light, and spirit of heaven, in their passage to it; just as the seed passes through death into life, blessed by the fire, and light, and air of this world, till it reaches its last perfection, and becomes a beautiful, sweet-smelling flower. And to think that the soul can attain its perfection any other way, than by the *change* and *exaltation* of its *first properties* of life, just as the seed has its first properties *changed* and *exalted*, till it comes to have its flower, is a total ignorance of the nature of things. For as whatever dies, cannot have a death *particular* to itself, but the same death in the same way, and for the same reasons, that any other creature, whether animal or vegetable, ever did or can die; so every life, and degree of life, must come into its state and condition of life in the same way, and for the same reasons, as life, and the perfection of life, comes into every other living creature, whether in heaven, or on earth. Therefore the deist's religion, or reason, which is to raise the soul to its true perfection, is so far from being the religion of nature, that it is quite unnatural, and declared to be so by every working in nature. For since reason can neither give life, nor death, to any one thing in nature, but everything lives, or dies, according to the working of its own properties; everything, dead and alive, gives forth a demonstration, that nature asks no counsel of reason nor stays to be directed by it.

Hold it therefore for a certain truth, that you can have no good come into your soul, but only by the *one way* of a birth from above, from the *entrance of the Deity* into the properties of your own soulish life. NATURE MUST BE SET RIGHT, ITS PROPERTIES MUST ENTER INTO THE PROCESS OF A NEW-BIRTH, IT MUST WORK TO THE PRODUCTION OF LIGHT, [as indicated in Behmen's Way to Christ, in the tract of "True Repentance,"] BEFORE THE SPIRIT OF LOVE CAN HAVE A BIRTH IN YOU. For Love is delight, and delight cannot arise in any creature, till its nature is in a delightful state, or is possessed of that, in which it must rejoice. And this is the reason why God must become man; it is because a birth of the Deity must be found in the soul, giving to nature all that it wants, or the soul can never find itself in a delightful state, and only working with the *Spirit of love*. For whilst the soul has only its *natural life*, it can only be in such a state, as nature, without God, is in; viz., a mere *hunger, want, contrariety, and strife*, for it knows not what. Hence is all that variety of *blind, restless, contrary* passions, which govern and torment the life of fallen man. It is because all the properties of nature must work in *blindness*, and be doing they *know not what*, till the *light of God* is found in them. Hence also it is, that that which is called the *wisdom, the honour, the honesty, and the religion*, of the natural man, often does as much hurt to himself, and others, as his pride, ambition, self-love, envy, or revenge; and are subject to the same humour and caprice; it is because nature is *no better* in one motion than in another, nor can be so, till *something supernatural* is come into it. We often charge men, both in church and state, with changing their *principles*; but the charge is too hasty; for no man ever did, or can change his principles, but by a birth from above. The *natural*, called in Scripture the *old man*, is steadily the same in heart and spirit, in everything he does, whatever variety of names may be given to his actions. For *self* can have no motion but what is *selfish*, which way soever it goes, or whatever it does, either in church or state. And be assured of this, that *nature* in every man, whether he be learned or unlearned, is this *very self*, and can be nothing else, till a birth of the Deity is brought forth in it. There is therefore no possibility of having the Spirit of love, or any divine goodness, from any power of nature, or working of reason. It can only be had in its own time and place; and its time and place is nowhere, but where nature is *overcome* by a birth of the life of God in the properties of the soul. And thus you see the infallible truth, and absolute necessity, of Christian redemption; it is the most demonstrable thing in all nature.—The Deity must become man, take a birth in the fallen nature, be united to it, become the life of it, or the natural man must of all necessity be for ever and ever in the hell of his own hunger, anguish, contrariety, and self-torment; and all for this plain reason, because nature is, and can be, nothing else, but this variety of self-torment, till the Deity is manifested and dwelling in it.

And now, sir, you see also the absolute necessity of the gospel doctrine of "the cross;" viz. of DYING TO SELF, as the ONE ONLY WAY TO LIFE IN GOD. This "cross," or dying to Self, is the *one morality* that does man any good. Fancy as many rules as you will, of modelling the moral behaviour of man, they all do nothing, because they leave nature still *alive*; and therefore can only help a man to a feigned, hypocritical art of concealing his own inward evil, and seeming to be not under its power. And the reason why it must be so, is plain; it is because Nature is not possible to be reformed; it is immutable in its workings, and must be always as it is, and never any better or worse, than its own untought workings are. It can no more change from evil to good, than darkness can work itself into light. The one work, therefore, of morality, is the one doctrine of THE CROSS; viz. to resist and deny nature, that a *supernatural power*, or Divine goodness may take possession of it, and bring a new Light into it.*

In a word, there are, in all the possibility of things, but two states, or forms of life; the one is Nature, and the other is God *manifested in nature*; and as God and nature are both within you, so you have it in your power, to live and work with which you will; but are under a necessity of doing either the one, or the other. There is no standing still, life goes on, and is always bringing forth its *realities*, which way soever it goeth.—You have seen, that the properties of nature are, and can be, nothing else in their own life, but a *restless hunger, disquiet, and blind strife, for they know not what*, till the property of light and love has got possession of them. Now when you see this, you see the *true state* of every natural man, whether he be *Cesar or Cato*, whether he gloriously murders others, or only stabs himself, blind nature does all the work, and must be the doer of it, till the Christ of God is *born* in him. For the life of man can be nothing else, but an hunger of covetousness, a rising up of pride, envy and wrath. a medley of contrary passions, doing and undoing *it knows not what*, because these workings are *essential* to the properties of nature; they must be always hungering, and working one against another, striving to be above one another,

* THERE IS NO NEED OF A NUMBER OF PRACTICES, OR METHODS, in this matter. For to DIE TO SELF, or to come from under its power, is not, cannot be done by any *active* resistance we can make to it by the powers of nature. For Nature can no more overcome or suppress itself, than wrath can heal wrath. So long as Nature acts, nothing but natural works are brought forth, and therefore the more labour of this kind, the more nature is fed and strengthened with its own food.

But the *one true way* of dying to Self, is most *simple* and plain, it wants no arts, or methods, no *cells, monasteries, or pilgrimages*, it is equally practicable by every body, it is always at hand, it meets you in every thing, it is free from all deceit, and is never without success.

If you ask what this one, true, simple, plain, immediate, and unerring way is; it is the way of *patience, meekness, humility, and resignation* to God. This is the *truth and perfection* of dying to self: it is no where else, nor possible to be in any thing else, but in this state of heart.

Theogenes.—The excellency and perfection of these virtues, I readily acknowledge; but alas, sir, how will this prove the way of *overcoming self* to be so *simple, plain, immediate, and unerring* as you speak of? For is it not the doctrine of almost all men, and all books, and confirmed by our own woeful experience, that much length of time, and exercise, and variety of practices and methods are necessary, and scarce sufficient to the attainment of *any one* of these four virtues?

Theophilus.—When Christ our Saviour was upon earth, was there anything more simple, plain, immediate, unerring, than the way to him? Did scribes, pharisees, publicans, and sinners, want any length of time, or exercise of rules, and methods, before they could have admission to him, or have the benefit of faith in him?

Theogenes.—I don't understand, why you put this question, nor do I see how it can possibly relate to the matter before us.

Theophilus.—It is not only relates to, but is the very *heart and truth* of the matter before us: it is not appealed to, by way of illustration of our subject, but it is our subject itself, only set in a truer and stronger light. For when I refer you to patience, meekness, humility, and resignation to God, as the one simple, plain, immediate, and unerring way of dying to self, or being saved from it: I call it so, for no other reason, but because you can as *easily and immediately*, without art or method, by the mere turning and faith of your mind, have all the benefit of these virtues, as publicans and sinners by their turning to Christ, could be helped, and saved by him.

Theogenes.—But, good sir, would you have me then believe, that my *turning and giving up* myself to these virtues, is as certain and immediate a way of my being directly possessed, and blessed by their good power, as when sinners turned to Christ to be helped and saved by him? Surely this is too short a way, and has too much of miracle in it, to be now expected.

Theophilus.—I would have you *STRICTLY TO BELIEVE ALL THIS* in the fullest sense of the words. And also to believe, that the reasons why you, or any one else, are for a long time vainly endeavoring after, and hardly ever attaining these first-rate virtues, is because you seek them in the way they are not to be found, in a *multiplicity* of human rules, methods, and contrivances, and not in that *simplicity* of faith, in which those who applied to Christ immediately obtained that which they asked of him. [They are only another name for Christ, 'the Spirit of Love.']

"Come unto me, all ye that labour and are heavy laden, and I will refresh you." How short, and simple, and certain a way to peace and comfort, from the misery and burden of sin! What becomes now of your length of time, and exercise, your rules, and methods, and round-about ways, to be delivered from self, the power of sin, and find the redeeming power and virtue of Christ? Will you say, that turning to Christ in faith was *once* indeed the way for *Jews and heathens* to enter into life, and be delivered from the power of their sins, but that all this happiness was at an end, as soon as *Pontius Pilate* had nailed this good Redeemer to the cross, and so broke off all *immediate* union and communion between faith and Christ?

WHAT A FOLLY would it be to *SUPPOSE*, that Christ, after his having finished his great work, overcome death, ascended into heaven, with all power in heaven, and on earth, was become less a Saviour, and gave *less certain and immediate* helps to those that by faith turn to him now, than when he was clothed with the infirmity of our flesh and blood upon earth? Has he less power, after he has conquered, than whilst he was only resisting and fighting with our enemies? Or has he less good will to assist his church, his own body, now he is in heaven, than he had to assist publicans, sinners, and heathens, before he was glorified, as the Redeemer of the world? And yet this must

and all this *in blindness*, till the light of God has helped them to *one common good*, in which they all willingly unite, rest, and rejoice. In a word, goodness is only a *sound*, and virtue a mere strife of *natural passions*, till the *Spirit of love* is the breath of everything that lives, and moves in the heart. For love is the one only blessing, and goodness, and God of nature; and you have no true religion, are no worshipper of the one true God, but in and by that *SPIRIT OF LOVE, WHICH IS THE INCARNATE WORD, OR GOD HIMSELF, LIVING AND WORKING IN YOU.*

It was proposed, in reference to the *evangelical use* of these writings, as to the true mode of propagating christianity among *sophisticated* unbelievers, of whatever name, nation, or creed,—to insert in this place, some lengthened extracts from the book entitled “*The Way to Divine Knowledge;*” but upon a further minute examination of that work, every part of it has been found to be so deserving of attention, that, instead of offering to the reader’s notice a few detached portions thereof, he is earnestly recommended, immediately after the perusal of the next following extract, to turn to the work itself, and to give it one fair perusal in the order in which it is written.

The writer of these lines has occasionally met with individuals, and also read the writings of individuals, who have much admired and professed to understand *BEHMEN* and *LAW*; but he does not remember to have ever met with

be the case, if our *earnestly turning* to him in faith and hope, is not as sure a way of obtaining immediate assistance from him now, as when he was upon earth.

Theogenes.—You seem, sir, to me, to have stepped aside from the point in question, which was not, whether my turning, or giving myself up to Christ, in faith in him, would not do me as much good, as it did to them who turned to him when he was upon earth? But whether my turning in faith and desire, to *patience, meekness, humility, and resignation* to God, would do all that as fully for me now, as faith in Christ did for those who became his disciples?

Theophilus.—I have stuck closely, my friend, to the point before us. Let it be supposed, that I had given you a form of prayer in these words, “O Lamb of God, that takest away the sins of the world; or, O thou bread that camest down from heaven, or Thou that art the resurrection and the life, the light and peace of all holy souls, help me to a living faith in Thee.” Would you say, that this was not a prayer of faith in, and to Christ, because it did not call him *Jesus*, or the *Son of God*? Answer me plainly.

Theogenes.—What can I answer you, but that this is a most true and good prayer to Jesus, the Son of the living God? For who else but he was the *Lamb of God*, and the *bread* that came down.

Theophilus.—Well answered, my friend. When, therefore, I exhort you to give up yourself in faith and hope, to *patience, meekness, humility, and resignation* to God, what else do I do, but turn you directly to *so much* faith and hope in the true Lamb of God? For if I ask you, what the Lamb of God is, and means, must you not tell me, that it is, and means, the *perfection* of patience, meekness, humility, and resignation to God? Can you say, it is either more or less than this? Must you not therefore say, that a faith of hunger and thirst, and desire of these virtues, is in spirit and truth, the one *very same* thing, as a faith of hunger, and thirst, and desire of salvation through the Lamb of God? And consequently, that every sincere wish and desire, every inward inclination of your heart, that *presses* after these virtues, and *longs* to be governed by them, is an *immediate, direct* application to Christ, is *worshipping* and *falling down* before him, is *giving up* yourself unto him, and the *very perfection* of faith in him.

If you distrust my words, hear the words of Christ himself; “Learn of me, (says he,) for I am meek and lowly of heart, and ye shall find rest unto your souls.” Here you have the plain truth of our two points, fully asserted, *first*, that to be *given up to*, or stand in a *desire* of patience, meekness, humility, and resignation to God, is strictly the same thing, as to learn of Christ, or to have faith in him. Secondly, that this is the one simple, short, and infallible way to overcome, or be delivered from all the malignity, and burden of Self, expressed in these words, “and ye shall find rest unto your souls.”

And all this, because this simple tendency, or inward inclination of your heart, to sink down into patience, meekness, humility, and resignation to God, is truly giving up all that you are, and all that you have from fallen *Adam*; it is perfectly leaving all that you have, to follow, and be with Christ; it is your highest act of faith in him, and love of him, the most ardent and earnest declaration of your cleaving to him with all your heart, and seeking for no salvation, but in him, and from him. And therefore all the good, and blessing, pardon, and deliverance from sin, that ever happened to any one, from any kind, or degree of faith and hope, and application to Christ, is sure to be had from this *state of heart*, which stands continually turned to him in a hunger and desire of being led and governed by his spirit of patience, meekness, humility, and resignation to God. Oh *Theogenes*, could I help you to perceive or feel what a good there is in this state of heart, you would desire it with more eagerness, than the thirsty hart desireth the water brooks; you would think of nothing, desire nothing, but constantly to live in it. It is a security from all evil, and all delusion; no difficulty or trial, either of body or mind, no temptation, either within you, or without you, but what has its full remedy in this state of heart. You have no questions to ask of anybody, no new way that you need inquire after; no oracle that you need to consult, for whilst you shut up yourself in patience, meekness, humility, and resignation to God, you are in the very arms of Christ, your whole heart is his dwelling-place, and he lives and works in you, as certainly as he lived in and governed that body and soul, which he took from the Virgin Mary.

Learn whatever else you will from men and books, or even from Christ himself, besides, or without these virtues, and you are only a poor wanderer in a barren wilderness, where no water of life is to be found. For Christ is no where, but in these virtues, and where they are, there is he in his

any that seemed to apprehend, clearly, the precise evangelical *character, object, and applicability* of the writings of those two eminent individuals. At all events, if they have really so understood their nature and character, they have never distinctly defined them: and, it is but natural to suppose, from the numerous objections that have from time to time been made against those writings by many good though, it may be, unphilosophical men, as well as by others less deserving of attention, that they would, in enlightenment of such, have clearly explained their drift and purport; leaving to the opponents, if any, after such explanation, either to disprove their statement, or to admit it, and thenceforth to duly reverence what, until then, they might have ignorantly disesteemed.

Merging, for the present consideration, BEHMEN in LAW, the latter, as before observed, being the providential agent to interpret and demonstrate to the learned world, in a strictly scholastic manner, the verity of his principles, and the truth of the 'great mystery' of things revealed in his writings,—were the writer asked by a sincere inquirer, to describe to him in a few words, the precise character of LAW's philosophical writings, (his earlier productions being

own kingdom. From morning to night, let this be the Christ that you follow, and then you will fully escape all the religious delusions that are in the world, and what is more, all the delusions of your own selfish heart.

For to seek to be saved by patience, meekness, humility of heart, and resignation to God, is truly coming to God through Christ; and when these tempers live and abide in you, as the spirit and aim of your *life*, then Christ is in you of a truth, and the life that you then lead is not yours, but Christ that liveth in you. For this is following Christ with all your power: you cannot possibly make more haste after him, you have no other way of walking as he walked, no other way of being like him, of truly believing in him, of showing your trust in him, and dependence upon him, but by *wholly* giving up yourself to that which he was, viz. to patience, meekness, humility, and resignation to God. [THE FOUR PROPERTIES OF THE SPIRIT OF LOVE.]

Tell me, now, have I enough proved to you the short, simple, and certain way of destroying that body of Self, which lives and works in the four elements of *covetousness, envy, pride and wrath*?

Theogenes.—Enough of all reason. But as to *covetousness*, I thank God, I cannot charge myself with it; it has no power over me, nay, I naturally abhor it. And I also now clearly see, why I have been so long struggling in vain, against other selfish tempers.

Theophilus.—Permit me, my friend, to remove your mistake. Had covetousness no power over you, you could have no other *selfish* tempers to struggle against. They are all dead, as soon as covetousness has done working in you. You take covetousness to relate only to the wealth of this world. But this is but one single branch of it, its nature is as large as desire, and wherever selfish desire is, there is all the evil nature of covetousness.

Now envy, pride, hatred, or wrath, can have no possibility of existence in you, but because there is *some selfish desire* alive in you, that is not *satisfied*, not *gratified*, but *resisted*, or *disappointed*. And, therefore, so long as any selfish tempers, whether of envy, uneasiness, complaint, pride, or wrath, are alive in you, you have the fullest proof, that all these tempers are *born and bred* in, and from your *own covetousness*, that is, from that same *selfish bad desire*, which when it is turned to the wealth of this world, is called covetousness. For all these FOUR ELEMENTS OF SELF, or fallen nature, are tied together in one inseparable band, they mutually generate, and are generated from one another, they have but one common life, and must all of them live, or all die together. This may show you again the absolute necessity of our *one simple and certain* way of dying to self, and the *absolute insufficiency* of all human means whatever, to effect it.

For consider only this, that to be *angry* at our own anger, to be *ashamed* of our own pride, and *strongly* resolve not to be *weak*, is the upshot of all *human endeavours*; and yet all this is rather the *life* than the death of self! There is no help but from a *total despair* of all human help.—When a man is brought to such an inward, full conviction, as to have no more hope from all human means, than he hopes to see with his hands, or hear with his feet, then it is, that he is truly prepared to die to self; that is, to give up all thoughts of having or doing anything that is good, in any other way, but that of a meek, humble, patient, total resignation of himself to God. All that we do before *this conviction*, is in great *IGNORANCE* of ourselves, and full of weakness and impurity. Let our *ZEAL* be ever so wonderful, yet if it begins sooner, or proceeds farther, or to any other matter, or in any other way, than as it is led and guided by this conviction, it is full of delusion. No repentance, however long or laborious, is *conversion* to God, till it falls into this *STATE*. For God must do all, or all is nothing; but God cannot do all, till all is expected from him; and all is not expected from him, till, by a true and good *despair* of every human help, we have no hope or trust, or longing after anything but a patient, meek, humble, total resignation to God.

And now, my dear friends, I have brought you to the very place for which I desired this day's conversation; which was, to set your feet upon sure ground, with regard to the *Spirit of love*. For all that variety of matters, through which we have passed, has been only a variety of proofs, that the *Spirit* of Divine Love can have no place or possibility of birth in any fallen creature, till it wills, and chooses to be dead to *all self*, in a patient, meek, humble resignation to the good power and mercy of God.

And from this *state* of heart also, it is, that the '*Spirit of PRAYER*' is born, which is THE DESIRE OF THE SOUL TURNED TO GOD. Stand, therefore, steadfastly in *this will*, let nothing else enter into your mind, have no other contrivance, but everywhere, and in everything, to nourish and keep up *this*

admitted to be the providential instrument to revive the truth and fulness of practical christianity among *avowed christians*, chiefly by placing the motives and exhortations to a strict and regular devotion, in their highest, clearest, and most affecting light, and laying down rules for the attainment of a habit of piety); were he thus to be asked, he would answer, first, that LAW is to be considered a sublime metaphysical philosopher, standing in a somewhat similar relation to the intellectual universe, in regard to the demonstration of its powers, laws, and operations, as Sir Isaac Newton to the physical universe, with its constitution and laws; and, that both one and the other derive their special renown from the self-same source, viz. BEHMEN. So indubitable does the latter circumstance appear, that the writer is acquainted with an individual who does not hesitate to affirm, that if he were but a profound mathematician, and were able to put himself back to the time and circumstances of Sir Isaac's day, he has no doubt whatever of being able naturally, by force of imagination, thought, researches, trials, and experiments, etc., to run over exactly the same ground as did Sir Isaac, and to arrive at the same results, just as the truth of things opened itself in his mind. For truth, as a life, and a power or vegetation of life, is ONE, and, in the same circumstances, will evolve in the same

state of heart, and then your house is built upon a rock; you are safe from all danger; the light of heaven and the love of God, will begin their work in you, will bless and sanctify every power of your fallen soul, you will be in a readiness for every kind of virtue and good work, and will know what it is to be led by the Spirit of God.

Theogenes.—But, dear *Theophilus*, though I am so delighted with what you say, that I am loth to stop you, yet permit me to mention a fear that rises up in me. Suppose I should find myself so overcome with my own darkness and *selfish tempers*, as not to be able to sink from them into a sensibility of this meek, humble, patient, full resignation to God; what must I then do, or how shall I have the benefit of what you have taught me?

Theophilus.—You are then at the very time and place of receiving the fullest benefit from it, and practising it with the greatest advantage to yourself. For though this patient, meek resignation, is to be exercised with regard to all outward things, and occurrences of life, yet it chiefly respects our own inward state, the troubles, perplexities, weaknesses, and disorders of our own fallen souls. And to stand *turned* to a patient, meek, humble resignation to God, when your own impatience, wrath, pride, and irresolution attacks yourself, is a higher, and more beneficial performance of this duty, than when you stand turned to meekness and patience, when attacked by the pride, or wrath, or disorderly passions of other people. I say, *stand turned* to this patient, humble resignation, for this is your true performance of this duty at that time; and though you may have no comfortable *sensibility* of your performing it, yet in this state you may always have *one full proof* of the truth and reality of it; and that is, when you seek for help no other way, nor in anything else, neither from men nor books, but *WHOLLY LEAVE AND GIVE UP YOURSELF* to be helped by the *MERCY* of GOD. And thus, be your state what it will, you may always have the *full benefit* of this short and sure way of resigning up yourself to God. And the greater the perplexity of your distress is, the nearer you are to the greatest and best relief, provided you have but *PATIENCE* to expect it *ALL FROM GOD*. For nothing brings you so near to divine relief, as the *extremity* of distress; for the goodness of God hath no other *name* or *nature*, but the helper of all that wants to be helped; and nothing can possibly hinder your finding this goodness of God, and *every other gift and grace* that you stand in need of; nothing can hinder or delay it but your turning from the only fountain of life and living water, to some cracked cistern of your own making; to this or that *method, opinion, division, or subdivision*, amongst christians, carnally expecting some mighty things, either from *Samaria* or *Jerusalem*, *Paul* or *Apollos*, which are only and solely to be had, by worshipping the Father in spirit and truth: which is then only done, when your whole heart, and soul, and spirit, trusts wholly and solely to the operation of that God *within* you, in whom we live, move, and have our being. And *BE ASSURED* of this, as a most certain truth, that we have neither more nor less of the Divine operation within us, because of this or that outward form, or manner of our life, but just and strictly in that degree, as our faith, and hope, and trust, and dependence upon God, is more or less in us. [*Dead to Self, and alive to God: who willeth this Salvation?*]

What a folly then, to be so often perplexed about the way to God! For n^o thing is the way to God, but our heart; God is no where else to be found, and the heart itself cannot find him, or be helped by anything else to find him, but by its *own love* of him, *faith* in him, *dependence* upon him, *resignation* to him, and expectation of all from him.—

These are short, but full *articles* of true religion, which carry salvation along with them, which make a true and full offering and oblation of our whole nature to the *Divine operation*, and also a true and full confession of the holy Trinity in Unity. For as they look wholly to the *Father*, as blessing us, with the *operation* of his *own Word*, and *Spirit*, so they truly *comess* and worship the *Holy Trinity* of God. And as they ascribe all to, and expect all from, this Deity *alone*, so they make the *truest* and *best* of all confessions, that there is no God but One.

Let, then, *arians, semi-arians, and socinians*, who puzzle their laborious brains to make paper images of a Trinity for themselves, have nothing from you but your pity and prayers; your foundation standeth sure, whilst you seek for all your salvation through the *FATHER*, working life in your soul by his *own Word* and *Spirit* which dwell in him, and are *ONE LIFE, BOTH IN HIM AND YOU*.

manner: which principle by the way, though couched in other terms, was some few years ago, in Belgium, assumed as a discovery by Jacotot. However, to give a popular reply to the question, the writer would say, LAW is the Newton of metaphysics; he would also add, in the words of LAW, that "the ground and mystery of all things was never opened in any man but BEHMEN, and, there are good reasons for supposing, will never again be opened in any other man;" that BEHMEN's mind therefore, (and, in a good sense, our own mind also,) shadowed forth as well as it was possible in the mirror and on the platform of his writings, is a grand mine, or garden full of the seeds and births of universal truth; and that LAW, (from a living knowledge and experience thereof, in his own *microcosm*,) is the learned opener, displayer, and demonstrator of its riches and wonders.—And if it were further remarked and inquired, 'since there can be nothing new in religion, and as Christianity is a complete system, and a perfect revelation, what then is the use and purport of these writings, and for whom are they intended,' in other words, 'who are the children of this mystery'; and 'are these works profitable for Christians in general, and if so, to what end, and in what degree?' The answer is, first, that they are not at all necessary for Christians, any more than the elements of geometry are necessary to be apprehended by a labouring farmer, or any other person engaged in the *essential* occupations of agriculture. For what has a labouring man to do with the Philosophy of nature, in searching out the *how* and the *why* of her operations: it suffices him to know the facts of the course of nature, without troubling himself about the ground and reasons of them; and with such knowledge, he pursues his business, he sows his seed and duly reaps wherewithal to subsist.—Nor are these writings necessary to the great body of people of a Christian country, that is, who receive as true, the series of theorems constituting that branch of revealed truth denominated Christianity, and contained in the Holy Scriptures. For these, acquiescing in the truth of the Christian doctrine, do not therefore require or demand an erudite demonstration of it. Indeed, a fundamental demonstration of the truth of the Christian religion in all its parts, from first principles, would but puzzle and confound such simple souls, and take off their attention from the one essential point, which is the end of all knowledge, viz. the constant practice and personal verification of its truths: which *very circumstance* indeed has occasionally happened with regard to these writings, that is, some simple religious individuals have been greatly injured in their spiritual interests, by their unbecoming inquisitiveness into the writings of these authors, (as they might have been by meddling with, and misusing any other good gift of God), having thereby all but lost themselves in an incomprehensible labyrinth; and yet, it must be admitted that, in so doing, they paid no more regard to the plain nature of things, than if they had been endeavouring to master the seventeenth problem of the twelfth book of Euclid, without having passed through, or even looked at the preliminary books and course of study, and that with the sole object, strange as it may seem, to find out the 'plan of salvation,' and save their souls!—Nor are these writings necessary to those happy, well-instructed individuals who are wholly and solely intent upon putting the Gospel revelation to the proof, thereby realising the present fruits of faith, and, it may be added, of the most perfect knowledge: who, though conscious there must, in the nature of things, be a deep mysterious ground and philosophy of truth, yet resolutely shut their eyes against any inquiry, on their part, into it, whether it may have pleased the wisdom of God to reveal it or not. These blessed souls, receiving the truth in the love of it, and knowing they may enjoy all the benefits of the most enlarged apprehension of it, without understanding one single reason whereon it is founded, are the right men and heirs of faith; they hear God's words, believe them, constrain themselves to obey them, (even to the least of the commands and exhortations of Jesus Christ and his apostles,) and so, in due time, after having served their day and generation according to the

To be revised or rewritten

will of God, they are gathered to the bosom of the father of the faithful; wherefore neither are such writings required for them: of which class may be reckoned Kempis, Bramwell, and other worthies, and, judging from his sermon preached at St. Paul's, on Christmas day, the present Dean of that Cathedral.—Nor are they finally, and least of all, needful for unlettered, unsophisticate* minds, who, when they hear the simple message of the preacher of the Gospel, as unreasoning “little children” at once heartily embrace it, comply with its dictates, and reap the benefits; which is the ground and reason of the success of the “preaching of the gospel to the poor,” whether of our own country or among the savages of the South-sea islands.†——It may now be asked, ‘For whom, then, are these writings useful, and what is their intent?’ The writer would answer, first, if he knew any honest enquiring minds of a Christian country that, after a careful study of the Holy Scriptures, and much pondering upon the great mystery of things, all around and within them, especially upon the seeming incompatibility of the bloody cruelty, misery, and shocking injustice, which are daily and with impunity perpetrated, and likewise recounted in the Old

* This word has been adopted as a general term, and antithesis to the subtle jesuitical character of the reasoning faculty, after having been raised into a consciousness of its own powers, (by listening to the voice of the serpent, as did our mother Eve, and so lost her pure virginal innocence,) in one man after this, in another after that manner, though in all more or less, except those who, in an implicit blind faith, and absolute resignation, govern all the parts of their life by a resolute unreasoning obedience to the injunctions and wisdom of God, through his expressed Word and Spirit, in the Holy Scriptures, and understood according to their simple, *prima-facie* sense; neither looking for, nor admitting any other meaning than what the plain tenor of the Divine commands and counsels intimate, and which their author, the same eternal Word and Spirit engrafted in the mind, responds to, and operates therein. For such is the justice and mercy of God, we all stand in the self-same position as our forefather Adam, when upon his trial in the garden of Eden, with regard to faith and reasoning.—Human nature, indeed, may be very briefly described, under the two terms adopted by, and by the world appropriated to the institute of Loyala, viz., Jesuits and Jesuites; the latter section, in dove-like simplicity, but with solid understanding, taking the gospel for its one rule of obedience and book of reference in all cases; the former either excluding it almost altogether, or reasoning down its standard, or taking along with it the traditions, and libraries, and products of the reasoning wisdom of all the learning of all ages of the world, as its rule and guide, and standard. We are, alas, all jesuits, and jesuitical sophists, and must remain so, until we are born-again of the Light and Spirit of God (as previously described), and so far as we abide in the Divine Love, by simple faith, and resolute blind obedience; for, who cannot find a reason for his own will, indeed for anything! Jesuits, therefore, swarm in the church, the law, trade, everywhere: in the former, the principle retains its name; in the law, it is serpentine craft and subtlety; in trade, and general life, it is vulgarly termed humbug. But, save us from the jesuits where “the church” predominates in a country, and the press is controlled: the inquisition, the devil's own throne, and most complete figure of the hellish principle upon earth, will speedily raise its horrible head, and, as a withering blight, spread desolation over all of that nation.

† The present missionary policy is, of course, correct in regard to illiterate, unsophisticated people of foreign lands; but it is only so far correct in regard to Theistical and intellectual heathen nations, as respects the translation of the Holy Scriptures, into their several languages; for it can proceed no further, for the very apparent reasons alleged throughout this treatise. What is next wanted for the further progress of the evangelisation of such nations, is the Philosophy of the truth contained in the Sacred Scriptures, or in other words, a demonstration of Christianity in its several essential features, and grand comprehensive scope of nature and grace. And as this is the thing that is wanted, what more natural than to conclude, as the philosophers of the age prior to Newton did, respecting the true philosophy of the physical universe, viz. that it was reserved to the succeeding age to declare it, and that God would, doubtless, cause it to be brought to pass; as was, indeed, actually accomplished. Now we have already said that Law may be considered the Newton of metaphysics; and that not only have the truths of christianity been essentially revealed, but the strict demonstration thereof has also been afforded, both naturally and scholastically, so that we have indeed, the very remedy that was wanting for the unbelief of those several nations and people, above referred to. What then is to be done? what is our duty in this case, and the duty of all such as desire that God's kingdom may come, and all nations bow at the name of Jesus? but to have these writings translated into those several languages, into which the Scriptures have been translated, as inseparable accompaniments to them. This, therefore, being the next step, both in the order of nature and grace, why not take it at once, without further delay? Or must there be a war such as that which Newton had to wage with prejudice and partiality, for almost half a century, before the truth shall be established and acted upon. For if it is the truth, (which all duly qualified minds may easily ascertain,) it must and will assuredly prevail, though the splendour of its appearing may be delayed by the perversity or obtuseness of its professed friends, who will thereby deprive themselves of that high honour which must necessarily belong to those who have been the immediate co-workers with God in so noble a cause, as that of the gathering in of all nations to the fold of Christ, and, the times of the Gentiles being fulfilled, lastly, God's ancient people, the remnant of the Jews. Shall there then be a great delay? It remains for the consciences of the leaders of our great missionary societies to decide.—But, the subject is being anticipated.

We have alluded to the power of prejudice in preventing, or rather retarding, the development

Testament itself, with the nature and character of the Deity, as described in the Christian revelation, as an omnipotent, omnipresent, all-wise Being, who is *all love and goodness to his creatures*; if there were, as doubtless there are many such, who thus stand in a state of doubt and uncertainty respecting the Holy Scriptures and the working wisdom of Divine Love, then it may be truly said, that to such is the word of this revelation sent; and if they were but to read over the works of these Authors in the order and manner herein prescribed, they would undoubtedly receive therefrom all that satisfaction, peace, and contentment, which their several cases required. And moreover, they would, thereby, be disposed to step at once into the ranks of Christianity, willingly and cheerfully taking up the cross, and following their leader, pattern, and forerunner, the Lord Jesus, in the gospel narrow path which he has traced out for us, through this world into his heavenly kingdom: in which class of individuals, we may charitably include all honest unbelievers, whether Deists, Arians, Socinians, or nominal Christians.—May we not also name another class, as one for whom it is probable the goodness of God may

of the Divine designs, in regard to man; how that Newton, with all his prudential accommodation to the weaknesses of human nature, had still to contend, and wait patiently, for a long period of time, before he saw his principles perfectly established; (as, indeed, is generally the case with every grand innovation, however sound and beneficial in its operations;) but what must have been the opposition to them, supposing he had openly avowed the source from whence he derived them?—Now, though human nature is still the same, yet, the writer being convinced that the present is not the day to sacrifice the interests of pure and universal truth to the imaginary bug-bear of public opinion, the peculiar idiosyncracies, sectarian partialities, and imperfect apprehensions of popular religionists, and the current doctrines of the times, has not hesitated, as will have been observed, to declare undisguisedly, the names of the individuals, whose writings, he feels assured, when taken by their *right handle*, (notwithstanding all the obloquy with which ignorance and malice have hitherto popularly invested them,) are calculated to produce as mighty a change in the moral philosophy of the East, if not of the West, as the discoveries of Newton effected in the philosophy of the physical universe. And indeed where truth is the subject in question, truth relating to the eternal well-being of millions of our redeemed fellow-creatures, at present unconscious of their high descent and birthright prerogatives, both of creation and redemption, as revealed in the gospel, what becomes, in such cases, the part of its faithful advocate, however humble and otherwise insignificant, but to set it forth without reserve, in the exulting assurance of the spirit of David in the following verses: Ps. xxvii.—“The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?—When the wicked, even mine enemies and my foes, came upon me, to eat up my flesh, they stumbled and fell.—Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident,” etc.

The following extract will show the working of the leaven of *popular prejudice* in Law's own day, with respect to himself; though, as his antagonists seldom escaped out of his hands but with the loss of everything, and then without any other commiseration from the spectators, than a mere expression of pity at their wretched condition, it is rather surprising his adversaries should not have studied him better, before venturing upon attacking him; for, surely never did a writer make more terrible, justifiable slaughter of his literary foes, however learned and powerful they might have previously considered themselves. Being a perfect master of all solid erudition, upon which was superinduced uncommon degrees of almost super human wisdom, and possessed of the highest accomplishments of rhetoric, and, moreover, having, naturally, a strong tincture of bitterness in his mental constitution, which, though regulated by Christian philosophy, could not fail to be strengthened by his profound acquaintance with the wise and devout of past ages, and the severe discipline to which he, as a son of wisdom, had accustomed himself, as well, by his earnest serious and christian tone, and the elevated character of his principles, his manifest consciousness of being on the right side, and merely a defender of the truth, and of being able to support its interests successfully in every way, and by the unpretending character and ease of his manner, he was enabled to bestow the most pungent and severe chastisement upon his antagonists, when he deemed it his duty to take up his pen as the champion of divine truth and virtue. *The extract in question thus proceeds.*

“I come now to an *enthusiast* which the doctor has accidentally met with, from whom, it seems *By these say* I have borrowed some of my strange notions, and would put them off as my own. The doctor has this intelligence from his *trusty assistant*, who says, ‘What else can be expected from those who read Jacob Behmen, * *, and * *, with almost the same veneration and implicit faith that other people read the Scripture?’ Two of these writers, I know very little of, yet as much as I desire to know; but J. Behmen, called the *Teutonic Theosopher*, I have read much, and much esteem; but the design of putting off some of his strange notions, as my own, is as well grounded, as if the doctor had charged me with a design of picking his pocket.

“The illustrious Sir Isaac Newton, when he wrote his *Principia*, and published to the world his great doctrine of *attraction*, and those *laws of nature* by which the planets began, and continue to move in their orbits, could have told the world, that the *true and infallible* ground of what he there advanced, was to be found in the *Teutonic Theosopher*, in his *three first properties of eternal Nature*; he could have told them, that he had been a *diligent reader* of that wonderful author, that he had made large extracts out of him, and could have referred to him for the ground of what he had observed of the number *seven*. Now why did not this great man do thus? must we suppose

have designed these writings, viz., the stupid, purblind, hateful and hating *practical atheists*, who have no sincere regard to goodness and truth, nor any real desire for that interior renovation and purity, which, they feel, at times, to be the proper perfection of their nature. To such as these, may not this Baptist proclamation be sent, as an extraordinary remedy exactly suited to their case, of wilful impenitence, rational requirements, and all but invincible prejudice and despair?—But the last and most important section of moral agents, to whom, it appears to the writer, these series of works are super-eminently applicable, and who are truly the ‘children of the mystery,’ is, in the phraseology of our common prayer book, all *Jews, Turks, and Heathens*, who are capable of rational enquiry, and possessed of a refined sense of moral obligation. Here, we may indeed apprehend the grand importance of these wonderful writings; for (as already observed), if the *fountains* of learning and religion in each nation and country could be purified, then the streams and branches must in time become pure also, and finally, in the nature of things, the face of the earth be watered and prepared for “sowers to go forth to sow,” and in due time to reap

that he was *loth* to have it thought, that he had been *helped* by any thing that he had read? no: it is an unworthy thought. But Sir Isaac well knew, that *prejudice* and *partiality* had such power over many people's judgments, that doctrines, though ever so deeply founded in, and proved by all the appearances of nature, would be suspected by some as dangerous, and condemned by others even as *false* and *wicked*, had he made any *references* to an author that was *only called* an enthusiast.

a/ “Dr. Trap may take himself for an *eminent* example and proof of this. He has here shown with what *speed* matters may be determined by prejudice. For here a *stranger*, a *layman*, not so much as known to the doctor by name, who, for aught he can tell, may be some *small retailer* of infidelity, or *snuff-candle* in the play-house, who has gained upon the doctor by no other marks of ability and judgment, but his *compliments* to him, and his *scurriosity* upon me; from the *authority* of this informer, the doctor immediately puts J. B. into his *list* of enthusiasts. Is not this a proof of what Sir Isaac Newton must have met with from some great scholars, and to what a *speedy confutation* he must have exposed himself, and the plainest appearances of nature, had he ever referred to the *Teutonic Theosopher*? Now, am I here to suppose, that this censure of the doctor's, relating to J. B., is a *rashness* that has here *first* seized upon him by *chance*, that he never *before* in his life allowed himself to treat any *man*, or any *book* in this manner; that if he took the judgment of another, it was of somebody that he knew; if he condemned an author, he always *staid* till he had read *something* of him, at least an *index*, or a *title page* or two of his works? Or am I to suppose, that this has been the doctor's method *upwards* of *thirty-seven years*; calling one man an enthusiast, another a fanatic, this a monstrous, that the *most pernicious book* of the *age*, as rashly, as hastily, regarding no more of right or wrong in that which he affirms of these matters, than he has here done with regard to J. B.? But I hope the doctor is singular in this spirit; for if it could be supposed, that it was common among learned men, to get their knowledge of ancient and modern, foreign and domestic enthusiasts, as hastily and slightly as the doctor here doth, must it not be very dangerous for the *unlearned* to take any opinions of this kind from them? Must it not be said, that *one grain* of equity, good sense, and real knowledge, is more to be desired than a *hundred weight* of such learning!

“When I considered the *fallen soul*, as a *fire spirit* deprived of its *proper light*, and therefore become of a *diabolical nature*, I could have directed to J. B. for the deep and infallible ground of it: But what need was there for that, when I could make the plainest principles of *nature*, the plainest doctrines of *Scripture*, every thing that was said of the *fall*, of *heaven*, of *hell*, and the like, to be undeniable proofs of it? what I said in the *second proposition* of the discourse upon *regeneration*, concerning the holy trinity of God in *man*, stands not in *that form* of expression any where that I know of; but for the true ground and certainty of it, I could have referred to the *Teutonic Theosopher*, to many ancient and modern writers of the greatest name, and to a *venerable record* of antiquity, ascribed even to St. *Peter* himself; where he asserts, even upon the *same ground* as I have done, that because we were created in the image and likeness of God, therefore the *triune life* arises in us as it does in God, and we have in *us*, the *Father*, *Son*, and *Holy Spirit*.*

“But what occasion was there for these references, when I had so much better proof, when I could shew, that all which the Scriptures say of the *whole nature* and *manner* of our redemption, of the *whole nature* and *form* of baptism, all that they say of the *necessity* of the *Word* and *Holy Spirit* of God having again a *birth in us*, are absolute decisive proofs of it? I knew also very well, that the most essential, fundamental, and joyful doctrines of the Gospel would be *questioned*, or received with *difficulty*, had I referred to a *poor shoemaker* for any proof of them: and it may well be believed, that the doctor would have been among the *first* and *loudest* of those, who would have cried out at my folly and presumption in directing to an author, whom all the world knew to be an *illiterate enthusiast*; and yet, if all the world knows it as the doctor knows it, all the world may be said to know nothing about it.”—Law's Animadversions on Trap's Reply.

* Rationalis homo, factus ad imaginem, et similitudinem Dei fert in se symbolice factoris sui imitationem. Habet enim in se Patrem, Filium et Spiritum. Mens quidem locum Patris obtinet, Filii vero, qui ex mente gignitur, sermo interior, atque auditor vox prolationis, Spiritum repræsentat, etc.—Cotelier. S. S. Patr. p. 595—1719.

a plenteous evangelical harvest.—Under which view of things, and with a knowledge of the mode of procedure which is at present pursued to evangelise the eastern intellectual nations, may it not be justly remarked, how imperfect, how futile, how wasteful, how unnatural, do those efforts and means appear, for the accomplishment of the end proposed! Such a mode of propagating Christianity would seem to have neither reason, nor precedent in the Holy Scriptures, nor analogy in any of the workings of nature, or ordinary actions of life, to countenance it? That some partial good may have resulted therefrom, is nothing to the point, for every cause must have an effect, both according to the nature, and the extent of the cause. But, to proceed as Christians are now doing among *sophisticate* nations, is it not like commencing at the extremity of a few branches of a stream, and hoping, thereby, in due time to change the nature of the source itself, with its other multiplied branches? This was not the way St. Paul ‘went to work,’ St. Paul the apostle of the *learned* as well as unlearned Gentiles, who received his commission not from man, but by revelation from heaven, who was an *apostle*, not so much to those who had the *oracles of God*, for to these were the original apostles sent, as to the *Gentiles* of every name and character, and not to them until he had been endowed with the knowledge* of the highest theosophic mysteries, so as to be able to combat with and convince on their own grounds, all that, the most profound, deep-thinking, learned philosophers of Greece, many of them true theists and virtuous men, could or might advance or enquire, touching the doctrines of the Christian salvation, and the philosophy and “mystery of God, and of the Father, and of Christ,” and of all things, in heaven and earth. Now, if we allow the Holy Ghost in sending Paul, thus equipped, to the intellectual Gentiles, to be

* To see this point in a clear light, we have only to read over carefully the three first chapters of the epistle to the Ephesians, then to refer to the twentieth chapter of the Acts, and other places allusive to St. Paul’s teaching, wherein is implied his having “declared unto them *all* the counsel of God,” (which must necessarily include all mysteries connected with Christ, as the Lord and Saviour, and second Adam,) as he had doubtless done to the wise and inquisitive Athenians, members of the Areopagus, one of whom, named Dionysius, as related Acts xvii. 34, became a convert, and afterwards a celebrated writer upon the transcendental philosophy of Christianity, in which, as we may justly infer from a consideration of the epistles of St. Paul, and the narrative in question, he had doubtless been instructed from the lips of the apostle himself; and whose writings are still extant, (see note, p. 61.) Moreover, we are bound to conclude, that the ingenious and learned of the polished Greek nations of that day, the countries where *geometry* and mathematics flourished in such perfection, would not receive any dogmatical ‘dixit’ of a seeming foreign adventurer, and loquacious ‘setter forth of strange doctrines,’ without having the Philosophy of the matter fundamentally explained and demonstrated to them; as was probably the case with the above-mentioned Dionysius, who, it would appear, only after much private conference with the apostle Paul, and due examination, and reflection, embraced the Christian faith. Now although it may be urged in reply to all this, what St. Paul alleges, that the ‘Jews require miracles, and the Greeks seek after wisdom; but that he preached the cross of Christ, which to the Jews was a stumbling-block, and to the Greeks appeared foolishness;’ yet we are not to infer therefrom that to all the Greeks such doctrines were foolishness. By no means; but simply to that class of mere reasoners and babblers, who were without any pure, fervent love of virtue; and who will always be found to comprise the majority of the so-called philosophers of every nation; just as it is in Christianity itself, for there are but the “seven thousand” in every age, and profession of Christians, whom God has his eye upon, as his truly devoted, and therefore elect children.† For the apostle immediately adds this very significant declaration, confirmatory of the above view of the case, viz.—“But unto them which are *called* both *Jews* and *Greeks*, Christ the power of God, and the *wisdom* of God;” or as Behmen expresses it at the very commencement of his writings, ‘that unless a man be born again, in order to which he must absolutely *die to himself*, which is the ‘*cross*’ of Christ, alluded to by St. Paul in the above passage,—he cannot see the kingdom of God, and therefore cannot understand Divine and natural wisdom,’ from the true ground, [of his *ternarius sanctus*,] as opened in his books. [+ John x. 14; 11. Tim. ii. 19.]

The writer proposes at the latter end of this treatise, (as a kind of exercise, wherein to display the ability of the candidate,) to afford a partial, though enlarged and particular view of the Theosophic knowledge and understanding possessed by St. Paul, as one of his qualifications to preach to the *Gentiles*, Jesus Christ and the Gospel of salvation by him; and this, by dissecting as it were, into what is conceived to be its component parts, the vast complex and comprehensive idea contained in the word he so often makes use of in his addresses to experienced churches, who had been the subjects of his more erudite instructions, viz. the “mystery,” the “mystery of God,” the “mystery of God, and of the Father, and of Christ.” Which idea, upon close meditation, having been found to involve or embrace about one hundred and seventy Christian mysteries, they may therefore very properly form the subjects of so many questions or theorems, which the candidate may exercise himself in demonstrating, by way of ascertaining the adequacy of his theosophical ability for the proposed philosophical and religious biography. [Rom. i. 14–20; 1 Cor. ii. 6–16; Gal. i. 15–19.]

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(v. page
et seq.)

governed by the highest wisdom, and knowledge of adaptation of cause to effect, what then must be said of our modern attempts at evangelising the vast rational and *highly-intellectual* continent of India, Persia, Turkey, or China? but that it is the result of short-sighted counsels, of half-thinkingness, and an unaccountable imperfect study of God's wisdom and providence, as illustrated in the Holy Scriptures: and what are the effects of such endeavours beyond the translation of the Scriptures, but great waste of money, and efforts, and even life? Let the directors of Missionary Societies reflect a little upon this strangely overlooked but most essential point, (as also the donors of prize essays at the University of Cambridge, and elsewhere, as to the best means of introducing Christianity among the intellectual Mahomedan and other Asiatic nations,) so that their future labours and expenditure may be productive of adequate fruits, being directed to rational ends by rational, yea divinely-natural means. Now to all these Jews, Turks, and Heathens, in the most eminent sense, is this 'mystery revealed' sent, and thus much may be truly affirmed of it, that it contains the remedy, and only remedy for their Gentile state. Which remedy, it is to be observed, *when it has done its work*, that is, convinced its subjects of the *truth* of the gospel revelation, or served as a schoolmaster to Christ, is, of course, like the law of old, *to be laid aside*, having accomplished the end for which it was given to the world.—For, as Mr. Law truly says, 'there is not any philosophical question that can be put, nor advice or direction that can be asked, in regard to God, or Nature, or Christianity, but what J. B. has over and over spoke to, and in the plainest manner.' In short, he thus most justly describes him, "(1.) As a teacher of the true ground of the Christian religion. (2.) As a discoverer of the false antichristian church, from its first rise in Cain, through every age of the world, to its present state in all and every sect of the present divided christendom. (3.) As a guide to the truth of all the mysteries of the kingdom of God. In these three respects, which contain all that any one can possibly want to know or learn from any teacher, he is the strongest, the plainest, the most open, intelligible, awakening, convincing writer that ever was. As to all these three matters, he speaks to every one, as himself saith, in the *sound of a trumpet*. And here to pretend to be an explainer of him, or make him fitter for our apprehension, in these great matters, is as vain as if a man should pipe through a straw, to make the sound of a trumpet better heard by us.

"Further, he may be considered, (4.) as a relater of depths opened in himself, of wonders which his spirit had seen and felt in his *ternario sancto*. Now, in this respect he is no teacher, nor his reader a learner; but all that he saith is only for the same end as St. Paul spoke of his having been in the third heaven, and hearing things not possible to be spoken in human words. And yet in these matters it is, that most of his readers, especially if they are scholars, are chiefly employed; every one in his way trying to become masters of them. Thus, when he first appeared in English, many persons of this nation, of the greatest wit and abilities, became his readers; who, instead of entering into his one only design, which was their own regeneration from an earthly to an heavenly life, turned chemists, and set up furnaces to regenerate metals, in search of the philosopher's stone! And yet, of all men in the world, no one has so deeply, and from so true a ground, laid open the exceeding vanity of such labour, and utter impossibility of success in it from any art or skill in the use of fire. And this must with truth be affirmed of him, that there is not any possible error, that you can fall into in the use of his books, but what he gives you notice of beforehand, and warns you against it in the most solemn manner; and tells you, that the blame must be yours if you fall into it."—If our missionaries to the East* were to go prepared for their work as herein con-

* The present Mahomedan and other theistical and heathen nations, may be considered to stand in the same relation to the present enlightened state of Christianity, as did the Greeks to that of the days of St. Paul. Indeed, to deny intellectual power and cultivated reason to the present heads

templated, as in short St. Paul himself was qualified for his evangelical mission, (which is now, by the will of God, placed within their power, and to which they are called by the instrumentality of this treatise?) what might not we expect, *we repeat it*, as the results of their labours, but what transpired from the labours of St. Paul? for like causes produce like effects, and Jesus Christ is the same yesterday, to-day, and for ever. May we then hope that the translation of these invaluable writings into the great languages of the Turkish, Persian, Chinese, and other of the nations of India will, by the wisdom and liberality of this evangelical country, speedily be accomplished!—And now, leaving this very important subject, (referred to on pages 4, and 5, etc., of this treatise), to the serious consideration of every enlightened Christian in these kingdoms, we close our remarks with the following extract, containing another description of the nature of these writings, and of the character of their author, written by the subject of the proposed biography himself; which, if the reader embrace in his mind, under the term “deists,” “infidels,” made use of therein, all unbelievers, Heathens, Turks, Jews, and merely nominal Christians, will set the imperfectly expressed views of the writer of the preceding pages, in a more perfect light:—

“JACOB BEHMEN (says he) in his natural capacity and outward condition of life, was as mean and illiterate, as any one that Our Lord called to be an apostle; but as a chosen servant of God, he may be placed amongst those who had received the highest measures of light, wisdom, and knowledge from above. He was no more a human writer, spoke no more from opinion, conjecture, or reason, in what he published to the world, than St. John did, when he put his Revelation into writing. He has no right to be placed amongst the inspired *penmen* of the *New Testament*; he was no messenger from God of anything new in religion; but the *mystery* of all that was old and true both in religion and nature was opened in him. This is the particularity of his character, by which he stands fully distinguished from all the prophets, apostles, and extraordinary messengers of God. They were sent with occasional messages, or to make such alterations in the economy of religion as pleased God. But this man came on no particular errand; he had nothing to alter, or add, either in the form, or *doctrine* of religion. He had no *new* truths of religion to propose to the world; but all that lay in religion and nature, as a mystery unsearchable, was in its *deepest ground*, opened in this instrument of God. And all his works are nothing else but a deep manifestation of the grounds and reasons of that which is done, that which is doing, and is *to be* done, both in the kingdom of *nature*, and the kingdom of *grace*, from the beginning to the end of time. His works, therefore, though immediately from God, have not at all the *nature* of the holy Scriptures, they are not offered to the world, as necessary to be received, or as a rule of faith and manners, and therefore no one has any right to complain, either of the *depths* of his matter, or the *peculiarity* of his style: they are just as they should be, for those that are fit for them; and he that likes them not, or finds himself unqualified for them, has no obligation to read them.

The whole system of Christianity has generally been looked upon as a mystery of salvation solely founded in the divine pleasure; and to be such a scheme of redemption, as is wholly to be resolved into the contrivance of the *will* and wisdom of God; and therefore, men can think differently of it, can fall into as many opinions about it, as they can of the will and wisdom of God. Hence has arisen all the *speculative opposition* to the Gospel: it is because reason, human speculation, and conjecture, are always imagining they can form a religion more worthy of the wisdom and designs of the Supreme Being than the Christian is, and would be thought to oppose the Gospel only for the honour of God, and the divine attributes. This is the great prevailing *idolatry* of the present *heathen world*, or *that* part of mankind who are infidels or deists. Hence also is risen another species of idolatry, even among christians of *all denominations*; who, though receiving and professing the religion of the Gospel, yet worship God not in spirit and in truth, but either in the

of learning and religion in those countries, can only proceed from ignorance, or an extraordinary want of reflection. And, therefore, when reports are freely disseminated, casting a slight upon the common sense, sagacity, and intellectual genius of the eastern nations, by parties probably unacquainted with any more profound Christianity than that which is dogmatically preached to the populace in this country: which preaching, to men of understanding of another creed, is, of course, but mere fighting in the air, or at best an uncertain trumpet sound, leaving no impression on the hearers;—it is only right that the true state of the case should be publicly declared, and the natural inferences of the mind be confirmed or refuted by well attested facts. Now the writer of these lines has had related to him the substance of private communications, forwarded to this country, from the Rev. * * * a highly educated, experienced, and truly-evangelical envoy of the London Missionary Society, stationed in the neighbourhood of Benares, India, to the effect, that he did not see how Christianity could ever make progress in India; [he is unacquainted with the writings here described;] for the learned men there, both as regards capacity, and extent of intellectual research, were giants in comparison of those of England and Europe. As those nations may be considered in a similar relation to Christianity, to that of the learned Gentiles of old; so their ignorance and *unbelief* of the truth of the mysteries of Christianity requires the application of the self-same and only-sufficient remedy.—Let, then, the Christian theory, as fundamentally demonstrated in the writings of BEHMEN, LAW, etc., be but proclaimed by living masters of the philosophy of it, whose lives are living epistles, to be read and known of all men; open proofs of the Divine wisdom, power, and perfection of Gospel Christianity, as was that of St. Paul, and we may be assured the success and glory of St. Paul will be the success and glory of his apostolical successors.

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deadness of an outward form, or in a *pharisaical* carnal trust and confidence in their own *opinions and doctrines*. This body of people, whether they be *clergy* or *laity*, are but *nominal christians*, because they have little more than the name of every mystery of the Gospel: *historical christians*, because satisfied with the *history* of Gospel-salvation: *literal christians*, because looking only to, and contending only for the *letter* of the institutions and mysteries of Jesus Christ. For the letter, for the federal rite, and the *figurative* expression of regeneration, they are all zeal and industry; but the *reality* of it, the *true life* of the new-birth, they *oppose* and *reject* as heartily as the *deist* does the outward form and letter. Now this *two-fold idolatry* of the present heathen and christian world has its full discovery and confutation in the mystery opened in J. B., which, when understood, leaves no room for any man either to disbelieve the Gospel, or to content himself with the letter of it. For, in the revelation made to this man, the first *beginning* of all things is opened, the *whole state*, the *rise*, the *workings*, and the *progress* of all nature are revealed, and every doctrine, mystery, and precept of the Gospel are found, not to have sprung from any *arbitrary appointment*, but to have their *eternal unalterable* ground and reason in nature; and God appears to save us by the methods of the Gospel, because there was *no other* possible way to save us in all the possibility of Nature. And therefore the *idolatrous* confidence of the deist in his *own reason*, and of the nominal christian in the *outward letter* of their religion, have equally their full confutation.

To those who confine idolatry to the worship of *such idols*, as the old heathens and *Jews* worshipped, it may seem a paradox to talk of the idolatry of the *present world*, either amongst *Deists* or *Christians*. But if we consider things more than words, we shall find that idolatry is nowhere, but where the heart has *set up* something in the place of God, and therefore is everywhere, and in everything, where the heart places that *repose*, *trust*, and *delight*, which should be placed in God alone. For God is only owned, and confessed to be *our God*, by these acknowledgments and dispositions of our hearts towards him. It is an infallible truth, that all sin has its beginning and continuance in and from idolatry: this alone debauched the former and the latter ages of the world, and is the one source of all the corruption of manners, from the beginning to the end of time. You do not make a *golden calf*, as the *Jews* did, to worship; but if *mammon* is your God, if your life is devoted to pride, ambition, and sensuality, your idolatry is not so *sensible*, but it is as *real* as theirs, who danced about a golden calf. You fancy that *Venus* is not your *goddess*, because you are not worshipping a *figured image* of her, in a temple called by her name; but if you look at the *odes*, the *hymns*, the *songs*, which you love, which lust has inspired, then you may know that *Venus* is the goddess of your heart. It is thus with every object, and in every course of life, that which possesses and governs our heart has usurped the *right and place* of God in it, and has that *worship*, *trust*, and *devotion* of the heart, which is due to God alone: and therefore the idolatry of the present world is only of a different kind from that of the ancient, it is less seen, and less confessed, but not less real, than when carved images and figured idols were adored.

Deism, or the religion of *human reason*, set up in opposition to the Gospel, is *direct idolatry*, and has every grossness and vanity of image worship. For to put our trust in our own reason, to be content with its light, to resign ourselves up to it, and depend upon it as our guide, is a mistake that has every grossness and vanity of the adoration of an idol. Now this kind of idolatry has overrun all the last ages of the world; it is the last effort of human vanity; * it is the utmost that idolatry can do, both to hide and propagate itself, and is the devil under the appearance of an angel of light. The Gospel has no enemy but this idolatry, and it is as visible in the church, as out of it: hence it is, that the state of the church is so sadly described in the *Revelation* of St. John, for so many ages, as a spiritual whore-dome.—When the old *Jews* left off the *idols* of the heathens, they fell into an idolatry of another kind, which was this, they *idolized* the rites and ceremonies of their own true religion; they placed that *confidence* in the outward letter, and expected that good from their outward rites, which they should have placed, sought, expected from God alone. This is the idolatry of the rational deist, and the nominal christian. BUT, WHEN THE MYSTERY OF ALL NATURE AND GRACE, which by the mercy of God has opened itself in the writings of J. B., SHALL FIND ITS CHILDREN, EVERY IDOLATRY, both within and without the church, WILL BE ASHAMED TO SHOW ITSELF.

But it may be asked by some, what warrant have I for all that I have said of J. B., or how can

* It is reserved to a subsequent place and section herein, or to the proposed biography, to show how this 'last effort of human vanity' having exhausted itself, or, with the former species of national idolatry, became swept away by the action of the *spirit* of Methodism—that being the direct offspring of the Elias-baptist ministration of Law, and, though remotely, of the spirit of Behmen, as regards the first part of his mystic character, and action upon the world, and contained in his purely practical writings. In the retrospect of which workings of the Divine wisdom, the celebrated Dr. Francis Lee, with certain of his cotemporaries, will deserve an honourable mention; they being, undoubtedly, eminent instruments in their way of carrying on the Divine designs, in the generation next preceding that of Law. In a few of whom, as representatives of the mystical spouse, the church, the Holy Spirit, as if unable to restrain its joyous exultation at the approaching conquests and triumphs of the Divine Love, would seem to have occasionally budded forth, opening within their minds the glass of the Divine wisdom, and filling their souls with ravishing foretastes of the powers of the millennial age, which, by faith, they saw to be at hand; and in which, as the 'marriage of the Lamb,' the church, as the spouse, was to be 'glorified together.' Dr. Lee, of whose character, and talents, and public benefactions, some conception may be formed, by the perusal of his (posthumous) published "Dissertations," but of which, the writer is in possession of other, and to the spiritual theosophist, much more charming illustrations, was a man of surprising versatility of genius, of 'stupendous learning,' accompanied by a singular facility and expertness in its application, all which was sanctified upon the altar of divine love and wisdom,—indeed, he appears to have been a most profound master of the science of theosophy, (or philosophy of the eternal and celestial spheres,) which, in his hands, is rendered almost as simple of apprehension as the Holy Scriptures themselves, yet, preserving the edification and unction which the experience of the profundities of the Divine life is calculated to convey, when sufficiently expressed. But we will endeavour, anon, to give a few instances of this accomplished Christian philosopher's genius, talent, and divine knowledge. Most of the devotional works of 'HICKS' and 'NELSON' were by him!

I prove to the world, that his writings are the work of the Holy Spirit? It is answered, I neither intend, nor desire to prove this to the world. And if any one will dispute or deny every thing that I have said of him, he will meet with no opposition from me.—I have given notice of a PEARL; if any one takes it to be otherwise or has neither skill nor value for pearls, he is at liberty to trample it under his feet. Nothing passes with the world for proof of a divinely inspired writer but miracles; if people can see no other proof but this, it is not in my power to give them better eyes. I suppose the gospel and all the writings of the New Testament, have *internal characters* of their Divine original, for those that can see them; but if they had been left to those internal characters, I am apt to think, that the sons of *Cicero*, the disciples of a *Bayle*, or those who stand the highest in such like literature, would, of all men, be the most indisposed and unwilling to see and own them.

Had we no miracles for proof of the inspiration of the Scriptures, they would be still what they are, the *true word and wisdom* of God, and there would be the same benefit in believing and receiving them as such. But how can they be proved to come from the Spirit of God?—Now this can only be, by an honest simplicity, and love of truth, by humility and prayer, and conversion of the heart to God in the reading of them. These are the only dispositions that could possibly bring any man into a sense and belief of their Divine original: and therefore all those critical scholars, and rationally wise men, whose inquiries are animated with a love of glory and personal distinction, and who looked into those writings for such ends, and with such views as they read other books, would be of all men the most unable to see, and unwilling to own the very *best truths* of the Holy Scriptures; because it is the very nature and end of the Scriptures, to discover the vanity and falseness of that light and knowledge, which is got from human reasoning, and to subdue that self-sufficiency which is so inseparable from certain *kinds and degrees* of human learning.”

On another occasion he thus briefly describes the mystery revealed in his espoused writings:—

This is manifestly the case of that depth and fulness of Divine light and truth, opened by the mercy of God in the poor illiterate BREHMEN, who was so *merely* an instrument of Divine direction, as to have no ability to think, speak, or write anything, but what *sprung up in him*, or came upon him, as *independently* of himself, as a shower of rain falls here or there independently of the place where it falls.

His works being an opening of the Spirit of God working in him, are quite out of the common path of man's *reasoning wisdom*, and proceed no more according to it, than the living plant breathes forth its virtues according to such rules of skill as an artist must use to set up a painted dead figure of it. But as the Spirit of God *worked* in the creation of all things, so the same Spirit worked and opened in the ground and depth of his created soul, an inward *sensibility* of it.

His writings begin where the Spirit of God begun in the first rise of Nature and Creature. They are led on by the Spirit of God, as it *went on* in the creation of angels and men, and all this material system of things. The all-creating Spirit of God which did, and still does all, in every birth and growth of life, opened its procedure in this chosen instrument: Showing how all things came from a *working will* of the holy TRIUNE incomprehensible GOD, manifesting himself as Father, Son, and Holy Spirit, through an outward *perceptible working* triune power of fire, light, and spirit, both in the eternal heaven and in this temporal transitory state of material nature: Showing from this *eternal manifestation* of God in the unity and trinity of heavenly fire, light, and spirit, how and what angels and men were in their creation; how they are in and from God, his real offspring, and born partakers of the Divine nature; how their life *begun* in and from this Divine Fire, which is the father of Light, generating a birth of Light in their souls, from both which proceeds the Holy Spirit, or breath of divine Love, in the triune creature, as it does in the triune Creator: Showing *how* some angels and all men are fallen from God, and their first state of a Divine triune life in him; what they are in their fallen state, and the difference between the fall of angels and that of man: Showing also *how* and whence there is good and evil in all this temporal world, in *all* its creatures, animate and inanimate, spiritual and material; and what is meant by the *curse* that dwells everywhere in it: Showing what are the natures, powers, and qualities, of all creatures; whence and why their numberless variety; what they have of good in them, and how they have it; what is the evil in them, and why there is such *strife* and *enmity* betwixt creatures and creatures, elements and elements; what is meant by it, to what end it works, and when it shall cease;—how and why sin and misery, wrath and death, shall only reign for a *time*, till the Love, the Wisdom, and the Power of God shall, in a *supernatural* way, (the mystery of GOD made MAN) triumph over sin, misery, and death; make *fallen man* rise to the glory of angels, and this *material* system shake off its curse, and enter into an everlasting union with that heaven from whence it fell.”

The following is an extract from a letter of the same individual to the Bishop of London, (Dr. Sherlock,) in reply to his very complimentary acknowledgment of the published letter addressed to his lordship, (containing the ‘Confutation of Warburton’):

“I am conscious that, in my later writings, I have raised a prejudice against me, by espousing the writings of JACOB BREHMEN.

“It was very easy for the world to find fault with me on that account. Matter of censure lies very open to the critical reader of his books; though the true ground of every doctrine and article of Christian faith and practice is there opened in such a ravishing, amazing *depth*, and clearness of *truth* and *conviction*, as had never been seen or thought of in any age of the church.

“To regard him as a divinely-inspired writer will, with many, be proof enough of my being an enthusiast. But I am fully assured, that if the most sober and just enemy to enthusiasm had but patience to read him, till he in some degree understood his *ground* and *principles*, be he who he will, christian or deist, he will find himself forced to think of him as I do, and that without adding either him to the number of apostles, or his writings to the sacred canon.

"I am the less affected with any reproach, even from the learned world, on this account, because I think it is apparent enough, that, from the beginning of the world, nothing *extraordinary* in the way of instruction ever came from God, but met with its chief opposition from that which was the reigning wisdom and learning of the time.

"The ground and reason why the *wise and prudent*, of every age, have less of disposition and fitness to receive divine light and instruction than *babes and sucklings*, lies in the nature of things, and will be always as true, as when Christ said it of the doctrines which he himself preached to the world.

"I could not forbear saying thus much to your lordship, on this head, but shall now only add mine to the prayers of all good men among us, that it would please God to continue that life, which has been so manifestly serviceable in the most trying times, to the good of this part of the Christian church."

The remaining extracts are mostly from his familiar letters to his friends:—

"The charge of Spinosism, brought against me by Dr. W., [as also, it may be added, that of Pantheism, and other absurd heterodox imputations,*] has all the folly and weakness, etc., etc., that can be well imagined. For as Spinosism is nothing else but a gross confounding of God and Nature, making them to be only one and the same thing; so the full absurdity, and absolute impossibility of it, can only be fundamentally proved by that doctrine which can go to the bottom of the matter, and demonstrate the *essential, eternal, and absolute* distinction between God and nature; a thing done over and over, from page to page, in those books from which the doctor has extracted Spinosism, just with as much acuteness as if he spied rank *Warburtonianism* in my letter to the right reverend the bishop of London.

"Now, though the difference between God and Nature has always been supposed and believed, yet the true ground of such distinction, or the *why*, the *how*, and in *what* they are essentially different, and must be so to all eternity, was to be found in no books, till the goodness of God, in a way not less than that of *MIRACLE*, made a poor illiterate man, in the simplicity of a child, to open and relate the *deep mysterious ground of all things*; in which is shown the *birth and beginning* of nature, or the *first workings* of the inconceivable God—opening and manifesting his hidden triune Deity, in an outward state of glory—in the splendour of united fire, light, and spirit, all kindled and distinguished, all united and beautified by the hidden, invisible, inconceivable, supernatural Father, Son, and Holy Spirit—working all the glories in heaven, and every kind of life, and blessing on earth, by visible and invisible fire, light, and spirit.

"This is the *wonderful gift of God to these last distracted ages* of the world: and as every purpose of God must stand, and sooner or later produce all that which God intended by it; so the more the wise and the learned in all churches reject this counsel of God, the more will they promote its success over themselves, and only help it to come forth with greater strength and glory to God, by being owned and proclaimed by the *mouths of babes and sucklings*."

* The following is one instance from among many others of the stupid senseless stuff, fathered upon Behmen and Law, by some *highly spiritual* professors of the *popular* evangelical school, who of course took it for granted, they themselves were competent judges of the profundities of orthodox christian doctrine: "Behmen and Law's error," say these luminaries, "is in maintaining that the soul of a believer possesses God's incommunicable (!) essence, or enters into that union by which the Three are One Jehovah: and John Arndt's, that, through the grace of the Lord Jesus, we partake of the Divine nature in the same manner that God exists in himself" (!) One would have thought such solemn twaddle upon self-conjured up "error," could only be found in the critical reviews of Bedlam.

In the case referred to in the above letter, Warburton's pride could never forgive the defeat and mortification he had sustained at the hands of Law, in having his learned ignorance of the philosophy and spirit of christianity exposed in such a glaring light to the world, and so took every opportunity to excite a prejudice against Law, by *disseminating*, amongst other calumnies, a charge against him of maintaining the detestable doctrine of Spinoza and the materialists, setting nature in the throne of God. "But Mr. Law's doctrine only amounts to this, (as the reader will already be prepared to hear,) that Nature in her original perfect state and celestial forms, was an efflux from the ideas of the Divine Wisdom. And he no more supposes that nature in its present degraded state (first by the fall of angels, and afterwards through the fall of man,) did derive its grossness, darkness, and hard compaction from the Divine nature, than he supposes wicked men to derive their darkness and wrathful essence from it; and yet that the spirit of man did first come forth from God, is taught in Scripture. Such as are unacquainted with the principles of the *TEUTONIC THEOSOPHY*, and have set their ideas by that dead erroneous system of philosophy, which is commonly received amongst us, cannot enter into the distinction between the materiality of nature in her present state of *degradation, bondage, and corruption*, and as it is conditioned in the angelical world; where the lucid material vehicle of a seraph may as far transcend in splendour and tenuity, the nature of our light in this world, as the latter does the darkness and density of a flint stone, nay, for aught we know, the difference may be inconceivably greater. Hence it is, that our *definition of matter* as to its essential properties, has nothing to do with the *heavenly materiality*. To instance only in the property of solidity: how is this compatible with the body of an angel, which can pass through a quarry of the hardest marble as easily as through the yielding air? And if even our present ideas of matter extend to a supposed pure æther, too subtle to be the object of sense; what unassignable gradations may belong to it in the highest heavens? Nay, what stretch of our understanding or imagination shall fix its bounds, and say, Thus far shalt thou go, and no farther? Who can pronounce it incapable of sensibility? Nay, who will say, that in its farther ascent of sublimation towards its first cause, it does not rise up to intellectuality? or that the difference betwixt created spirit and created matter, in its nearest approach to the throne of God, is not rather *specific* than *generic*? Nay, to give the highest spring to hypothesis, who can positively deny, that it derives its first and purest essence from the original ideas conceived in the womb of the divine imagination, and by the Almighty *FIAT* substantiated into created forms?"—Hartley. See also Paynes' Letter to Warburton. 8vo. 1761.

Again, incidentally referring to the same subject, in another letter to a friend, he may be said to embrace in his voluntary observations at the close of it, another antagonist (Dr. H.), who had made use of precisely the same angry, vituperative language, as Warburton, in a 'Letter' he had ventured to publish, condemnatory of Behmen's writings, as also similar sentiments in a printed tract, entitled, 'Cautions to the readers of Mr. Law,' a copy of which had been forwarded to Mr. Law, by a friend, for perusal. The 'letter' is so insignificant a production,* being a tissue of mere misrepresentations, and sophistical reasonings, founded upon disjointed extracts from J. B., in short, an attempt to mystify a matter, and thereby to impose upon a weak understanding, that Mr. Law bestowed no further notice upon the writer, than what is contained in the ironical remark at the close of the letter above-mentioned, the extract from which is as follows:—

"Let me here, sir, observe to you (he writes) the barefaced calumny that Dr. W. has ventured

*Another production of the same character, was the 'Letter' to the subject of our proposed biography, published in print, in the year 1756, which, though mutilated, has, very ill-advisedly, been inserted in the uniform edition of the writer's works, published since his decease. Mr. L. thus alluded to it, shortly after it appeared, in a letter to a friend, who had sent him a copy of it:—"Mr. * * * is an ingenious man, and the reason why his letter to me is such a juvenile composition of *emptiness and pertness* (!) as is below the character of any man, who had been serious in religion but half a month, is because it was not *ability* (!) but necessity, that put his pen into his hand. He had condemned my books, preached much against them, and, to make all sure, forbade his people the use of them. And for a cover to all this, he promised, from time to time, to write against them. Therefore, an answer was to be made *at all adventures*."—And again, in another letter, in answer to one from Lady Huntingdon: "Mr. * * * 's letter did not at all disappoint me. I had no expectation of seeing a better, either with regard to the *substance*, or to the *style* and manner of it. If I knew of any kind of answer that would do him any real good, I should advise it. But to answer it for the good of any one else, seems to be quite needless.—It does not admit of a serious answer, because there is *nothing* substantial or properly argumentative in it. And to answer it in the way of *ridicule*, is what I cannot come into, being full as averse to make a mock of him in a religious garb, as to the doing the greatest bodily injury to his person. * *

"As to myself, I seem, to myself, to have *no other part* to act, nor any call to anything else, in this hurry and struggle of zeal against zeal, in such a variety of forms, but only and fully to assert the true ground, and *largely open all the reasons* of that one inward *regeneration*, which is equally the one thing needful to every sect, and the one thing alone that can make every sect or method, or outward form, not hurtful to those that adhere to it. For every outward form, however specious or promising, will only help us to be carnally minded, till it is in some degree known to have no other or better nature, than that of the *shell* which helps us to the *kernel*.

"The doctrines I have published are in their best state with regard to the reader, as they stand in my books, and will be less useful to him when they are drawn into controversy. For this reason, I can lend no help to that.

"This may, perhaps, seem to your ladyship, as if I had too great an opinion of what I had done; and I believe such a free way of speaking sometimes in conversation of my own books may have been suspected of smelling too much of self-esteem.—But I can with truth assure you, madam, that when I speak of the *fulness* and *clearness* of my own writings, I feel no other sentiments of self-sufficiency than when I speak of the goodness of my own eyes. Nor do I know how to consider the one more than the other, to be any merit of my own; and therefore, when any man, great or little, contemns, reproaches, or asperses me or my books, as void of sense, truth, and light, I feel no more inward uneasiness, or think myself any more hurt, than if he had only told the world that my eyes were *miserably bad*, and I could *scarce see* to read, *even with the best spectacles*! And so I have no desire controversially to defend the one more than the other, but contentedly leave them both to be their own proof of what they are.

"I was once a kind of oracle with Mr. * * *. I never suspected anything bad of him, or ever discovered any kind or degree of falseness or hypocrisy in him. But during all the time of his intimacy with me, I judged him to be much under the power of his *own spirit*, which seemed to have the predominance in every good thing or way, that his zeal carried him to.

"It was owing to his unwillingness, or *inability* to give up his own spirit, that he was forced into that false and rash censure which he published in print against the mystics:—as *enemies to good works*, and even tending to *atheism*. A censure so *false*, and so regardless of right and wrong, as hardly anything can exceed it; which is to be found in a preface of his to a book of *hymns*!—But no more of this. Feb. 16, 1756."

The party here referred to, at a more mature period of his life, receded greatly from his vehemency of spirit, and strong opposition to everything that did not chime in with his complexion and peculiar views of the moment. Mr. Henry Brooke, of Dublin, a great admirer of Mr. Law, and of the most edifying of the spiritual writers, once reproached the individual above alluded to, for his rash and groundless censures of the mystics, irrevocably inserted in his published writings, journals, etc.: to which he sent the following very worthy and christian reply:—"21st of April, 1783. Dear Harry,—Your letter gave me pleasure, and pain too. It gave me pleasure, because it was written in a mild and loving spirit; and it gave me pain, because I found it had pained you, whom I so tenderly love and esteem. But I shall do it no more; I sincerely thank you for your kind reproof: it is a precious balm—and will, I trust, in the hands of the Great Physician, be the means of healing my sickness. I am so sensible of your real friendship herein, that I cannot write without tears. *The words you mention were too strong, they will no more fall from my mouth.*"

to cast upon me, in charging my writings with Spinosism, though all that I have wrote for these last twenty years has been such a full confutation of it, as is not to be found in any book that has been purposely written against it. Had I only proved, as I have done by a variety of proofs, that *wrath* cannot possibly be in the true God, I had sufficiently confuted Spinosism; for if not *wrath*, then nothing of *nature* is in God. But I have gone much farther, and have in my last six books opened

The way in which this 'indefatigable man of business' (who, if Law might be considered the perfecter of the steam-engine, and inventor of locomotives, might himself be considered as the managing director of the first English railway company, and chief engineer!)—proceeded to study and fathom the scope and depth of Behmen's writings, of which he had heard so much said by the learned, as containing the revelation of the ground and philosophy of all things, with a fundamental demonstration of all the particular truths of Christianity, is thus *naively* described by himself in his diary: and as, doubtless, his above-mentioned published letter was founded upon such a mode of examination, the reader may form some conjecture of its character, and of the probable appropriate description given of it by Law, in the above extracts; as also, of the value of such an individual's judgment upon matters out of the sphere of his natural complexion and idiosyncrasy.—We may also thereby understand the difference between what is termed *popular* evangelical theology, (to the self-activity and sanguine character of which, all profound exhibitions of christian virtues, requiring time and patience, are insupportable), and *philosophic* Gospel truth, which, possessing all the devotion, and solid experience of the former, considers truth, both divine and natural, as a science which must necessarily have a *root, stem, and branches*, and be one undivided whole.—Strange as it may seem, such is the very character given of Behmen's works, by an *apostolical* descendant of the above-mentioned individual, after a very brief acquaintance with them, in these terms: "I have formerly (said he to the writer of these lines, in the month of May, 1847,) read through all systems of metaphysics, and am now convinced that the philosophy of BEHMEN is the only true philosophy. They are, as it were but pieces of the *circumference*, whilst this comprises both the *centre* and the *whole* of truth."

The passage above referred to, of the individual's diary, runs thus: "Friday, June 4th, 1742. [This was about four years after the period when, see his letter to Mr. Law, of May 14th, 1738, he considers he had discovered. he was but a "child of hell," "having the faith of a devil" etc., though for thirteen years previous he had been a most sincere, devoted christian. The fact was, he was just emerging out of the legal, into the Gospel state; but the popular character of his religious education, not having made him master of the rationale and scope of Mystic Theology, he had not understood his true state and position in the experience of christianity. But, now that he had passed through the legal state, and also that *in the flesh*, and farther had entered into the new-birth of the Spirit, or *spiritual state* of christianity, he fancied (as almost all new converts do fancy,) that he ought to have been in this state from the very first; and thereupon flies at Mr. Law, his spiritual preceptor, in the letter referred to, for not having taught him this at first. But Mr. Law knew his business too well, ever to lead souls imperfectly: he, like his Master, knew the absolute necessity of a deep scriptural foundation for a high superstructure of holiness, and therefore in his first works, he keeps his scholars under the ministration of the law and of Christ *in the flesh*, until they are grown *naturally* ready, by a conscious, inwardly felt want of a radical change, yea, in their very *essences*, in order to a full deliverance from their *present bondage* into the glorious liberty of the light of God! And so it occurred in this individual's case, in God's own time and way; because he was *pressingly* desirous, *earnest*, and *diligent*.—But Mr. Law is as free from blame as Kempis, or the Holy Spirit himself, in regard to this individual's experience; on the contrary, as the instrument of the latter, (regarding the *amazing results* of this individual's subsequent career,) 'to him, it *endless honor brings*,' as will be shewn in the Biography, when demonstrating the former part of the *Elins-baptist* character of his mission. But to proceed with the extract.] "Hence, (says he,) I rode to Beeston. Here I met once more with the works of a celebrated author, of whom many great men cannot speak without rapture, and the strongest expressions of admiration: I mean Jacob Behmen. The book I now opened was his 'Mysterium Magnum, or Exposition of Genesis.' Being conscious of my ignorance, I earnestly besought God to enlighten my understanding. I seriously considered what I read, and endeavoured to weigh it in the balance of the sanctuary. And what can I say concerning the part I read? I can and must say this much, (and that with as full evidence as I can say that two and two make four,) it is most sublime nonsense, inimitable bombast, fustian not to be paralleled! etc."—Now to judge of the sobriety of this *nonsensical, bombast, fustian* decision, we may put for Behmen's works, Euclid, Algebra, Trigonometry, with the whole range of scientific erudition; and instead of the individual, an intelligent, virtuous farmer, who has 'but one business,' at heart, viz. the cultivation of his farm, and who entertains a dignified contempt for all practical knowledge in comparison of the art of raising good crops. Now suppose this honest farmer in the course of his journeyings, to meet with some treatises upon the above mentioned mathematical and other sciences, and thereupon to kneel down and earnestly beseech God to enlighten his understanding and give him such a knowledge of those sciences, as that he shall be able *at once* to perfectly comprehend the treatises: and having "prayed in faith, nothing doubting," imagine him rising from his knees, seriously opening the works, and as a matter of course, unable to comprehend them, any more than before he "prayed in faith, nothing doubting," imagine him now passing his judgment upon them in these words: I am now assured, yea, with as much certainty as that two and two make four, that these pretended sciences are *sublime nonsense, inimitable bombast, fustian not to be paralleled*: and so shall we have a fair illustration of the above most rational mode of testing the science and orthodoxy of Behmen!

A candid Christian writer, in his appendix to "Paradise Restored," makes the following just remarks upon this individual's rash condemnation of the mystics, and of J. B. in particular, to which, as to other similar reproaches, he, as usual, when pressed closely, makes no argumentative reply, but *skates off*, merely reiterating his former expressions of dislike:—"What cause (the writer observes,) had Mr. * * *, among others, for that obloquy he pours on those excellent men, the mystical writers, who teach the way to Christian perfection on *surer principles* than he has yet done; and, I believe, attained to *higher degrees* of it? What is most excellent among the * * * comes the *nearest* to what is laid down in their spiritual writings; and had Mr. * * * studied them more himself,

the true ground of the unchangeable distinction between God and nature, making all Nature, whether temporal or eternal, its own proof that it is not, cannot be, GOD, but purely and solely the WANT of GOD, and can be nothing else in itself but a *restless, painful want*, till a supernatural GOD manifests himself in it.

This is a doctrine which the learned of all ages have known nothing of: not a book, ancient or

and brought his *hearers* acquainted with them, they might not have stopped so *short* as, in general, they have done, but have grown up into a *higher state* of Christian life and divine knowledge. He has taken pains to represent, in a reproachful manner, the works of that wonderful man, J. Behmen, which he never *understood*; and in particular, that *incomparable* book, his 'Mysterium Magnum'; but, if that be too hard for him, I do here offer him a *plainer* part of his writings, viz. his second Letter to Caspar Lindern, as follows: "I judge none (writes Behmen), and to condemn any is *idle arrogance* and *vain prating*. The Spirit of God himself judgeth all things, and if that be in us, wherefore should we use many words, and not rather rejoice in the gifts of our brethren? Doth any herb or flower say unto the other, I will not stand by thee? And have they not all one mother whence they grow? Even so all souls proceed from one. Why, then, do we boast to be the children of God, whilst we are more *foolish* than the herbs and flowers of the field? Doth not God impart and reveal his wisdom to us diversely, as he manifests the tincture of the mystery in the earth through diverse fair plants? even so it is in us men, who should love one another the more for his revealing his wisdom so *variously* in us; but he that *judgeth* and condemneth another in an evil way, only runneth on in *self-will* and pride, and is the oppressor in *Babel*, that stirreth up contention and strife."

The following is another passage, taken from the same individual's published diary; but it ought to be expunged from future editions of his works, for if Behmen really was the inspired instrument of God, then to call him an *ingenious madman* is direct blasphemy:—"A few things (he writes) in the second volume of Dr. Byrom's Poems, are taken from Jacob Behmen; to whom I object, not only that he is obscure, (although even this is an inexcusable fault in a writer on practical religion,) not only that his whole hypothesis is unproved, wholly unsupported either by Scripture or reason: but that the ingenious madman over and over contradicts Christian experience, reason, Scripture, and himself." Now all this, from the parenthesis, is both utterly false and groundless, and yet he reiterates the same assertion: as had already been confuted, and the contrary demonstrated, over and over again. But surely, not another line need be quoted, to show the justice of Mr. Law's remarks, (in the above letter,) upon this individual's subjection to his *own spirit*.—If one more, however, be wanting, here it is, taken from his thirteenth journal:—"St. John (he writes) speaks as high and as deep things as Jacob Behmen. Why, then, does not Jacob speak as plain as him?"!! The Bible speaks as high and as deep things, as Sir Isaac Newton, or a perfect master of the whole range of the sciences; why, then, does not such a philosopher write in the same style as the Bible? Juvenile, disreputable stuff!—and yet, if weighed in the *true* balances of the sanctuary, there never was, nor can be, an objection made to Behmen, possessing more of sound reason, justice, and *strict propriety*, than is contained in this absurd sentence; indeed, where such objections are not traceable to a peculiar idiosyncrasy, they will be invariably found to emanate from a 'fox and grapes' principle of judgment.

And as to the obscurity sometimes complained of, in the phrases and writings of Behmen, and of other mystic philosophers and spiritual authors, the objection is without foundation, and can only be made by such as dislike the trouble of applying themselves to understand them. 'All arts and professions have their appropriate terms, suited to their respective provinces, and so has mystical theology, for a much higher reason, viz., as it treats of subjects beyond the reach of nature and natural knowledge, being conversant with the things of a new world, and the operations of the Holy Spirit in the soul of believers; which words of familiar use in language, cannot properly express in the ideas appendent to them. And therefore deep spiritual writers are often led to use new words and figures of speech, which may seem very strange and incongruous to those that first enter into this school; but by patience and application they will come to be well understood, yea, approved of by the diligent learner, just as the words of any other language, of which we only become masters by study and practice. But there is also another reason for that venerable obscurity in which we see certain spiritual truths involved, viz., that it may serve as a veil to conceal them the more from those that are not as yet fit for them; and also to guard them against the abuse of such as are of a mocking spirit,—(from which some professed Christians are not delivered,) and which would only serve to their greater disadvantage: and therefore our Lord says, Cast not your pearls before swine; and for this reason, he couched many Divine truths in parables, only to be known of *those* that were in a *disposition* to receive them. Now, the veil thus spread over certain sacred truths, to conceal them from the unworthy and profane, answers this good end, viz. such persons, though possessed of the outward expression, yet being unable to come at the meaning, but by serious study and pains; such a previous course of discipline and application might serve as a good means to rectify their disorder, to remove their prejudice, and to prepare them as proper vessels to receive the truth. And thus proceeded even the wiser heathens, with respect to what little truth they were possessed of, in the more recondite mysteries of their religion: none were admitted into them till they had passed their novitiate, or preparatory stages of discipline.'

But what is more strange of all, it is now almost a moral certainty that all that peculiarity of doctrine concerning the New-birth (with, however, many invented *crudities* added to, and mixed up with it,) with which the individual here referred to, so specially identified himself and all his people, was originally derived, and that in a direct line, from this very Behmen's "Way to Christ," the only treatise he ever published in print, and which was productive of so great a revival of Christianity in his own day, where it was received, and doubtless in subsequent ages, until the epoch of its translation into this country. The writer has had an opportunity of pursuing his researches on this point, since it was touched upon in the note of p. 42: and should any one desire to obtain a glimpse of that fact, until the history of the whole matter be traced out publicly, he has only to make himself acquainted with the life of Behmen, and the above-mentioned effects of his "Way to Christ," in his life-time; then to peruse the first and second of the individual's journals, and such other passages of the rest as relate to the Moravians, and connect the mystics with them; and then

modern, in all our libraries, has so much as attempted to open the *ground* of Nature, to show its *birth* and *state*, and its essential unalterable distinction from the one *abyssal supernatural* God; and how ALL THE GLORIES, POWERS, AND PERFECTIONS OF THE HIDDEN, UNAPPROACHABLE GOD, HAVE THEIR WONDERFUL MANIFESTATION IN NATURE AND CREATURE. This is a blessing reserved by God for these *last times*, to be opened in His chosen instrument, the poor il-

to be informed that Hernhuth is scarcely twenty miles from Gorlitz; therewith considering, that, though the Lutheran reformed religion necessarily existed before Behmen's day, for he was bred a Lutheran, yet that the doctrine of the truth and necessity of the New-birth, with the direct mode of procedure for the conscious attainment and experience of that blessing, was not set down in that perfect systematic order, in which it is found described in the tracts composing J. B.'s "Way to Christ;"—let him examine these points well over, and he will soon become satisfied as to the fact. But we are anticipating the proposed biography, as well as some notices in the subsequent sections of this treatise upon the subject.—We have said thus much SOLELY and ALTOGETHER IN DEFENCE OF MR. LAW. As to the justification of all the points of his character, whether as a divine or a philosopher, that must be left to the proposed biography, where, if Law's mind, principles, and actions be shown in their true aspect, they will need no other defence or laudation.

But once more. It was rather singular in this individual, (though quite consistent with *prudence*), to omit the insertion in his diary of the correspondence that took place between himself and Mr. Law in the year 1738, as before alluded to, when he fancied he had made a wonderful discovery about the meaning of "faith" and that Mr. Law had been misleading him, indeed was in darkness and error himself. As he had given publicity in his diary, to his opinions of the time, should he not in fairness, in after life, have also frankly stated that which would have tended to correct the partial views and mistaken notions in others, to which he had, by his early teachings, given rise. His executors, however, found the correspondence among his papers after his decease, and published it in their periodical (1795), both the letters of this individual and that of Mr. Law. But here again there was another *slight omission*, on whose part it cannot now perhaps be ascertained. They failed to insert the *conclusion* of the correspondence, being a rejoinder of Mr. Law to what appears in that periodical as the concluding letter; nor would the circumstance of a fourth letter have come to light, but for the *rough outline* of it having been found amongst Mr. Law's papers. We refer the reader to the periodical in question, advising him to read the correspondence there given, and afterwards the unpublished rejoinder, inserted below; which, altogether, may stand as an incidental refutation and exposure of the popular fallacy respecting *faith*, in contradistinction to all the other parts of Scripture truth. For further elucidation, we premise those letters with the following quotation from another letter of Mr. Law to an intimate friend; but remit the full discussion of the subject to the proposed biography: "I had (he writes), a volume of the great Count Zinzendorf's sermons before I left the town. I was to find such things in them as would surprise me; [they are full of this *faith-talk*, *only believe*, etc.] but I could hardly persuade myself to read them through.

"The * * * may, for aught I know, have many good people amongst them, as every denomination hath. But their form is quite sectarian, full of inventions, placing much in particularities, and wholly attached to a particular opinion, or rather to a *particularity of expression* concerning the *blood* and *sufferings* of Christ. * * *"—The two letters are these:—"May 19th, 1738. Rev. Sir,—Yours I received yesterday. As you have written that letter in obedience to a divine call, and in conjunction with another extraordinary good young man, whom you know to have the spirit of God; so I assure you, that, considering your letter in that view, I neither desire nor dare to make the smallest defence of myself. If a messenger from God should represent me as a monster of iniquity, that had corrupted all that had conversed with me, I should lay my hand upon my mouth, and with my eyes shut, submit myself to the divine justice. And as you lay claim to this character, as a messenger sent from God to lay my sins before my face, and have not executed this message, till a divine man, highly favoured of God, had passed sentence upon me; so I assure you that I have not the least inclination to distrust or question your mission, nor the smallest repugnance to own, receive, reverence, and submit myself to you both in these exalted characters. May God vouchsafe his favours to you both, and his mercies to me, according to his own good pleasure.

"This is the whole of my answer to your letter, considered in that light in which you represent it, as written in obedience to a divine call, and the message of it ratified by a person whom you know to have the spirit of God.

"But now, upon supposition that you had here only acted by that ordinary light which is common to good and sober minds, I should remark upon your letter as follows. * * *—" and so forth. See the correspondence.

The other letter, which is as follows, appears to have been a reply to the answer [dated May, 30th,] which the last had called forth, and may be considered as concluding Mr. Law's vindication of himself from the strange accusations and opinions which this individual had expressed towards him in his first letter. It may be also said to have terminated their intimacy and correspondence, for, when the individual in the year 1756, took upon himself to publish in print his beforementioned 'Letter,' Mr. Law, as will doubtless have been observed, took no notice whatever of it, for the very good reasons contained in his letters to those friends, who had written to him upon the subject:—

"Sir,—Without the smallest degree of disregard either to you or your letter, I had not sent you an answer to it, had it not been for the part of it, where you say there were two persons present with Mr. Bohler and myself. There were two persons present, but only one witness, for we spoke only in Latin, and they both declared to me, they understood not Latin.

"I mentioned not your qualification for translating Kempis with the least intention to reproach either your design or performance, but only to shew you that it deeply engaged your attention to those very truths, which you suppose you were a stranger to, through my conversation.

"If you remember the Theologia Germanica so imperfectly, as only to remember something of Christ our pattern, but nothing express of Christ our atonement, it is no wonder that you can remember so little of my conversations with you. I put that author into your hands, not because he is fit for the first learners of the rudiments of Christianity, who are to be prepared for baptism, but because you were a *clergyman*, that had made profession of divinity, had read as you said with much

literate BERMEN. And this I will venture to say, that he who will declare war against him, has no choice of any other weapons but railery and reproach. To call the blessed man 'a possessed cobbler,' will be doing something; to call his writings 'senseless jargon,' may stand his *learned adversary* in great stead; but if he tries to overcome him any other way, his success will be like his who *knocks his head against a post*.—But no more of this."

Again, we find this illuminated oracle thus expressing himself in another of his letters,—referring to the previously alluded to, and other orthodox religionists, or ruling wisdom of his day, who rejected and even aspersed the writings, which he, in the *full assurance* of understanding and faith, (like good old Simeon in the sight of the people in the temple of Jerusalem,) took up in his arms, and openly acknowledged before all the world, as a most wonderful and extraordinary gift of God, *to be manifested in due time* :—

"To desire to *communicate good* to every creature, in the degree we can, and it is capable of receiving from us, is a Divine temper; for thus God stands unchangeably disposed towards the whole creation: but let me add my request, as you value the peace which God has brought forth by his Holy Spirit in you, as you desire to be continually taught by an unction from above, that you would on no account enter into any *dispute* with any one about the truths of salvation, but give them every help but that of debating with them; for no man has fitness for the light of the gospel, till he *feels* an hunger, and thirst, and *want* of something better than that which he has and is by nature. Yet we ought not to check our inclinations to help others in every way we can. Only do what you do as a *work of God*; and then, whatever may be the event, you will have rea-

approbation and benefit the two practical discourses, and many other good books; and because you seemed to me to be of a very inquisitive nature, and much inclined to meditation; in this view, nothing could be more reasonable for you than that book, which most deeply, excellently, and fully contains the whole system of christian faith and practice, and is an excellent guide against all mistakes, both in faith and works. What that book has not taught you, I am content that you should not have learnt from me.—You say the two maxims I mention, may imply, but do not express, 'He is our propitiation through faith in his blood.' Is not this, therefore, a mere contest about words and expressions? When I refer you to these two maxims or texts of Scripture, will you confine me to them alone? Does not my quoting them necessarily refer to every part of Scripture of the same import? When Christ says, 'Without me ye can do nothing:' when the apostle says, 'there is no other name given under heaven by which we can be saved:' when he says, 'we are sanctified through faith in his blood,' and 'through faith in him;' is there anything here but a difference of words, or one and the same thing imperfectly and only in part expressed.

"I mentioned not the 'Answer to the plain Account,' etc., as a proof of the manner of my conversation with you, but of my faith in Christ, as the atonement for us by his blood, at this time; which is what you directly questioned, and called upon me for.

"You number up all the parts of my letter, which are only speaking to the same parts in yours, as things entirely beside the point. If they are not to the point in mine, how came they to have a place in yours, which was written under *divine direction*? Why did you give me occasion to speak of things, that needed nothing to be said of them? Had you said but one thing, I would have spoke to nothing else. In your first letter I was blamed for not calling you to such a faith in Christ, as strips us naked of our own works, our own righteousness; for not teaching you this doctrine, 'Believe in the Lord Jesus Christ with all thy heart, and nothing shall be impossible to thee.' This is the faith in Christ which all mystical spiritual books are full of. What you have heard from me on this head of faith, in our former conversations, would make a volume; but because I appealed to a text of Scripture, 'without me ye can do nothing,' you have quoted this faith; and now you say this, and no other is the question, 'Whether I ever advised you to seek first a living faith in the blood of Christ?'

"But, sir, this is not the main question of your first letter: had you had only this question to have proposed, you would not have written to me at all. But if I tell you that you had conceived a dislike to me, and wanted to let me know that a man of God had shown you the poverty and misery of my state, if I tell you, that this was the main intent of your letter, you know that I tell you the truth.

[* * * this letter is copied from the original rough draft in the author's own hand-writing, in which the passages of his opponent's letter are omitted, as in this instance. * *] "But this matter, it seems, is now of no importance.

"I was a stranger to him [Peter Bohler], received him friendly, listened to him humbly, consented to his instructing me. I said not one single syllable of any doctrine of religion, mystical or not. We presently parted, in all appearance friendly. He passes a sentence of condemnation upon me as in a poor miserable state, which lay open to his eyes. This *man of God* told nothing of this to *myself*, but goes away to another man of God, and invents and tells things as *false* as if he had charged me with picking his pocket; and what is well to be observed, this judgment passed upon me is founded upon those very things, which are thus false, and wholly his own invention. This other man of God confirms this sentence, as spoken by one that he knew had the Spirit of God, and in obedience to a Divine call is obliged to let me know.

[* * *] Who made me your teacher? or can make answerable for any defects in your knowledge? You sought my acquaintance, you came to me as you pleased, and on what occasion you pleased, and to say to me what you pleased. If it was my business to put this question to you, if you have a right to charge me with guilt for the neglect of it, may you not much more reasonably accuse them, who are authoritatively charged with you? Did the *church* in which you are educated put this question to you? Did the bishop that *ordained* you either deacon or priest do this for you? Did the bishop that sent you a missionary into Georgia require this of you? Pray, sir, be at peace with me."—Such is the *unpublished* conclusion of the correspondence.

son to be content with the success that God gives it. "He that hath ears to hear, let him hear," may be enough for you, as well as it was for our blessed Lord.

The next thing that belongs to us, and which is also godlike, is a true unfeigned *patience* and *meekness*, showing every kind of goodwill and tender affection towards those that turn a deaf ear to us; looking upon it to be full as contrary to God's method, and the good state of our own heart, to *dispute* with any one in contentious words, as to fight with him for the truths of salvation.—

"Come unto me, all ye that *labour* and are *heavy laden*, and I will give you rest," saith our blessed Lord. He called none else, because no one else had ears to hear, or a heart to receive the truths of redemption.

Every man is a vain disputer, till such time as something has disturbed his state, and awakened in him a sensibility of his own evil and miserable nature. We are all of us afraid both of inward and outward distress; and yet, till *distress* comes, our life is but a *dream*, and we have no awakened sensibility of our own true state.

We are apt to consider parts and abilities, as the proper qualifications for the reception of divine truths; and wonder that a man of a fine understanding should not immediately embrace just and solid doctrines: but the matter is quite otherwise. Had man kept possession of his first rich and glorious state, there had been no foundation for the gospel redemption; and the doctrine of "the cross" must have appeared quite unreasonable to be pressed upon him: and therefore says our Lord, "To the poor the gospel is preached." It is solely to them, and none else: that is, to poor fallen man, that *feels* he has lost all the true natural riches and greatness of his first divine life; to him is the gospel [or glad tidings of its restoration] preached. But if a man knows and feels nothing of this poverty of his nature, he is not that person to whom the gospel belongs: it has no more suitableness to his state, than it had to man unfallen: and then the greater his *parts* and abilities are, the better is he qualified to show the *folly* of every doctrine of that salvation, of which he has no want!

Such a man, though he may be of an humane, ingenuous, generous, and frank nature, of lively parts and much candour, is nevertheless entirely ignorant of the depth of the heart of man, and the necessities of human nature. As yet, though he knows it not, he is only at play and pastime, pleasing himself with supposed 'deep inquiries after truth,' whilst he is only sporting himself with lively wandering images of this and that, just as they happen to start up in his mind. Could but he see himself in the state of the poor distressed prodigal son, and find that himself is the *very person* there recorded, he would then, but not till then, see the fitness of that redemption, which is offered him by the mercy of God in CHRIST JESUS. But such an one, alas! is rich; he is sound; light is in his own power, goodness is in his own possession: he feels no distress or darkness; but has a *crucible of reason and judgment*, that on every occasion separates gold from dross: and therefore he must be left to himself, to his own *elysium*, till something more than argument and disputation awakens him out of these golden dreams.—

Let us beware also of the religious pharisee, who raves against *spiritual religion*, 'because it touches the *very heart-string* of all *systematical divinity*,' and shakes the very foundation of every *BABEL* in every country; for not a system of divinity, since systems were in being, whether popish or protestant, deserves a better name.

All preachers of the true spiritual mystery of the gospel, of a *birth, light, and life from above, in and by JESUS CHRIST* (which are the mystic writers of every age,) ever were, and will be treated by the *reigning fashionable orthodoxy*, as enemies to the outward gospel and its services, just as the prophets of God (who were the *mystic preachers* of the Jewish dispensation) were by the then reigning orthodoxy condemned and despised, for calling people to a spiritual meaning of the dead letter, to a holiness infinitely greater than that of their outward sacrifices, types, and ceremonies.

Whoever he is that has any situation of his own to defend, be it that of a celebrated *preacher*, a *champion* for received orthodoxy, a *head*, a *leader*, or follower of any sect or party, or particular method; or that seems, both in his own eyes and in the eyes of others, to have made himself significant in any kind of religious distinction; every such person, sooner or later, will find that he has much of that *very same* to give up, which hindered the zealous and eminently religious pharisee from converting to Christ in the spirit of a "little child."

Nor doth it help the matter, that such an one abounds with *piety* and *excellence* [as some of the forementioned voluntary antagonists may do]; for St. Paul was governed by a spirit of great piety, great excellence, and zeal for God. He says of himself, that when he was persecuting the disciples of Christ, he "lived in all good conscience, as touching the law blameless, and according to the strictest sect of the Jewish religion:" for the pharisees, though many of them had all that hypocrisy and rottenness which Christ laid to their charge, yet as a sect, they were an order of most *confessed* and *resplendent sanctity*; and yet the more earnest and upright they were in this kind of zeal for goodness, the more earnestly they opposed and condemned the heavenly mystery of a *new life* from CHRIST, as appears by St. Paul.

This sect of the pharisees did not cease with the Jewish church; it only lost its old name; it is still in being, and springs now in the same manner from the *gospel*, as it did then from the law: it has the same place, lives the same life, does the same work, minds the same things, has the same goodness at heart, has the same religious honour and claim to piety in the Christian, as it had in the Jewish church; and *as much mistakes* the depths of the mystery of the Gospel, as that sect mistook the mystery signified by the letter of the law and the prophets.

It would be easy to show, in several instances, how the heaven of that sect works amongst us, just as it did amongst them. "Have any of the rulers believed on him?" was the *orthodox* question of the ancient pharisees. Now, we christians readily and willingly condemn the weakness and folly of that question; and yet who does not see, that, for the most part, both *priest* and *people* in every Christian country, live and govern themselves by the folly and weakness of the *very same* spirit which put that question? For when God, as he has always done from the beginning of the world, raises up private and illiterate persons full of light and wisdom from above, so as to be able to discover all the workings of "the *mystery of iniquity*," and to open the ground, and truth, and absolute necessity of such an inward spirit and life of CHRIST revealed in us, as time, carnal wisdom, and worldly policy, have departed from; when all this is done by the *weakest instruments* of God, in such a *simplicity* and *fulness of demonstration*, as may be justly deemed a *MIRACLE*, do not clergy and laity get rid of it all, though ever so unanswerable, merely by the strength of the pharisee's

good old question, saying with them, "Have any of the rulers believed and taught these things? Hath the church, in council or convocation? Hath Calvin, Luther, Zuinglius, or any of our renowned system-makers, ever taught or asserted these matters?"

But hear what our blessed Lord saith of the *place*, the *power*, and *origin* of truth: He refers us not to the *current doctrines* of the times,* or to the systems of men, but to His own name, His own nature, His own divinity *hidden in us*: "My sheep (says he) hear my voice." Here the whole

* In a note of a preceding page, we alluded to the difference to be distinguished between what was termed *popular evangelical* theology, and *philosophic* gospel truth. What is implied by the former, need hardly be explained to any one acquainted with the mystification of Christian doctrine, to which a blind enthusiasm, founded upon a few peculiar notions, and an all but universal ignorance of the scripture sense of the terms 'salvation,' 'justified by faith, not of works,' 'believing in Christ,' 'by grace saved through faith,' etc., (which has had such a prevalence in this country, and hence in others, during the last hundred years,) has given rise—that is, since the Moravians first visited our shores, and got a hold upon the public mind; who were the first to introduce and popularise such partial, one-sided views of the doctrine of Justification. We need not, we say, explain to such readers, the peculiarities of that system, for the idiosyncrasy of the major part of the abettors of such exciting doctrines, (modified, it is true, in some, according as their theological studies have been more or less universal, and under the conduct of the mystic divines,) must have been manifest to all observant and enlightened persons.—But as an illustration of the edifying instruction of true Christian philosophy, by a profound and erudite master thereof, we insert the following extracts from Mr. Law's letters, and other pieces. It has already been very justly observed, asindeed, may now be understood, that a *philosophic* knowledge of Christianity affords all the motives to an ardent practice of the simple precepts of the gospel, with an experience of the vivifying power of its truth, equal to, and surpassing all the admitted good and surprising results which have been attained through the false grounded enthusiasm of the above deformed, imperfect representation of the christian theory; whilst it rationally explains, as in any other true science, the whole nature and character of Christianity, the grounds and reasons of its institutions, laws and precepts, and the general and individual end and design contemplated by it.—

"You tell me, sir, that after a twenty years' zeal and labour in matters of religion, it has turned to so little account, that you are forced most earnestly to desire a speedy answer to this question, *Where shall you go, or what shall you do, to be in the truth?*

Let me first premise thus much. Every man in his fallen state has all that in him, though in a state of death and hiddenness, which was the *living* glory and perfection of the first created man. Just as the *root* of the lily, in the winter's cold, hath all that in it, though as in a state of death, which was the glory and beauty of the summer's flower. What is hidden in the root of the lily, lies no longer in its seeming death, than till the spring sun calls forth its life.—Now, one *divine dispensation* after another, is to do that same to the fallen soul, which the spring and daily advancing sun do to the *lily root*; namely, to call it out of its state of death, and make something of its first glory come to life, and spring forth out of it. Hence it is, that "the kingdom of God (which was that to which Adam died) is like to treasure hid in a field;" and again, "the kingdom of God is within you." But this could not be true, unless all that glory, which Adam lost, was still preserved as a *seed* or shut up *root* of life within him: and all this, through the mercy and *free grace* of God, who foreseeing the fall of Adam, willed that a *seed* of his first glory should be preserved in him, declared and made known to him by a *seed* of the *woman*, which through the Word made flesh, should, in spite of death and hell, grow up to the "fulness of stature in Christ Jesus."

And as the kingdom of heaven is every man's treasure, as surely within him as his own soul, so that which hides and covers it from us is that awakened, *bestial* life, which is called Adam in us; and in which, the immortal soul, that was born for heaven, is wedded to the "lusts of the flesh, the lust of the eye, and the pride of life," and *subject* to the workings of that satanical nature, which our Lord calls the *prince of this world*.—And thus it is, that every man comes into this world in a twofold state: Adam and Christ are both born in him. And if this was not the state of man, nothing within you would, or could ask, as you have done, or have any anxiety after the truth. And your being either led from this true *knowledge* of your state, or having never been *sensible* of it, is the reason of your having made so many religious iniquities in vain, both from yourself, and other people.—For nothing can tell you the truth, or establish you in a just and solid discernment of right from wrong, in doctrines, opinions, and practices of religion, but this home knowledge of yourself, namely, that Christ and Adam are not only both of them *essentially* within you, but the *whole* of you; that nothing is life or salvation, but that which is the life and growth of *Christ* in you; and that all that is done from the *life*, the *power*, and *natural* capacity of the *Adamic* nature, is heathenish, is mere vanity and death, however gloriously set forth by the natural gifts of wit and learning.

Religion has no good in it, but as it is the revival and quickening of that divine nature, which your first father had from God, and nothing can *revive* it but that which first *created* it. God is no otherwise your God, but as he is the God of your life, manifested in it; and he can be no otherwise the God of your life, but as his Spirit is living within you. Satan is no other way knowable by you, or can have any other fellowship with you, but as his evil spirit works and manifests itself along with the workings of your own spirit.—"Resist the devil, and he will flee from you;" but he is nowhere to be resisted, but as a working spirit *within you*; therefore, to resist the devil is to turn from the evil thoughts and motions that arise within you. "Turn to God, and he will turn to you:" but God is an universal spirit, which you cannot locally turn to or from; therefore to turn to God, is to cleave to those good thoughts and motions which proceed from his Holy Spirit, dwelling and working in you.—This is the God of your life, to whom you are to adhere, listen, and attend, and this is your worshipping him in spirit and in truth. And that is the "devil that goeth about as a roaring lion," who has no voice, but that which he speaks within you. Therefore, my friend, be at home, and keep close to that which passes within you; for be it what it will, whether it be a good in which you delight, or an evil at which you grieve, you could have neither the one, nor the other, but because a holy God of light and love is essentially dwelling in you.—Seek, therefore, for no other road, nor call anything the way to God, but solely *that* which his eternal all-crea-

matter is decisively determined, both where truth is, and who they are that can have any knowledge of it.

Heavenly truth is nowhere spoken but by the voice of CHRIST, nor heard but by a power of

ting word and spirit work within you. For could anything else have been man's way to God, the word had not been made flesh.

The last words in your question, viz., *To be in the truth*, are well expressed; for to be in the truth, is the finished state of man returning to God, thus declared by Christ himself, "Ye shall know the truth, and the truth shall make you free;" free from the blindness and delusion of your own natural reason, and free from forms, doctrines, and opinions, which others would impose upon you.—To be in the truth, is to be where the first holy man was, when he came forth in the image and likeness of God. When he lost paradise, he lost the truth, and all that he felt, knew, saw, loved, and liked of the earthly bestial world, into which he was fallen, was but mere separation from God, a veil upon his heart, and scales upon his eyes.—Nothing of his *first truth*, could be spoken of to him, even by God himself, but under the veil of earthly things, types, and shadows. "The law was given by Moses;" but Moses had a veil upon his face: the law was a veil, prophecy was a veil, Christ crucified was a veil, and all was a veil, till "grace and truth came by Jesus Christ," in the power of his HOLY SPIRIT. Therefore to be in the truth "as it is in Jesus," is to become from under the veil, to have passed through all those dispensations, which would never have begun, but that they might end in a Christ *spiritually* revealed and *essentially* formed in the soul. So that now, in this *last dispensation* of God, which is the first truth itself restored, nothing is to be thought of, trusted to, or sought after, but God's *immediate continual working* in the soul by his Holy Spirit.—This, sir, is the *where* you are to go, and the *what* you are to do, to be in the truth. For the truth as it is in Jesus, is nothing else but Christ come in the Spirit, and his coming in the Spirit is nothing else but the first *lost life* of God quickened and revealed again in the soul. Everything short of this has only the nature of outward type and figure, which, in its best state, is only for a time.—If, therefore, you look to anything but the Spirit, seek to any power but that of the Spirit, expect Christ to be your Saviour any other way, than as he is *spiritually* born in you, you go back from the *grace and truth which came by Jesus*, and can at best be only a *legal Jew*, or a self-righteous pharisee; there is no getting farther than these states, but by being 'born of the Spirit,' living by the Spirit, as his child, his instrument, and holy temple in which he dwells and works all his good pleasure.—Drop this *full* adherence to and dependence upon the Spirit, act as in your *own* sphere, be something of yourself, and through your own wisdom, etc., and then, though all that you say or do is with the outward words of the *spiritual* gospel, and in the outward practices of the *spiritual* apostles, yet for all this you are but there, where those were who worshipped God with the blood of bulls and goats; for (N.B.) nothing but the Spirit of God can worship God in spirit and in truth.

But you will, perhaps, say, that you are still but where you was, because you know not how to find the *continual guidance* of the Holy Spirit.—If you know how to find your own thoughts, you need not be at a loss to find the Spirit of God. For you have not a thought within you, but is either from the good of the *Spirit*, or from the evil of the *flesh*. Now the good and the evil that are within you, and always more or less sensible by turns, do each of them teach you the *same work* and presence of the Spirit of God. For the good could not appear as good, nor the evil be *felt* as evil, but because the *immediate* working of the Spirit of God *creates*, or *manifests* this difference between them; and therefore, be in what state you will, the power of God's Spirit within you equally manifests itself to you: and to find the *immediate, continual*, essential working of the Spirit of God within you, you need only know what good and evil are felt within you. For all the good that is in any thought or desire, is so much of God within you; and whilst you adhere to, and follow a good thought, you follow, or are led by the Spirit of God. And on the other hand, all that is selfish and wicked in thought or affection, is so much of the spirit of satan within you, which would not be known, or felt as evil, but because it is contrary to the *immediate, continual working* of the Spirit of God within you.—Turn, therefore, inwards; and all that is within you will demonstrate to you the presence and power of God in your soul, and make you find and feel it with the same certainty, as you find and feel your own thoughts. And what is best of all, by thus doing you will never be without a living sense of the *immediate* guidance and inspiration of the Holy Spirit, always equal to your dependence upon it, always leading you from strength to strength in your inward man, till all your knowledge of good and evil is become nothing else but a mere love of the one, and mere aversion to the other.—For the *one work* of the Spirit of God is to distinguish the good and evil that are within you, not as in notion, but by affection; and when you are wholly given up to this new-creating work of God, so as to stay your mind upon it, *abide with it*, and *expect all from it*. This, my friend, will be your returning to the rock from whence you were hewn, your drinking at the fountain of living water, your walking with God, your living by faith, your putting on Christ, your continual hearing the Word of God, your eating the bread that came down from heaven, your supping with Christ, and following the Lamb wherever he goeth!

For all these seeming different things will be found in every man, according to his measure, who is wholly given up to and depending upon the blessed work of God's Spirit in his soul.

But your mistake, and that of most Christians, lies in this; you would be good by some outward means, you would have *methods, opinions, forms, and ordinances* of religion alter and raise your fallen nature, and create in you a new heart and a new spirit; that is to say, you would be good in a way that is altogether *impossible*, for goodness cannot be brought into you from *without*, much less by anything that is creaturely, or the action of man; this is as impossible, as for the flesh to *sanctify* the spirit, or for things temporal to *give life* to things that are eternal.

The image and likeness of Father, Son, and Holy Ghost, are in every man, *antecedent* to every outward work or action that can proceed from him: it is God thus within him, that is the sole cause that anything can be called godly, that is done, observed, or practised by him. If it were not so, man would only have his *being* from God, but his *goodness* from himself.

All man's outward good works are only like his *outward good words*; he is not good because he is frequent in the use of them, they bring no goodness into him, nor are of any worth in themselves, but as a good and *godly spirit* speaks forth itself in the sound of them. This is the case

CHRIST living in the hearer. As he is the eternal only Word of God, that speaks forth all the wisdom and wonders of God; so he alone is the Word, that speaks forth all the life, wisdom, and goodness, that is or can be in any creature; it can have none but what it has in him and from him:

of every outward creaturely thing, or work of man, be it of what kind it will, either *hearing, praying, singing, or preaching, etc.*, or practising any outward rules and observances; they have only the goodness of the outward *Jew*, nay, are as vain as *sounding brass*, and tinkling cymbals, unless they be solely the work and fruits of the Spirit of God: for the *divine nature* is that alone which can be the power to any good work, either in man or angel.

When a man first finds himself stirred up with religious zeal, what does he generally do? He turns all his thoughts *outwards*; he runs after *this* or *that* man, he is at the beck of every *new opinion*, and thinks only of finding the 'truth' by resting in this or that method, or society of Christians. Could he find a man that did not want to have him of his party and opinion, that turned him from himself, and the teachings of man to a God, not as historically read of in books, or preached of in this or that society, but to a God *essentially* living and working in his and every soul; him he might call a man of God, as leading him from himself to God, as saying him from many vain wanderings, from fruitless searchings into a council of Trent, a synod of Dort, an Augsburg confession, an Assembly's catechism, or a thirty-nine articles! For had he an hundred articles, if they were anything else but a hundred calls to a Christ come in the spirit, to a God within him, as the *only possible light* and teacher of his mind, it would be a hundred times better for him to be without them.

For all man's blindness and misery lies in this, that he has lost the *knowledge* of God as *essentially* living within him, and, by falling under the power of an earthly bestial life, thinks only of God as living in some other world, and so seeks only by notions to set up an image of an absent God, instead of worshipping the God of life and power, in whom he lives, moves, and has his being.

Whoever, therefore, teaches you to expect great things from this or that sort of opinions, or calls you to anything as *saving and redeeming*, but the manifestation of God in your own soul, through a birth of the holy nature of Christ within you, is totally ignorant of the whole nature both of the *fall* and the *redemption* of man. For the *first* is nothing else, or less than a *death* to the divine life, or Christ-like nature, which lived in the first man; and the *other* is nothing else, but Christ new-born, formed, and *revealed* again in man, as he was at the first. These two great truths are the most strongly asserted by Christ, saying, "If any man will be my disciple, let him deny himself, take up his cross daily, and follow me." Let him *deny himself* is the fullest declaration, and highest proof, that he has lost his *first divine* and heavenly nature, that he is not *that self* which came first from God, or he could not be called to deny it.—Say, if you will, that he has not lost that first heavenly life in God, and then you must say, that our Lord calls him to deny, crucify, and renounce that holy and godlike self, which was the first gift of God to him.

To read whole *libraries* on these matters is only to be bewildered in the strife of *fictions* and contradictions about them. But to read this one single line of Christ is to be led into the open full truth of the whole nature, both of the fall and redemption. And indeed, if we were but freed from the Babel of *opinions*, which have so long confounded the *first truths* of the gospel, it would be plain from every part of it, that nothing could be called the fall of man, but his loss of the divine life or nature, nor anything be called his *redemption*, or the real means of it, but *solely* that which God is and does in him.—For what can be a good, or work good in man, but God, or the Divine nature in him? All the divine truths that ever came from God, speak only to the *pearl* of the Divine nature that is *hidden* in our *earthly field* of flesh and blood, because nothing else wants them, or has any capacity to receive them; that which is divine can only receive the divine things from God. And thence it is, that unless a "man be born again from above," it is not possible for him to see, "or enter into the kingdom of God;" that is, the divine life must arise again, in the power of a *new birth*, or there is nothing in fallen man that can partake of the kingdom of God. And the reason is, because "the kingdom of God is righteousness, and peace, and joy in the Holy Ghost," and therefore not possible to be anywhere, but where it proceeds from the Holy Ghost.—

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength." Now, what is this God that you are thus to love? Is it some *abstract idea* that learned men have helped you to form of him? No such thing. This would be but a poor fiction of God, and a poor fiction of love.—God is *all good*, the *only good*, and there is nothing good besides him; therefore, to love God with all your heart, etc., is to love *all goodness*, and to love *nothing else* but goodness, and then, and only then, do you love God with all your *heart*, and *soul*, and *strength*.—But now, to what purpose could this precept of such a love be given to man, unless he *essentially* partook of the divine nature? For to be in heart, and soul, and spirit, all love of God within you, is surely too absurd for any one to believe. So sure, therefore, as this precept came from truth itself, so sure is it that every man, (however loath to hear of anything but pleasures and enjoyments, in this vain shadow of a life,) has yet a divine nature concealed within him, which, when suffered to hear the calls of God, will know the voice of its heavenly Father, and long to do his will on earth, as it is done in heaven.

The conclusion, then, is this, if to love God with your whole heart and soul, is to love *all goodness*, and *nothing else but goodness*; and if all that is done without this love, whether in religious duties or common life, is but mere *separation from God*, then it must be the grossest blindness to believe you can have any love of God, or goodness in any duties you perform, any further, or in any other degree, than as the eternal Holy Spirit of God lives and loves in you.—

Again, to see the divinity of man's original, you need only read these words: "Be ye perfect, as your Father which is in heaven is perfect." For what could man have to do with the perfection of God, as the rule of his life, unless the truth and reality of the divine nature was in him? Could there be any reasonableness in this precept, or any fitness to call us to be good, as God is good, unless there was *that* in us which is in God? Or to call us to the perfection of an *heavenly Father*, if we were not the *real children* of his *heavenly nature*? Might it not be as well to bid the *heavy stone* to fly, as its *flying father* the eagle doth.

But this precept from the lip of truth is another full proof, that by the *fall*, a *death* or suppres-

this is the one unchangeable boundary of truth, goodness, and every perfection of men on earth, or angels in heaven."

We append the three following letters as examples of a rational enlightened representation of evangelical Christianity, suited either for Christians, or, with a little modification, for human nature under any and all creeds, to be considered *in connection with the observations of pp. 78 to 87* :—

"My dear worthy friend,—Whom I much love and esteem ; your letter, though full of complaints about the state of your heart, was very much according to my mind, and gives me great hopes that God will carry on the good work he has begun in you, and lead you by his Holy Spirit through all those difficulties under which you at present labour.

The desire that you have to be better than you find yourself at present, is God's *call* begun to be heard within you, and will make itself to be more heard within you, if you give but way to it, and reverence it as such ; humbly believing that he that calls will, and only can, help you to pay right and full obedience to it.

sion is brought upon our first divine life, and also that it is yet in a state capable of being revived again in us. For if it was not in a state of death, or suppressed in us, there could be no need of calling us to live according to it ; for every being naturally acts according to the life that is manifested in it. Nor could we be called to be heavenly, but because the heavenly nature has its seed in our soul, in a *readiness* to come to life in us.—

Lastly, "Thou shalt love thy neighbour as thyself," is another full proof, that God is in us of a truth, and that the Holy Spirit hath as certainly an *essential birth* within us as the spirit of this world hath. For this precept might as well be given to a *fox* as to a man, if a man had not something *quite supernatural* in him. For mere nature, and natural creature, is nothing else but mere self, and can work nothing but to and for itself. And this, not through any corruption or depravity of nature, but because it is nature's best state, and it can be nothing else, either in man or beast.

"I say unto you, love your enemies, do good to them that hate you, pray for them that despitefully use you and persecute you," etc. Every word here is demonstration, that nothing but the *new birth from above* can be a christian. There is no other nature or spirit that can breathe forth this *universal love and benevolence*, but that *same*, which, laying aside its own glory, came down from heaven to forgive, to love, to save, and *die* for a whole world of enemies and sinners.

This is the Spirit of Christ, that must as essentially live and breathe in you as it did in him, or all exhortations to do as he did, to walk as he walked, are but in vain. The natural man is in full separation from this holiness of life, and though he had more wisdom of words, more depth of literature than was in Cicero, or Aristotle, yet would he have as much to die to as the grossest publican or vainest pharisee, before he could be in Christ a new creature. For the highest improved natural abilities can as well ascend into heaven, or clothe flesh and blood with immortality, as make a man like-minded with Christ, in any one divine virtue.—And that for this one reason, because God and Divine goodness are inseparable.

No precept of the gospel supposes a man to have any power to effect it, or calls you to any natural ability or wisdom of your own to comply with it. Christ and his apostles called no man to overcome the corruption and blindness of fallen nature, by learned cultivation of the mind. The wisdom of the learned world was the same pitiable foolishness with them as the grossest ignorance. By them they only stand thus distinguished, the one brings forth a *publican*, which is often converted to Christ, the other a *pharisee*, that for the most part condemns him to be crucified. They (Christ and his apostles) taught nothing but death, and denial to all self, and the impossibility of having any one divine temper but through faith and hope of a new nature, "not born of blood, nor of the will of the flesh, nor of the will of man, but of God."—

To speak of the operation of the Holy Spirit, as *only an assistance*, or an *occasional* assistance, is as short of the truth as to say, that Christ shall *only assist* the resurrection of our bodies. For not a *spark* of any divine virtue can arise up in us, but what must wholly and solely be called forth by that *same* power, which alone can call our dead bodies out of the dust and darkness of the grave, at the day of resurrection..

If you turn to your own strength to have christian piety and goodness, or are so deceived as to think that learning, or logical abilities, critical acuteness, skill in languages, church systems, rules and orders, articles and opinions, are to do that for you which the Spirit of Christ did, and only could do for the first Christians ; your diligent reading the history of the gospel will leave you as poor, and empty, and dead to the divine life, as if you had been only a diligent reader of the history of all the religions in the world.—But if all that you trust to, long after, and depend upon, is that Holy Spirit which alone made the scripture saints able to "call Jesus Lord;" if this be your one faith, and one hope, the divine life which died in Adam, will find itself alive again in Christ Jesus.—And be assured, that nothing but this *new birth* can be the *gospel christian*, because nothing else can possibly love, like, do, and be, that which Christ preached in his divine sermon on the mount. And be assured, also, that when the Spirit of Christ is the spirit that ruleth in you, there will be no *hard sayings* in the gospel ; but all that the heavenly Christ taught in the flesh will be as meat and drink to you, and you will have no joy but in walking as he walked, in saying, loving, and doing that which he said, loved, and did.—And, indeed, how can it be otherwise ? how can notions, doctrines, and opinions about Christ, what he was and did, make you in him a new creature ? Can any one be made a Samson, or a Solomon, by being well versed in the history of what they were, said, or did ?

Ask, then, my friend, no more, *Where shall you go, or what shall you do, to be in the truth ?* For you can have the truth nowhere but in Jesus, nor in him any further, than as *HIS WHOLE NATURE AND SPIRIT ARE BORN WITHIN YOU.*" [And so again I refer you to the practice of Behmen's "Way to Christ," as the short and direct way to be born again of the Word and Spirit of God.]

But to come to your state; you seem to yourself to be all *insatiation and stupidity*, because your head and your heart are so contrary, the one delighting in heavenly notions, the other governed by earthly passions and pursuits. It is happy for you that you know and acknowledge this: for only through this truth, through the *full and deep* perception of it, can you have any entrance, or so much as the beginning of an entrance into the liberty of the children of God. God is, in this respect, dealing with you, as he does with those whose darkness is to be changed into light. Which can never be done, till you fully know, 1. *The real badness of your own heart*, and, 2. *Your utter inability to deliver yourself from it by any sense, power, or activity of your own mind*.

And were you in a better state, as to your own thinking, the matter would be worse with you. For the badness in your heart, though you had no sensibility of it, would still be *there*, and would only be concealed to your much greater hurt. For there it certainly is, whether it be seen and found or not, and sooner or later must shew itself in its full deformity, or the *old man* will never die the death which is due to him, and must be undergone, before the *new man* in Christ Jesus can be formed in us.

All that you complain of in your heart is common to man as *man*. There is no heart that is without it. And this is the one ground, why every man, as such, however different in temper, complexion, or natural endowments from others, has one and the same full reason, and *absolute necessity of being born-again* from above.

Flesh and blood, and the spirit of this world, govern every spring in the heart of the natural man. And therefore you can never enough adore that ray of divine light, which breaking in upon your darkness, has *discovered* this to be the *state* of your heart, and raised only those *saint wishes* that you feel to be delivered from it.

For faint as they are, they have their degree of goodness in them, and as certainly proceed *solely* from the goodness of God *working in your soul*, as the first dawning of the morning is solely from and wrought by the same sun, which helps us to the noonday light. Firmly therefore believe this as a certain truth, that the present sensibility of your incapacity for goodness is to be cherished as a *heavenly seed* of life, as the blessed work of God in your soul.

Could you like anything in your own heart, or so much as fancy any *good* to be in it, or believe that you had any power of *your own* to embrace and follow truth, this comfortable opinion, so far as it goes, would be your *turning away from God* and all goodness, and building iron walls of separation betwixt God and your soul.

For conversion to God only then begins to be in *truth and reality*, when we see nothing that can give us the *least* degree of hope, or comfort either in ourselves, or any other created thing. To see vanity of vanities in all outward things, to loath and abhor certain sins, are indeed *something*, but yet as nothing, in comparison of *seeing* and believing the vanity of vanities *within us*, and ourselves as utterly unable to take one single step in true goodness as to add one cubit to our stature.

Under this *conviction* the gate of life is opened to us. And therefore it is, that all the preparatory parts of religion, all the various proceedings of God, either over our *inward or outward* state, setting up and pulling down, giving and taking away, light and darkness, comfort and distress, as independently of us, as he makes the rain to descend and the winds to blow, are all of them for this only end, to bring us to this conviction, that all that can be called *life, good, and happiness*, is to come *solely* from God, and not the smallest spark of it from ourselves. When man was first created, all the good that he had in him was from God alone. (N. B.) This must be the state of man for ever. From the beginning of time through all eternity the creature can have no goodness, but that which God creates in it.

Our first created goodness is lost, because our first father departed from a full, absolute dependence upon God. For a full, continual, unwavering dependence upon God, is *that alone* which keeps God in the creature, and the creature in God.—Our lost goodness can never come again, or be found in us, till by a *power* from Christ *living in us*, we are brought out of ourselves and all selfish trusts, into that *full and blessed* dependence upon God, in which our first father should have lived.

What room now, my dear friend, for complaint at the sight, sense, and feeling of your inability to make yourself better than you are! Did you want this *sense*, every part of your religion would only have the nature and vanity of idolatry. For you cannot come unto God, you cannot believe in him, you cannot worship him in spirit and truth, till he is regarded as the *only giver*, and you yourself as nothing else but the *receiver* of every heavenly good that can possibly come to life in you.—Can it trouble you, that it was God that made you and not you yourself? Yet this would be as unreasonable, as to be troubled that you cannot make *heavenly affections*, or *divine powers* to spring up, and abide in your soul.

God must for ever be God alone; heaven and the heavenly nature are his, and must for ever and ever be received only from him, and for ever and ever only be preserved by an entire dependence upon, and trust in him.—Now as all the religion of fallen man, fallen from God into himself and the spirit of this world, has *no other end*, but to bring us back to an *entire dependence upon God*, so we may justly say, BLESSED is that light, HAPPY is that conviction, which brings us into a full and settled despair of ever having the least good from ourselves.

Then are we truly brought and laid at the gate of mercy: at which gate no soul ever did or can lie in vain.—“*A broken and contrite heart God will not despise.*” That is, God will not, God cannot pass by, overlook, or disregard it. But the heart is *then* only broken and contrite, when all its strong holds are broken down, all false coverings taken off, and it *sees*, with *inwardly opened eyes*, everything to be bad, false, and rotten, that does or can proceed from it as its own.

But you will perhaps say, that *your conviction* is only an uneasy sensibility of your own state, and has not the goodness of a broken and contrite heart in it.—Let it be so, yet it is rightly in order to it, and it can only begin as it begins at present in you. Your conviction is certainly not full and perfect; for if it was, you would not complain, or grieve at inability to help or *mend yourself*, but would turn *wholly* to God, in earnest prayer, and look for help from Him alone.

But whatever is wanting in your conviction, be it what it will, it cannot be added by *yourself*, nor come any other way, than as the highest degree of the divine life can come into it.—Know, therefore, your want of *this*, as of all other goodness. But know also at the same time, that it can-

Compare all these with the published copies and rectify the variations

not be had through your own *willing* and *running*, but of God that sheweth mercy; that is to say, through God who giveth us Jesus Christ. For Jesus Christ is the one only mercy of God to all the fallen world.

Now if all the mercy of God is only to be found in Christ Jesus, if he alone can save us from our sins, if he alone has power to heal all our infirmities, and restore original righteousness, what room for any other pains, labour, or enquiry, but *where*, and *how* Christ is to be found.—It matters not what our evils are, *deadness, blindness, infatuation, hardness of heart, covetousness, wrath, pride, and ambition*, etc., our remedy is always one and the same, always at hand, always certain and infallible. Seven devils are as easily cast out by Christ as *one*. He came into the world, not to save from this, or that disorder, but to destroy *all* the power and works of the devil in *man*.

If you ask *where*, and *how* is Christ to be found? I answer, in your heart, and by your heart, and no where else, nor by any thing else.—But you will perhaps say, it is your heart that keeps you a stranger to Christ, and him to you, because your heart is all bad, as unholy as a den of thieves. I answer, that the finding this to be the state of your heart is the real finding of Christ in it.—For nothing else but Christ can reveal and make manifest the sin and evil in you. And he that discovers is the same Christ that takes away sin. So that as soon as complaining guilt sets itself before you, and will be seen, you may be assured that Christ is in you of a truth.

For Christ must first come as a *discoverer* and *reprover* of sin. It is the infallible proof of his holy presence within you.

Hear him, reverence him, submit to him, as a discoverer and reprover of sin. Own his power and presence in the feeling of your guilt: and then he that wounded will heal, he that found out the sin will take it away, and he who shewed you your *den of thieves* will turn it into a holy temple of Father, Son, and Holy Ghost.—

And now, sir, you may see that your doubt and enquiry of me, whether your will was *really free or not*, was groundless.—You have no freedom or power of will, to assume any holy temper, or take hold of such degrees of goodness as you have a mind to have. For nothing is, or ever can be goodness in you, but the one *life, light, and spirit* of Christ, regenerated, begotten and revealed in your soul. *Christ in us* is our only goodness, as Christ in us is our hope of glory. But Christ in us is the pure free gift of God to us.—But you have a true and full freedom of will and choice, either to yield and give up your helpless self to the operation of God on your soul, or to rely upon your own *rational* industry and *natural* strength of mind. This is the truth of the freedom of your will, in your first setting out, which is a freedom that no man wants, or can want so long as he is in the body. And every unregenerate man has this freedom.—If, *therefore*, you have not that which you want to have of God, or are not that which you ought to be in Christ Jesus, it is not because you have no free power of leaving yourself in the hands, and under the operation of God, but because the same freedom of your will seeks for help *where it cannot be had*, namely, in some strength and activity of your own faculties.

Of this freedom of will it is said, "According to thy faith, so be it done unto thee." that is to say, according as thou earnestly desirest, and givest up thyself to God, so will his operation be in thee.—This is the real magic power of the first turning of the will; of which it is truly said, that it *always hath* that which it willeth, and can have nothing else.

When this freedom of the will wholly gives itself to God, and can say, "Not mine, but thy will be done," then it hath that which it willeth. The will of God is done in it. It is there and then *born of God*, it hath divine power. It worketh with God, and by God, and comes at length to be that *faith* which can remove mountains; and nothing is too hard for it.—And thus it is that every unregenerate son of Adam hath life and death in his *own choice*; not by any natural power of taking which he will, but by a full freedom, either of seeking and trusting himself to the *redeeming operation* of God, which is eternal life, or of acting according to his *own will* and power in flesh and blood, which is eternal death.—

And now my dear friend, let me tell you, that as here lies all the true and real freedom which cannot be taken from you, so in the *constant exercise* of this freedom, that is, in a continual leaving yourself to, and depending upon the operation of God in your soul, [in the *spirit of prayer*,] lies all in your road to heaven. No divine virtue can be had any other way.—All the excellence and power of *faith, hope, love, patience, and resignation*, etc., which are the true and only graces of the *spiritual life*, have no other root or ground but this *free full leaving* of yourself to God, and are only so many different expressions of your willing nothing, seeking nothing, trusting to nothing, but the *life-giving power* of his holy presence in your soul.

To sum up all in a word, trust humbly, wait patiently, depend wholly upon, seek solely to a God of light and love, of mercy and goodness, of glory and majesty, ever dwelling in the *inmost depth* and *spirit* of your soul. There you have all the secret, hidden, invisible, upholder of all the creation, whose *blessed operation* will always be found by a humble, faithful, loving, calm, patient introversion of your heart to him, who has his hidden heaven within you, and which will open itself to you, as soon as your heart is left *wholly* to his eternal, ever-speaking WORD, and ever-sanctifying SPIRIT within you.—

You will perhaps say, Am I then to be idle, and *do nothing* towards the salvation of my soul? No, you must by no means be idle, but *earnestly diligent*, according to your measure, in all good works which the *law* and the *gospel* direct you to, both with regard to yourself and other people.—Outward good works to other people may be justly considered as *God's errand* on which you are sent, and therefore to be done *faithfully*, according to the will of God in obedience to him that sent you.—But nothing that you do or practice as a good to yourself and other people, is in its proper state, grows from its *right root*, or reaches its true end, till you look for no willing, nor depend upon any doing that which is good, but by CHRIST, the *wisdom and power* of God *living in you*. I caution you only against all eagerness and activity of your *own spirit*, so far as it leads you to seek, and trust to anything that is not *God and Christ* within you.

Lastly, be courageous then, and full of hope, not by looking at any strength of your own, or fancying that you now *know how to be wiser in yourself* than you have hitherto been; no, this will only help you to find more and more defects of weakness in yourself: but be courageous in FAITH, and HOPE, and DEPENDENCE UPON GOD. And be assured, that the one infallible way to all that is good, is NEVER TO BE WEARY IN WAITING, TRUSTING, AND DEPENDING UPON GOD MANIFESTED IN CHRIST JESUS."

The former letter, as will have been observed, was addressed to one under awakenings: the second, which is as follows, was written to a friend who was somewhat more advanced in the knowledge of himself, and seeking for the perfect renewing influences of the Holy Spirit, at the same time subject to many outward trials.—How adapted are the instructions herein given for the raising up an *elevated and manly piety*, is left for the reader to judge; as also of their surpassing evangelical excellence, when compared with the *insipid, muddy, pointless, spiritless, illogical* dissertations and exhortations of the *popular evangelical school*:—

"Worthy and dear Sir,—My heart embraces you with all the tenderness and affection of Christian love; and I earnestly beg of God to make me a messenger of his peace to your soul.

You seem to apprehend, I may be much surprised at the account you have given of yourself, but I am neither surprised nor offended at it: I neither condemn, nor lament your estate, but shall endeavour to show you how easy it may be made a *blessing* and happiness to you. In order to which, I shall not enter into a consideration of the different kinds of trouble you have set forth at large. I think it better to lay before you the one *true ground* and root from whence *all* the evil and disorders of human life have sprung. This will make it easy for you to see what that is, which must, and only can be, the *full remedy* and relief for all of them, how different soever either in kind or degree.—

The Scripture has assured us, that "*God made man in his own image and likeness*;" a sufficient proof, that man, in his first state, as he came forth from God, must have been absolutely free from all vanity, want, or distress of any kind, from anything either within or without him.—It would be quite absurd and blasphemous to suppose, that a creature beginning to exist in the image and likeness of God, should have vanity of life, or vexation of spirit: a *godlike perfection* of nature, and a *painful distressed* nature, stand in the utmost contrariety to one another.

Again, the Scripture has assured us, that "*man that is born of a woman, hath but a short time to live, and is full of misery*:" therefore man now is not that creature that he was by his creation. The first divine and godlike nature of Adam, which was to have been immortally holy in union with God, is lost; and instead of it a poor mortal, of earthly flesh and blood, born like a wild ass's colt, of a short life, and full of misery, is, through a vain pilgrimage to end in dust and ashes. Therefore let every evil, whether inward or outward, only teach you this truth, that man has infallibly *lost his first divine life* in God; and that no possible comfort or deliverance is to be expected, but only in this one thing, that though man had lost his God, yet *God is become man*, that man may be *again alive in God, as at the first*. For all the misery and distress of human nature, whether of body or mind, is wholly owing to this one cause, that *God is not in man, nor man in God*, as the state of his nature requires: it is, because man has lost that first life of God in his soul, in and for which he was created. He lost this light, and spirit, and life of God, by turning his *will, imagination, and desire*, into a tasting and sensibility of the good and evil of this earthly bestial world.

Now here are two things raised up in man, instead of the life of God; first, *SELF*, or *SELFISHNESS*, brought forth by his choosing to have a wisdom of *his own*, contrary to the will and instruction of his Creator; secondly, an *EARTHLY, BESTIAL LIFE* brought forth by his eating that food which was poison to his paradisaical nature. Both these must, therefore, be removed; that is, a man must first totally *DIE to self*, and all *earthly desires, views, and intentions*, before he can be again in God as his nature and first creation require.

But now, if this be a certain and immutable truth, that man, so long as he is a *selfish, earthly-minded* creature, must be deprived of his true life, the *life of God, the spirit of heaven* in his soul, then how is the face of things changed!—for then, what life is so much to be dreaded, as a life of *worldly ease* and prosperity? What a misery, nay, what a curse is there in everything that gratifies and nourishes our *self-love, self-esteem, and self-seeking*? On the other hand, what happiness is there in all inward and outward troubles and vexations, when they force us to feel and know the *hell* that is hidden *within* us, and the *vanity* of everything *without* us, when they turn all our self-love into self-abhorrence, and force us to call upon God to save us from *ourselves*, to give us a new life, new light, and new spirit in Christ Jesus.—"*O happy famine* (might the poor prodigal have well said) which, by reducing me to the necessity of asking to eat husks with swine, brought me to my self, and caused my return to my first happiness in my father's house."

Now, I will suppose your distressed state to be as you represent it; *inwardly*, darkness, heaviness, and confusion of thoughts and passions; *outwardly*, ill-usage from friends, relations, and all the world; unable to strike up the least spark of light or comfort, by any thought, or reasoning of your own.—"*O happy famine*, which leaves you not so much as the husk of one human comfort to feed upon! For this is the time and place for all that *good, and life, and salvation* to happen to you which happened to the prodigal son. Your way is as short, and your success as certain as his was: you have no more to do than he had: you need not call out for books, or methods of devotion; for in your present state, much reading and borrowed prayers are not your best method: all that you are to offer to God, all that is to help you to *find him* to be your Saviour and Redeemer, is best taught and expressed by the distressed state of your heart.

Only let your present and past distress make you feel and acknowledge this twofold great truth; first, that in and of yourself, you are nothing but *darkness, vanity, and misery*; secondly, that of yourself, you can no more *help yourself* to light and comfort, than you can create an angel. People at all times can seem to assent to these two truths; but then it is an assent that has no *depth* or reality, and so is of little or no use: but your condition has opened your heart for a deep and *full conviction* of these truths. Now give way, I beseech you, to this conviction, and hold these two truths in the same degree of certainty, as you know two and two to be four, and then you are with the prodigal come to yourself; and above half your work is done.

Being now in the full possession of these two truths, feeling them in the same degree of certainty as you feel your own existence, you are, under this *sensibility*, to give up yourself absolutely and entirely to God in CHRIST JESUS, as into the hands of infinite love; firmly believing this great and infallible truth, that God has no will towards you but that of *infinite love*, and infinite desire to make you a partaker of his divine nature; and that it is as absolutely impossible for the Father of our Lord Jesus Christ to refuse all that *good, and life, and salvation* which you want, as it is for you to take it by your own power.

O DRINK DEEP OF THIS CUP, for the precious water of eternal life is in it. Turn unto God with *this faith*: CAST YOURSELF INTO THIS ABYSS OF LOVE; and then you will be in that state the prodigal was in, when he said, "I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son:"—and all that will be fulfilled in you, which is related of him.

For a beginning, then, make this the twofold exercise of your heart; *now*, bowing yourself down before God in the deepest sense, and acknowledgment of your own nothingness and vileness; *then*, looking up unto God in faith and love, consider him as always extending the arms of his mercy towards you, and full of an infinite desire to dwell in you, as he dwells in angels in heaven. Content yourself with this inward and simple exercise of your heart for a while; and seek, or like nothing in any book, but that which nourishes and strengthens this state of your heart.

"Come unto me," (says the holy Jesus) *all ye that labour, and are heavy laden, and I will refresh you.*" Here is more for you to live upon, more light for your mind, more of unction for your heart, than in volumes of human instruction. PICK UP THE WORDS OF THE HOLY JESUS, and beg of him to be the light and life of your soul; love the sound of his name; for JESUS is the love, the sweetness, the compassionate goodness of the DEITY itself; which became man, that so men might have power to become the sons of God. Love and pity, and wish well to every soul in the world; dwell in love, and then you dwell in God; hate nothing but the evil that stirs in your own heart.

Teach your heart this prayer, till your heart continually saith, though not with outward words, "*O holy Jesus! meek Lamb of God! bread that came down from heaven! Light and life of all holy souls! help me to a true and living faith in Thee. O do Thou open Thyself within me, with all Thy holy nature, spirit, tempers, and inclinations, that I, being born again of Thee, may be in Thee a new creature, quickened and revived, led and governed by Thy Holy Spirit.*" Prayer so practised, becomes the life of the soul, and the true food of eternity.

Would you, for evermore, have done with error, scruple, and delusion? Consider the DEITY to be the greatest love, the greatest meekness, the greatest sweetness, the ETERNAL UNCHANGEABLE WILL TO BE A GOOD AND BLESSING TO EVERY CREATURE; and that all the misery, darkness, and death of fallen angels and fallen men, consist in their having lost their likeness to this Divine nature. Consider yourself, and all the fallen world, as having nothing to seek or wish for, but by the spirit of Prayer to draw into the life of your soul, rays and sparks of this divine, meek, loving, tender nature of God. Consider the holy Jesus as the gift of God to your soul, to begin and finish the birth of God and heaven within you, in spite of every inward or outward enemy.—These three infallible truths heartily embraced, and made the nourishment of your soul, shorten and secure the way to heaven, and leave no room for error, scruple, or delusion.

Do not expect or look for the same degrees of sensible fervor.—The matter lies not there.—Nature will have its share; but the ups and downs of that are to be overlooked. Whilst your will-spirit is good and set right, the changes of creaturely fervor, lesson not your union with God. It is the abyss of the heart, an unfathomable depth of eternity within us, as much above sensible fervor as heaven is above earth; it is this that works our way to God, and unites with heaven.—This abyss of the heart is the divine nature and power within us, which never calls upon God in vain, but whether helped or deserted by bodily fervor, penetrates through all outward nature, as easily and effectually as our thoughts can leave our bodies, and reach into the regions of eternity.

The poverty of our fallen nature, the depraved workings of flesh and blood, the corrupt tempers of our polluted birth in this world, do us no hurt, so long as the spirit of prayer works contrary to them, and reaches after the light and spirit of heaven. All our natural evil ceases to be our own evil as soon as our will-spirit turns from it: it then changes its nature, loses all its poison and death, and only becomes our holy cross, on which we happily die from self and this world into the kingdom of heaven.

When, therefore, it is the one ruling, never-ceasing desire of our hearts, that God may be the beginning and end, the reason and motive, of our doing or not doing, from morning to night; then everywhere, whether speaking or silent, whether inwardly or outwardly employed, we are equally offered up to the Eternal Spirit, have our life in him, and from him, and are united to him by that spirit of prayer, which is the comfort, the support, the strength, and security of the soul, travelling, by the help of God, through the vanity of time into the riches of eternity.

It is for the sake of the SPIRIT OF PRAYER, that I have endeavoured to set so many points of religion in such a view as must dispose the reader willingly to give up all that he is, and has, and inherits from his fallen father, to be all hunger and thirst after God, and have no thought or care, but how to be wholly his devoted instrument, everywhere, and in everything, his adoring, joyful, and thankful servant.—My friend, have your eyes shut, and ears stopped to everything that is not a step in that ladder that reaches from earth to heaven!

Reading is good, hearing is good, conversation and meditation are good; but then they are only good at times and occasions, in a certain degree, and must be used and governed with such caution, as we eat and drink, and refresh ourselves, or they will bring forth in us the fruits of intemperance. But the SPIRIT OF PRAYER is for all times, and all occasions; it is a lamp that is to be always burning, a light to be ever shining; everything calls for it, everything is to be done in it, and governed by it; because it is, and means, and wills nothing else, but the whole totality of the soul, not doing this or that, but wholly incessantly given up to God, to be where, and what, and how he pleases.

This state of absolute resignation, naked faith, and pure love of God, is the highest perfection, and most purified life of those who are born again from above, and through the Divine power are become sons of God: and it is neither more nor less than what our blessed Redeemer has called, and qualified us to aspire after in these words: *Thy kingdom come; thy will be done on earth, as it is in heaven.*—It is to be sought for in the simplicity and fervor of a little child, without being captivated with any mysterious depths or heights of speculation; without coveting any knowledge, or wanting to see any ground of nature, grace, or creature, but so far as it brings us nearer to God, forces us to forget and renounce everything for Him; and to GIVE EVERY BREATHING, MOVING, STIRING, INTENTION, AND DESIRE OF OUR HEART, SOUL, SPIRIT, AND LIFE TO HIM."

The following letter is composed of extracts from a number of letters written from time to time to the same friend to whom the last letter was addressed. It may be considered as a

general summary of spiritual instructions, suited to the varied trials and affecting circumstances of more advanced stages of the christian life. Indeed, taking the whole of these extracts together relating to the personal experience of Christianity, they would seem to embrace every information that can be required both for a right apprehension of the Holy Scriptures in their design and meaning, and the direct cultivation of the Divine life in the soul. In short we thereby get to a practical ground of understanding from whence the inspired penmen, and the redeemer of the world wrote and spoke:—*

“My dear friend,—Whom I heartily love in the unity of the spirit of Christ. I begin, as I did

* After the perusal of these and the other extracts herein presented to the reader's notice, what must be thought of the following account of Law by an eminent living writer, and great saleable book maker of the popular *evangelical* school? It is taken from a treatise containing directions for the study of divinity, in which the author professes to give a *just* and comprehensive, though brief description of all the chief protestant writers upon divinity. Of course his observations are regulated by the standard of his own so-considered evangelical views, formed as he admits, after the Calvin hypothetical school, (“a name and character of divinity, however, no more heard of in the Gospel of Jesus Christ, than that of the profound Aristotle, or the divine Cicero.”)

“William Law, who died in 1761, (he thus writes,) was a powerful writer. With a strong and vigorous intellect, he irresistibly maintains the claim of religion, and shows the inconsistencies of nominal christians, and urgently exhorts all men to a holy and devout life. But with his views of the reasonableness and necessity of a holy life, and his want of perception of those all-refreshing and comforting views of the Gospel, (!) which distinguish the Apostolical writings and the writings of the reformers, or at least keeping them, as he did, in the back ground, (!) it is not surprising that he fell into the reveries of Behmen, and ended in mysticism. (!) No strength of mind, no justness of conception as to the importance of practical holiness, can supply the lack of grace of the gospel. (!) He who knows us best, and how best to recover us to himself, has provided for us a high priest, *touching with the feeling of our infirmities*, and never can we be brought nigh to God but by Him who is the way, the truth, and the life.” (!!)

Will the reader of the preceding extracts believe that any man calling himself a divine and professing to instruct others in divinity, could have written such empty ignorant ~~stuff~~ as is contained in the above paragraph? Yet such is the *true and appropriate* character of Mr. Law as a theologian, given by the *illuminated* author of the “Christian Student;” and as his other descriptions of numerous erudite theologians of past times, whom he, unable to confute, lamentingly puts down in the non-evangelical class, are doubtless equally just,—of course his book is an invaluable treasure to all students who want to get at the *ground* of understanding whence the gospel was penned.—Well might Mr. Law in reference to such Babylonish ‘evangelical’ doctors in his day, with their lowing, unspecific hortations to something they have no clear perception of, exclaim, *Babel is not a city, it is the whole christian world.* “As to all these directors of divinity students, (said he,) no more folly need be laid to their charge than is done by our Lord in these words, *Without me ye can do nothing: as my father sent me, so send I you: the Holy Spirit shall guide you into all truth.* To all which the apostle subscribes in these words, *Who hath made us able ministers, not of the letter, but of the Spirit.*—Now put these words of Christ and his apostle, (he continues,) at the beginning and end of * * *, and then you will see that *almost* all that is betwixt them is empty babble, fitter for an old *grammarian* that was grown blear-eyed in *mending dictionaries*, than for one who had tasted the powers of the world to come, and had found the *truth as it is in Jesus.*”

Another illustration of the obliquity of understanding of the popular evangelical school, in respect to the true Christian theory, and of the stupid ignorance that prevails upon the nature of Mr. Law's consecutive writings, is afforded in the introductory essay, and the notes appended to a new edition of the “Serious Call,” published by Collins, Glasgow, 1827. Without admitting the philosophy of the author of the essay, which however he takes for granted as a matter of course, it may merely be observed of his remarks, (as of those of *all others*), touching the non-evangelical character of the “Serious Call,” that Mr. Law's works, (he being the baptist messenger of the last dispensation of ‘the Spirit,’) are representative, so to speak, of the entire constitution of Christianity, and of its several *successive parts*, the “Serious Call” being, accordingly, emblematical of the law and the personal teachings of Christ; and therefore, to complain of it, as not being evangelical in the highest sense, is just as absurd and groundless as to complain that the Law is not the Gospel. Everything that is built or planted by Divine wisdom is in its right place, and the not admitting, or rather not perceiving such a truth in respect to Law's works, can only be an additional proof of the dulness and stupidity of the self-elected critics of the prevailing system of divinity-doctrine.

But having now, and in the previous pages, sufficiently considered all the objections that can be offered to Mr. Law's writings, we conclude the subject with a few extracts from his latter pieces, in exposition of the Babylonish character of understanding, teaching, and preaching of his time; which will no doubt be found as appropriate and profitable to a certain class of individuals of our day, as the originals were to those for whom they were written.—Let the sincere reader, during the perusal of the extracts, but keep his eye upon the following *three points*, and, be he who he may, he cannot fail to derive his profit accordingly. The two first points consist of these questions, (1.) Am I one degree more *divine*, more penetrated, possessed, transformed, renewed, with the holy nature of God and Christ, than I was ten years ago, when I began to know and be a stickler for these ‘evangelical doctrines’ and opinions? (2.) If not, do I desire and *intend* to be born again, and become thoroughly *a new creature*, growing up in Christ? (3.) The third point is the following description of the nature and effects of true evangelical religion, and of its insidious opposite:—
“To live by *faith*, is to live with God in the spirit and power of prayer, in self-denial, in contempt of the world, in divine love, in heavenly foretastes of the world to come, in humility, in patience, long-suffering, obedience, resignation, absolute trust, and dependence upon God, with *all that is temporal and earthly under their feet*.”

“To live by *reasoning*, is to be a prey of the old serpent, eating dust with him, grovelling in the mire of all earthly passions, devoured with pride, imbibed with envy, tools and dupes, to our-

my last, with assuring you that I love to hear from you. Talk no more of obtruding upon me with your letters: everything that comes from you is welcome. Every creature has my love; but persons of your spirit, kindle in me every *holy affection of honour and esteem* towards them. *Love* with its fruits of meekness, patience, and humility, is all that I wish, for myself, and every human creature; for this is to live in God, united to him, both for time and eternity.

I am in some concern about the *activity* of your religious spirit, which I have often cautioned you against.—You have seen, and as I think *deeply apprehended*, the true ground on which man's redemption stands. This ground has been shewn you, not only from the plain letter of Scripture, but confirmed by the whole frame of Nature.

Every thing in heaven and earth, everything that you inwardly or outwardly feel, or know of your own soul and body, are all shewn to bear infallible witness to these two fundamental truths of the Gospel; that our first father *died to his first life* in God, and that nothing in the whole nature of things can be our redemption, but the first life of God, *born again of God in the soul*.—You have had the fullest proof that man was created in this high perfection of life. You have had the fullest proof that Adam had no other way of dying to heaven, or losing his first state in God, but by the working of his will; and that every son of Adam is to this day only that which his

selves, tossed up with false hopes, cast down with vain fears, slaves to all the good and evil things of this world, to-day elated with learned praise, to-morrow dejected at the unlucky loss of it, yet jogging on year after year, defining words and ideas, *dissecting doctrines and opinions*, setting all arguments and all objections upon their best legs, sifting and refining all notions, conjectures, and criticisms, till death puts the same full end to all the *wonders of the ideal fabric*, that the cleansing broom does to the wonders of the spider's web, so artfully spun at the expense of its own vitals:

"This is the unalterable difference between a life of *faith*, and a life of *reasoning* in the things of God: the former is from God, works with God, and therefore it saveth, it maketh whole, and all things are possible to it; the latter is from the serpent, works with the serpent, and, therefore, *vain opinions, false judgments, errors, and delusions* are inseparable from it, and can only belong to it.

"Every scholar, every disputer of this world, nay, every man, has been where Eve was, and has done what she did, when she sought for *wisdom* that did not come from God. All libraries of the world are a full proof of the remaining power of the first sinful thirst after it: they are full of a knowledge that comes not from God, and therefore proceeds from that first fountain of subtlety that opened her eyes. For as there cannot possibly be any goodness in man, but so far as the Divine goodness is living and working good in them, so THERE CANNOT BE ANY DIVINE TRUTH, OR KNOWLEDGE IN MAN, but so far as GOD'S TRUTH AND KNOWLEDGE IS OPENED, LIVING AND WORKING IN HIM, because GOD ALONE IS ALL TRUTH, and the KNOWLEDGE OF IT."—Let the reader, we say, but have his eye upon these *three points* during the perusal of the extracts which are these immediately following, as well as in reference to what have been presented in the preceding pages, and the results cannot fail to be both edifying and acceptable to him:—

"We have committed two evils (saith the prophet), we have forsaken the fountain of living water, and hewed out to ourselves broken cisterns that can hold no water. Now, when, or how may we be said to have forsaken the fountain of living water? It is when we expect or seek for good in anything, but that which God is and does by his own word, LIGHT, and SPIRIT within us.—Look after anything but this, have any trust in, or dependence upon anything else but this Divine operation, and then be as full of religious zeal as you will, you have forsaken the fountain of living water. Collect, divide, distinguish, and new model all doctrines, notions, and opinions, as nicely as ever you can, you are only making a new-fashioned cracked cistern, that can hold no living water in it.—What is the reason that sin and wickedness overflow, like a flood, the whole *Christian world*? It is because popish and protestant churches have been, age after age, wholly taken up in hewing out of the Gospel-rock their several opinion-cisterns. The pope has his infallibility, and therefore his cisterns can have no failure, or crack in them. Protestants have a Luther, a Calvin, an Arminius, a Beza, a Socinus, a Zinzendorf, etc. And if their cisterns are free from cracks, it is because they can all turn to the letter of Scripture, and find plenty of cement to patch and strengthen them. What infallibility does in popish, that criticism does in protestant countries; and so (sad truth!) the ONE FOUNTAIN of living water is everywhere forsaken, and quite out of date. What wonder, then, if Christianity is but an empty name, a number of fond opinions about Christ and his atonement, justification and sanctification, instead of the LIFE AND POWER OF GOD, BORN, DWELLING, AND MANIFESTED IN OUR FALLEN NATURE.—And here let me tell you, that all that you see, or hear, or read, of the best notions, truths, or doctrines, whilst you place anything in them, as considered in themselves, are to you only broken cisterns, that afford you no water of life. Eugenius said one day, how charmed he was at first with the [blessed soul-saving] doctrines of the spiritual life, [the atonement, the 'blood of Christ'] and the new birth; but that now, after some years, striving to be good by the knowledge of such things, [and sitting under a gospel ministry, and uniting with a gospel people,] he found himself to be in reality but just where he was before he knew anything of them!—But did any one ever tell Eugenius that these doctrines were the fountain of living water; and that by drinking of them he would have eternal life?—How good are these words of Christ, *unless a man be born again from above, he cannot enter into the kingdom of God!* But how useless are they to him, who is not thereby turned to seek [with all earnestness to be born again,] and to expect it all from God! How good is it to know that abyss of death, into which our father Adam has plunged us; but how unprofitable is this knowledge, unless it turns our hearts into one continual hunger and thirst after that essential operation of the divine nature in us which lived in Adam before he fell!—All Scripture doctrines, whether of life or death, however "evangelical" and "soul-saving" they may be considered, are nothing in themselves, nor have any power of godliness in them; but are only to show us, again and again, this overlooked great truth, that the turning our minds from God, into whatever it be, is the death of deaths; and the cleaving wholly and solely to God, as manifested within our souls, is eternal life. * * "

"But, to sum up the subject. There are but two spirits that govern every rational and intelligent life. The one is the Spirit of God, the other is the spirit that is fallen from God, and works

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faith, or the *working of his will*, or the desire of his heart, (for they are all the same thing,) maketh him to be.—*Jesus Christ* is the Divine nature, which must be alive again in man. But the life of the Deity can only arise by a birth in us, by the hunger and faith and desire of the heart, or the working of the will turned to it: and this is the *faith in Christ* that does all.

To what purpose, therefore, is so much anxious enquiry about this or that? Why this running after every one, to hear the history of himself, and the secrets of his own fancied experience? Had you less knowledge than you have of the Divine life, it would be sufficient to shew you that all that the best of men and books can do for us, is to lead us from ourselves to God. * *

To be always tampering with physicians, upon every occasion, is the way to lose all natural soundness of health; and to be continually talking and enquiring about the nature of distempers, and the powers of medicines, for the head, the heart, the spirits, and nerves, is the way to lose all true judgment, either of our own sickness or health.

It is much the same with regard to our *spiritual* health and constitution: we do much hurt to it by running after spiritual advice on every occasion, and wanting the help of some *human prescription* for every fear, scruple, or notion that starts up in our minds, and so weaken the true strength of our *spiritual constitution*, which, if left to itself, would do all that we want to have done.

X contrary to him.—Nothing is good in any creature, but because the good Spirit of God is the doer of it; nothing is evil, but that which is done by the spirit of the creature fallen off from God, and working in self-will.—Here you have the infallible touch-stone for the trial of all spirits, which never can deceive you. Every spirit that calls you to be delivered from anything, but the evil that is in your own spirit, or that turns you to anything, as a deliverance from it, but to the *spirit and power of God, within you*, is not of God, but is an agent under the spirit that is fallen off from God.

The Christian religion has no ground or foundation, but because the spirit of man has lost its first state of union with God, and is unable of itself to recover it. Hence it is, that Christ, God and man united, is the one only possible restorer of man's first union with God. Therefore, the whole of our redemption consists in our being made one with Christ, essentially born of him, that having his whole redeeming nature come to life in us, we may be in him, as he is in God, one Spirit, one life to all eternity.—*God was in Christ Jesus*, saith Paul, *reconciling the world to himself*. But Christ was the reconciler between God and man, only and solely by that which he was, did, suffered, and obtained by and through his whole process. This is his mediation-work. Are you in this process, you are in the arms of your Mediator; his mediation-work is like a new creation within you, and what God saw in his beloved Son, that he sees in you; and you must belong to God, as he does, because Christ is born in him; but the seed of Christ, which is in every son of Adam, never comes to the fulness of the birth of the new creature, but through the process of Christ. This is the one strait gate, and narrow way, out of which there is nothing but sin, death, and hell to every man.—Without Christ we are without God; but who is without Christ is told you, in the following words, *unless a man deny himself, take up his cross, etc., and follow me, he cannot be my disciple*. This is the one term of union with Christ. * *

"He that followeth not me, saith Christ, *walketh in darkness*, that is, all is in vain without my process: for Christ is that which his process is. St. Paul saith, *No one can call Jesus, Lord, but by the Holy Ghost*. In these two short texts, are contained the whole nature and substance of Christian redemption, namely, that it all consists in the *process of Christ*, and the *coming of the Holy Ghost*. Christ's process in the flesh is the one only way of dying to all that fleshly evil, that Adam brought to life in us; Christ, come in the spirit, is the one only quickening of that divine life to which Adam died. Trust to anything else, seek to anything else, but this process of Christ, and this power of the Holy Ghost, and then all your leaning upon the Gospel will be no better than leaning upon a broken reed.—These two fundamental truths plainly shew, why the first preaching of the Gospel began, and must ever go on, saying nothing but what is implied in these words, "repent, for the kingdom of God is at hand." *Repent*, shews the necessity of making Christ's process the *one way* to the kingdom of God; for repentance-works are in his process and no where else. *For the kingdom of God is at hand*, shews that Christ's coming in the Spirit is the *one thing sought for* by his process: for the kingdom of God come among men is nothing else but Christ come in the power of the Spirit: and where this power is not come in the likeness of a kingdom, the kingdom of God is yet afar off.

The Law ended with Christ come in the flesh: his process was the fulfilling of all its types, figures, and sacrifices.

The coming of Christ in the Spirit is just the same one only fulfilling of all the Gospel dispensation.—And as the Law would have been all in vain, without Christ's coming in the flesh; so would the Gospel also, without Christ's coming in the Spirit. And the Jew with his Old Testament, rejecting Christ come in the flesh, is just as true to the Law, as the Christian is to the Gospel, who does not own Christ as come in the Spirit to be the one only fulfilling of all its doctrines.—For as all the types, figures, and sacrifices of the law were in themselves, but empty shadows, without Christ being the life of them, so all things written in the Gospel are but dead letters, till Christ coming in the Spirit quickens a new creature to be the reader, the rememberer, and doer of them.—Therefore, where the Holy Spirit is not sought after, trusted to, and rested in, as the end, the substance, and living power of the whole Gospel, it is no marvel, that Christians, high and low, learned or unlearned, churchman or dissenter, should have no more of burning and shining Gospel virtues, than the Jews have of patriarchal holiness; or that the same lusts, vices, and worldly craft which prosper among apostate Jews, should break forth with as much strength in a fallen Christendom.

See here then your work, ye evangelical divines, preachers and book-makers, if God has sent you, and inspired your writings, you can have no other errand but that on which Christ sent his apostles.—Do you preach and teach anything but the process of Christ, as the way to the kingdom of God, or call men to any power of walking in it, but that of the Holy Spirit, you are strangers to, or deserters from "the truth as it is in Jesus," for neither Christ, nor his apostles, ever

If it be asked, What is this soundness of our spiritual constitution? It may be answered, that it is a state or habit of such humble total resignation of ourselves to God, as by faith and prayer, expects all from him alone. This is the health and strength of our spiritual constitution, and nothing is health in the soul but this state.—And if we left all our incidental, accidental, sickly notions and imaginations that so frequently attack our minds, if we left them to be overcome and done away by the strength of our spiritual constitution, [N.B.] we should never fail of success. * *

There is nothing more plain and simple than the way of religion, if *self* is but kept out of it; and all the perplexities and scruples which pious persons meet with, chiefly arise from some idea they have formed of a progress they ought to make, in order to be that which *self* would be. But piety makes little progress till it has no schemes of its own, no thoughts or contrivances to be anything but a naked penitent, looking wholly and solely in faith and prayer to the divine goodness. Every contrivance for human help, from this or that, be it what it will, at best, is but dropping some degree of that fulness of faith, and hope, and dependence upon God, which only is and only can be, our way of finding him to be the strength and God of our life. * *

I know not, *myself*, how to write to the most illuminated person upon earth for advice, or instruction. And the more dark and distressed my state should be, the more I should be averse to seek counsel of any creature; not from an opinion of any sufficiency in myself, but from a fulness

taught anything else but this.—The old man must die, or the new man can never be made alive in Christ. But nothing brings death upon the old man, but that one self-denying process of Christ; nothing gives life to the new-man, but the one spirit of Christ born in it. This is the Gospel language from the beginning to the end.

With this language in your mouths, the whole Gospel is with you; you may cry aloud and spare not; be as zealous here as you will or can; go out into the streets and lanes, the highways and hedges, compel hypocrites, sensualists, worldlings, and hardened sinners to tremble at their ways, to dread everything that is contrary to Christ's salvation-process; preach and declare certain damnation to every sinful lust of the flesh, and no possible power to be delivered from it, BUT BY CHRIST COMING IN THE SPIRIT, to set up his own kingdom of God within you; and then every one who has the least spark of goodness living in his soul, will call you the *sent of God*, will wish prosperity to all your labours of love; and no one will be against you, but he that is not with Christ.

But if you come forth with the new-fangled un-gospel doctrines of a Calvin, a Luther, a Zuin-glius, or some smaller name, [and write books upon all sorts of divinity-learning, but the one only subject of the whole Gospel,] be your zeal as great as it will, it only unites you with the brick and mortar-builders of that *anti-christian Babel*, which the *prince of the power of the air* has set up, in full opposition to that *rock*, on which Christ has built his one Catholic, universal salvation-church."

Concerning the power and effects of the new birth, and that national church orthodoxy which denies the doctrine of Christian perfection, or the attainment of a perfect Christ-like holiness of life, Mr. Law thus writes:—

"Our Lord has told us this absolute truth, that *unless we be born again from above, there is no possible entrance into the kingdom of God*. What this new birth is in us, and what we get by it, is as expressly told us by his beloved apostle, saying, *that which is born of God sinneth not*. And therefore he who is yet the subject or servant of sin, is not yet born of God.—To what end do we pray, that *this day we may fall into no sin*, if no such day can be had? But if sinning can be made to cease in us for one day, what can do this for us, but that which can do the same to-morrow? What benefit in praying, that *God's will may be done on earth, as it is in heaven*, if the earth, as long as it lasts, must have as many sinners, as it has men upon it? How vainly does the church pray for the baptised person, that *he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh*, if this victorious triumph can never be obtained; if, notwithstanding this baptism and prayer, he must continue committing sin, and so be a servant of sin as long as he lives! What sense can there be in making a *communion of saints* to be an article of our creed, if, at the same time, we are to believe that Christians, as long as they live, must, in some degree or other, *follow*, and be *led* by the lusts of the flesh, the lust of the eyes, and the pride of life?

Whence, now, comes all this folly of doctrines? It is because the church is no longer that spiritual house of God, in which NOTHING IS INTENDED AND SOUGHT AFTER BUT SPIRITUAL POWER AND SPIRITUAL LIFE; but is become a mere human building, made up of worldly power, worldly learning, and worldly prosperity in Gospel matters. And therefore, all the frailties, follies, and imperfections in human nature must have as much life in the church, as in any other human society. And the best sons of such a church must be forced to plead such imperfections in the members of it, as must be where the old fallen human nature is still alive.—And alive it there must be, and its life defended, where the being *continually moved and led by the Spirit of God*, is rejected as mystic enthusiasm. For nothing but a full birth and continual breathing and inspiration of the Holy Spirit in the new born creature, can be a deliverance from all that which is earthly, sensual, and devilish in our fallen nature.—This new creature, born again in Christ, of that ETERNAL WORD which created all things in heaven and on earth, is both the *rock and church*, of which Christ says, *the gates of hell shall never prevail against it*. For prevail they will, and must against every thing but the new creature.—And every fallen man, be he where he will, or who he will, is yet in his fallen state, and his whole life is a mere Egyptian bondage, and Babylonian captivity, till the heavenly church, or new birth from above, has taken him out of it.

See how St. Paul sets forth the salvation-church, as being nothing else, and doing nothing else, but merely as the mother of this new birth. *Know ye not*, says he, *that so many of us as were baptised into Jesus Christ, were baptised into his death? Therefore we are buried with him, by baptism, into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life*.—Here we have the one true church infallibly described, and yet no other church but the new creature. He goes on, *For if we have been planted together, in the likeness of his death, we shall be also in the likeness of his resurrection*. Therefore to be in Christ, or in his church, belongs to no one, but because the old man is put off, and the new creature risen

of conviction, that I run away from relief, and deprive myself of true light and comfort by not seeking and depending upon GOD ALONE for it.

ALL MY WRITINGS HAVE NO OTHER END, BUT TO COMMUNICATE THIS CONVICTION TO MY READERS; and consequently to teach them to have done with me, as soon as I have convinced them, that God, and Christ, and the kingdom of heaven, are only to be found by man in his own heart, and only capable of being found there, by his own love of them, faith in them, and absolute dependence upon them.

What room, therefore, for calling out for help and direction, when once it is known, that all consists in an implicit blind faith, in purity of love, and total resignation to the Spirit of God? For where can these be exercised, but in the states and trials through which human life must pass.

And to acquiesce in God when things are inwardly and outwardly easy with us, but to cast about for help from something that is not God, when distress and darkness come upon us, is the error of errors, and the greatest hindrance to our true union with God in CHRIST JESUS. * *

As to the variety of trials you have lately met with, they are but a specimen of what you are to expect, in some form or other, so long as you breathe the air of this fallen world. The longer we are without them, the more our need of them is increased. And they never give great smart, but where something is to be torn off that sticks too close to us.—One reflection upon these sacred words, *My kingdom is not of this world—the Son of man hath not where to lay his head*, is suffi-

in Christ is put on. The same thing is said again in these words, *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed*, that (N.B.) HENCEFORTH we should not serve sin; therefore the true church is nowhere but in the new creature, that henceforth sinneth not, nor is any longer a servant to sin.—Away, then, with all the tedious volumes of church unity, church power, and church salvation. Ask neither a council of Trent, nor a synod of Dort, nor an assembly of divines, for a definition of 'the church.' The apostle has given you, not a definition, but the unchangeable nature of it in these words, *But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life*. Therefore to be in the true salvation-church, and to be in Christ that new creature which sinneth not, is strictly the same thing.

Should it here be asked, To what society of Christians, or where a man must go who would be a living member of the church? It is answered, he need not go any where; because in whatever communion he is, that which is to save him, and that which he is to be saved from, is always with him.—SELF, (as just observed,) is all the evil that he has, and God is all the goodness that he ever can have; but self is always with him, and God is always with him. Death to self is his only entrance into the church of life, and nothing but God can give death to self.—Self is an inward life, and God is an inward spirit of life; therefore NOTHING KILLS that which MUST BE KILLED IN US, OR QUICKENS that which MUST COME TO LIFE IN US, BUT THE INWARD WORK OF GOD IN THE SOUL, AND THE INWARD WORK OF THE SOUL IN GOD.—This is that mystic religion, which though it has nothing in it but that same spirit, that same truth, and that same life which always was, and always must be the religion of all God's holy angels and saints in heaven, is by the popular theology and evangelical wisdom of this day accounted to be Behmenish phantasy, and rank enthusiasm."

Again, he thus writes, concerning the one thing needful:—

"My little children, says St. Paul, of whom I travail again in birth, till Christ be formed in you. This is the whole labour of an apostle to the end of the world. He has nothing to preach to sinners, but the absolute necessity, the true way, and the certain means of being 'born again from above.'—But if dropping this one thing only necessary, and only available, he becomes a reformer of words and opinions, helping Christians to be saved by different notions of faith, works, justification, etc., he has forgot his errand, and is become a blind leader of all who are blind enough to follow him.—For all that is called faith, works, justification, sanctification, election, etc., are only so many different expressions of that which the restored divine life is and does in us, and have no existence anywhere, or in anything, but the new creature. And the reason why everything that is or can be good in us, or to us, is nothing else but this divine birth from above, is because the divine nature, dead in Adam, was his entire loss of every divine virtue, and his whole fall under the power of this world, the flesh, and the devil; and therefore the divine nature, brought again to life in man, is his faith, his hope, his prayer, his works, his justification, sanctification, election, or salvation. * *

God's mark of an universal salvation set upon all mankind, was first given in these words, *the seed of the woman shall bruise the head of the serpent*; therefore, wherever the serpent is, there his head is to be bruised. This was God's infallible assurance, or omnipotent promise, that all that died in Adam should have its first birth of glory again.—The eternal Son of God came into the world only for the sake of this new-birth, to give God the glory of restoring it to all the dead sons of fallen Adam. All the mysteries of this incarnate, suffering, dying Son of God, all the price that he paid for our redemption, all the washings that we have from his all-cleansing blood poured out for us, all the life that we receive from eating his flesh, and drinking his blood, have their infinite value, their high glory, and amazing greatness in this, because nothing less than these supernatural mysteries of a GOD-MAN could raise that new creature out of Adam's death, which could be again a living temple and defiled habitation of the Spirit of God:

That this new birth of the Spirit, or the Divine life in man, was the truth, the substance, and sole end of his miraculous mysteries, is plainly told us by Christ himself, who at the end of all his process on earth, tells his disciples, what was to be the blessed and full effect of it, namely, that the Holy Spirit, the Comforter, (being now fully purchased for them,) should after his ascension come in the stead of a Christ in the flesh.—"If I go not away, (says he,) the Comforter will not come, but if I go away, I will send him unto you; and he shall guide you into all truth." Therefore all that Christ was, did, suffered, dying in the flesh, and ascending into heaven, was for this sole end, to purchase for all his followers a new birth, new life, and new light, in and by the Spirit of God, restored to them, and living in them, as their support, comforter, and guide, into all truth. And this was his, Lo, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD." [See p. 9 (d).]

cient to take not only the sting out of every cross, that can here befall us, but even to make us afraid and ashamed of being pleased with anything, that has the name of worldly honour and prosperity. * *

Reflect not upon your predominant complexion, or how long it will be before you get from under its power.—St. Paul wanted to be delivered from his thorn in the flesh. He had all he prayed for, though the thorn might continue, when God said to him, My grace is sufficient for thee: this was better to him, than if his thorn had been taken from him. This enabled him to say, *I will glory in my infirmities, for when I am weak, then I am strong.*—So in your own case; whilst you look at yourself, at the power of time, or anything that this or that complexion does, you may indeed be afraid of everything; but look at GOD, as him that is to do all for you, and in you, and then you need be afraid of nothing. A thorn, or no thorn, bad or good blood, with all its effects, lose all their difference, as soon as you know that you are *not your own*, nor left to yourself, nor where to seek a physician that will not leave you unhealed.

We know that *all things must work together for good to them that love God.* Now, what signifies what the things are, if we are to have the same good from them, be they what they will? Let complexion show itself, let the dead ashes of *old sins* seem to be ready to come to life again, what is all this, but helping you to be more alive unto God? Flesh will be flesh as long as we live, but every state of the flesh may help us to grow in the Spirit.—Therefore “rejoice evermore, pray without ceasing, and in everything give thanks.” * *

You believe that if it were not for earnest and continual prayer, your turn to melancholy would get the better of you. You cannot believe this too much, for nothing else can preserve you from being led away by every other evil temper. But let resignation to God be the predominant part of your spirit of prayer; for it is that which keeps the heart in the highest union with him.—Faith, and hope, and love, work their highest work, when resignation is the salt wherewith they are seasoned. * *

You have a scruple about the wondrous lives of the fathers in the deserts, because in such contrariety to his character who went about doing good. But if you only consider what you have said of them yourself, that the reading of their lives struck you with the deepest devotion, and made you think what a novitiate you were in DIVINE LOVE, you would have reason enough to place them amongst the faithful and true disciples of him, who went about doing good. For what greater good than to do that to others, for so many ages, which they have done for you?—They are not written to raise an emulation in you to copy after them; nor is there any reason to think that their story is not much exaggerated.—But be that as it will, it is certain they were the salt of the world for that time, and that the good providence of God blessed his church with them.

They are not for you to read, but as it were *en passant*, or for a little change of air, and their particularity of life no more concerns you than that of John the Baptist.

God's last dispensation to the world is the opening the ground and mystery of all things, to which every blindness, and vanity, and strife of human life must, sooner or later, be forced to give up itself.—The children of this dispensation have no occasion to look backwards. It is like learning your A B C, when you are called and qualified to read. * *

Be not too eager about much reading. Nor read anything but that which nourishes, strengthens, and establishes this faith in you, of an inward Saviour, who is the life of your soul. To grow up in this faith is taking the best means of attaining to the best knowledge in all divine matters.

In a word, cast away all reflections about yourself, the world, or your past life. And let all be swallowed up, or lost in this joyful thought, that you have found the Messiah, the Saviour of the world, not in books, not in history, but in the birth and bottom of your own soul! Give yourself up to this birth of heaven within you; expect all from it; let it be the humble, faithful, earnest, longing desire of your heart; and desire no knowledge but that which is born of it, and proceeds from it.—Stand only in this thirst of knowledge, and then all that you know will be spirit and life.

Near the conclusion of yours, you say you have, of late, met with many trials disagreeable to flesh and blood, but that adhering to God is always your blessed relief. Yet permit me to transcribe a memorandum or two from an old scrap of paper, which has long lain by me for my own use:—

“1.—Receive every inward and outward trouble, every disappointment, pain, uneasiness, darkness, temptation, and desolation, with both thy hands, as a true opportunity, and blessed occasion of dying to self, and entering into a fuller fellowship with thy self-denying, suffering Saviour.

“2.—Look at no inward or outward trouble in any other view; reject every other thought about it; and then every kind of trial and distress will become the blessed day of thy prosperity.

“3.—Be afraid of seeking or finding comfort in anything but God alone. For that which gives thee comfort takes so much of thy heart from God. ‘*Quid est cor purum? Cui ex toto, est pure sufficit solus Deus, cui nihil sapit, quod nihil delectat, nisi Deus.*’ That is, What constitutes a pure heart? One to which God alone is sufficient; to which nothing relishes, or gives delight, but God alone.

“4.—That state is best, which exerciseth the highest faith in, and fullest resignation to, God.

“5.—What is it you want and seek, but that God may be all in all in you? But how can this be, unless all creaturely goods and evils become as nothing in you or to you?

“*Oh anima mea, abstrahere te ab omnibus. Quid tibi cum mutabilibus creaturis? Solium sponsum tuum, qui omnium est author creaturarum, expectans, hoc age, ut cor tuum ille liberum et expeditum semper inveniat, quoties illi ad ipsum venire placuerit.*” That is, O my soul! withdraw thyself from all things. What hast thou to do with changeable creatures? Waiting and expecting thy bridegroom, who is the author of all creatures, let it be thy only care, that he may find thy heart free and disengaged, as often as it shall please him to visit thee.”—

I have formerly given away many of the lives of good Armelle, Frère Laurence, Chantal, and Lopez, so can have no dislike to your doing the same. I have often wished for some or several little things of that kind, though more according to my mind, by which the meanest capacities might, in an easy regular manner, be led into the heart and spirit of religion.—Dear Soul, Adieu.”

“P.S.—I thank you for your kind offer about the manuscript in the sale, but have no curiosity that way. I have had all that I can have from books. I leave the rest to God.—My mind has, for many years, turned from, or rather passed by every religious matter that requires critical abilities, or that carries me to any help but that which is to be found within me.—And all that I seek, or

mean, either for myself or others, by every height and depth of divine knowledge given us by God, in his illuminated BEHMMEN, is only for this end, that we may be more willing and glad to become such *little children*, as our Lord has told us are the only heirs of the kingdom of God.

The piercing critic may, and naturally will grow in pride, as fast as his skill in words discovers itself. And every kind of knowledge that shows the scholar, the disputer, the commentator, the historian, his *own powers and abilities*, are the same temptation to him that Eve had from the serpent; and he will get no more good by the love and relish of such knowledge, than she got by her love of the tree that was so desirable to make one wise.

But he whose eyes are opened to see into *this mystery* of all things,* sees nothing but death to

* The following PROPOSITIONS are founded upon the eternal principles revealed in the writings of BEHMMEN, and are here inserted, as a further illustration of the advantages which a profound knowledge of theosophy affords for the interpretation of the *mind of the Spirit*, as couched in the profundities of Scripture. The subject of them has been selected from that portion of Scripture, which is generally considered most mysterious, and difficult of comprehension. How far the author has succeeded in producing a solid and uniform ground of understanding, must be left to the enlightened regenerate reader to decide. Some of the terms made use of are, perhaps, not so purely classic as those which Mr. Law would have employed in such an exercise, nevertheless the principles themselves are, with respect to their object, correctly laid down, and applied:—

I.—There is a *mystical and magical* sense of the Revelations of St. John, as well as a *literal and ecclesiastical* sense.

II.—It is called *mystical*, as it relates to the hidden MYSTERY OF GOD IN THE SOUL: and it is called *magical* as it relates to the KNOWING AND SETTING ON WORK THE FORMS OF [ITS] NATURE BY THE HOLY GHOST.

III.—Which sense is not penetrable by human reason, but only by the divine Spirit in man.

IV.—This divine Spirit is universal, and subsists in every man; but is in many, not only obstructed, but even perfectly hidden.

V.—The cause of this obstruction and hiding is the aversion of the will of man from the will of God; and the removal thereof is therefore the conversion of that will into this.

VI.—The conversion of the will of man into the will of God is not instantaneous, but by a gradual process.

VII.—This process is made through all the forms of nature, and through all the divine spirits or divine forms.

VIII.—These forms of nature, and these spirits of God, are seven; which natural and divine Septenary is a manifestation of the Trinity, as the Trinity is of the Unity.

IX.—This manifestation of the divine ternary, or Trinity, in the septenary, both natural and divine, or in nature and grace, is from the Centre, which is the quaternary.

X.—The divine Quarternary is the number of the *New Jerusalem* (therefore represented as *four square*), or of the angelical world; which is the divine *bride*, and the *mother* of all that are regenerated after the spirit angelically. Rev. xxi. 2; Gal. iv. 26.

XI.—In every human soul this quaternary, or Centre, is to be found, as standing in the midst, betwixt the two principles of darkness and light; and from thence begins the manifestation of the Spirit in light.

XII.—This manifestation, or emanation of the Spirit of the soul in light, is made in the blessed *quinary*, or the holy fifth number of Christ JESUS, who is the light of the world.

XIII.—The Quinary reveals the souls under the altar, receiving from God their white virgin robes; but who are not yet perfected, and therefore are to wait for a *little season*.

XIV.—The altar is the Cross. The souls under the altar, are the souls under the cross, or those that are crucified with Jesus: these having passed the mystic death in the fourth central number, where the light is generated from the cross, begin to arise in the next holy number, till at length they attain the Sabbath of their rest in the seventh; in which the divine Spirit is fully manifested, and the soul fully perfected.

XV.—The soul's perfection is in the full manifestation of the divine Spirit in every form and property thereof, through a real formation and generation of Christ within the same, as the true life and light of the soul.

XVI.—Every human soul is a spiritual substance, having just seven forms, neither more nor less, for the imaging forth therein of the divine nature in Trinity; and when all these are perfected, then is the triune image perfectly restored, and the kingdom of heaven made manifest in the soul.

XVII.—The seven seals are the seven forms of nature in the soul; and are the seven spirits which belong to the Father, as considered without the Son, that is, to the power of God in his anger and severity.

XVIII.—As the seven seals represent the *Father's* nature, thus considered; so the seven candlesticks represent the *Son's* nature.

XIX.—The soul being sealed up in the justice of God, under the seven seals, there is none able to break open these seals, and to enkindle light in the soul, which may overcome death, but the LAMB that was slain, and is alive.

XX.—As the seals obstruct the manifestation of Christ's kingdom in the soul, and in the church; so the opening of them by the Lamb is the revelation of his kingdom, and of the angelical world, which cannot be without his generating the soul in, and through himself, into the light.

XXI.—The new generation of the soul is a passing out of darkness into light, through the power of the Lamb raising up himself therein, and redeeming it from the wrathful source of nature, in its dark and fiery properties.

XXII.—This internal resurrection and redemption brings the spirit of the soul through all the seals of nature, into the very substantiality of Christ's universal body, the principle and centre of light eternal, where Wisdom reigns in the wonders of God.

XXIII.—The regenerated spirit draws after it the soul, and that also draws the body, without which it cannot be perfected, and so the soul is clothed upon with the heavenly body of the inward Christ.

himself, and to everything that he had called, or delighted in as his own. This is the *bold depth* of his knowledge.—And if you would know its *aspiring height*, it consists in learning to know that which the angels and twenty-four elders about the throne of God knew, when they *cast down their crowns* before him that sat on the throne, saying, "HOLY, HOLY, HOLY, LORD GOD ALMIGHTY,

XXIV.—This inward Christ, or CHRIST FORMED WITHIN, is the *new creature*, and is one with Jesus Christ, sitting in the heavenly places, at the right hand of the Father, being spirit of his spirit, and flesh of his flesh.

XXV.—Thus the saints are one body in him, and he is this body in God: they enter into his humanity, and he becomes man in them.

XXVI.—By this new generation, or New Birth, of spirit, soul, and body, is the *new man* perfected in Christ, and reigns with Christ, in the new garment of his body, completely put on by virtue of the *seventh seal* broken up in the Lamb's nature.

XXVII.—The *seventh seal* opened, shows the holy temple of God, in which are the seven candlesticks, or the seven lights of Christ in the soul.

XXVIII.—The two apocalyptic *seas*, which are the fountains and seats of two contrary principalities, are the *seventh seal*, considered either as *shut* or *opened*.

XXIX.—The *seventh seal* considered as *shut*, is the fountain and seat of the antichristian beast, arising out of the sea of corrupt nature; or the properties and forms of nature in their impure state.

XXX.—The *seventh seal* opened, is the fountain and seat of the peaceable lamb-like kingdom; and the throne of Christ in the soul, as standing upon the sea of uncorrupt nature; or the properties and forms of nature in their pure state, and fully harmonized.

XXXI.—The glassy sea is the seventh spirit of the eternal incorruptible nature, in which is the joy and delight of the divine Majesty; wherein the blessed Trinity triumphantly manifests itself, and beholds the true angelical world, with the holy harpers of God.

XXXII.—This sea is the 'water-stone,' and the 'water-spirit' of the wise; it is the very substance and corporiety of the Divine nature, in eternal nature, and compaction of all the eternal divine powers, properties, and forms: and herein are the burning lamps of love revealed, which are the seven spirits of the *Lamb*.

XXXIII.—The conquerors that stand upon this sea, are such as in whom all the seven seals have been broken up, all the seven holy lights of Christ have been unsealed, and all the angelical thunders have been heard to utter their voices; whereby there is such a perfect conversion gradually wrought out of the human will into the Divine will, as they being fully passive to every Divine influence and motion in the harmony of the angelical world, are made as it were the *harps of God*.

XXXIV.—The process of this conversion and transportation is through the mystical death and annihilation: which is comprehended under the seven seals, being only consummated under the seventh, or last.

XXXV.—The process of the *mystical death* properly consists in a *sevenfold* purification and refining, according to the number and order of the *seals*. Yet chiefly herein are the four first concerned.

XXXVI.—The process of the *mystic resurrection*, and the *first resurrection*, (which follows immediately hereupon) and of the manifestation of it, is to be looked for under the mystery of the *seven thunders*.

XXXVII.—The *ladder of mystical ascension*, which is a true manuduction to the *Divine Magia*, is set forth according to the *gates of the New Jerusalem*, which are supposed successive.

XXXVIII.—The *glorification*, or *descension*, is the *New Jerusalem* itself, that is, such a state actually introduced into the soul, as may answer to the pattern of that city descending from GOD, in a full consummation of the Divine nuptials.

XXXIX.—In this consummation of the nuptials betwixt Christ and the soul, the true *Divine Magia* breaks forth, by the soul's *unipoteney** with him; whereby nature's secret forms are set on work from the Holy Ghost. [* union and communion in the Divine power.]

XL.—The angels of the *Revelations* are the angels of time, being consummated after this manner: who are all Divine *magi* in the power of the *Holy Ghost*; and the *anointed priests* of the third and highest order, which is called the *order of Melchisedeck*."

Also, would the reader desire a very ingenious, learned, and edifying book of meditation, composed purely on theosophic principles, he is recommended to the perusal of a treatise in the French language, entitled "Mystère de la Croix, affligeante et consolante, mortifiante et vivifiante, humiliante et triomphante, de Jesus Christ et de ses membres: Ecrit au milieu de la Croix, au dedans et au dehors: Par un Disciple de la Croix de Jesus: Achevé le 12 d'Aout, 1732: Etant composé dans la solitude de Sommerstein."—The date of the publication is 1786, but neither town or printer is given. The first chapter, "de l'Origine de la Croix," is the foundation of all the rest, and contains a very profound theosophical, though familiar explanation of the eternal birth of the *cross*, according as shown in the first answer of Behmen's "Forty Questions." The author must have been a deeply experienced Christian and learned man, as well as a master of the science of mystical divinity.

As we have endeavoured, heretofore, to illustrate the advantages of a profound knowledge of the philosophy of eternal nature, (as well as the right and only mode of its attainment) contained in the writings of BEHMEN,—[whose mind was the pre-ordained place, time, limit, or *point* of Eternity wherein the Divine wisdom, with the pregnant wonders or 'counsel of its will,' was to be opened and revealed to mankind—] in regard to the interpretation of nature and natural objects, and the mysteries of Scripture, both popularly and mystically; it might not be inappropriate, ere we conclude the present section, to give an elucidation of those fundamental principles in their application to subjects of moral science: for as the ground of universal philosophy, they must necessarily embrace all natural sciences. But not to prolong this section any further, we must refer the reader, for that purpose, to the 'Letters,' and other writings of Tryon, a celebrated practical philosopher, philanthropist, and physician, who lived at the close of the seventeenth century, and who wrote all his treatises upon the principles set forth in Behmen's writings.

THOU ART WORTHY TO RECEIVE GLORY, AND HONOR, AND POWER; FOR THOU HAST CREATED ALL THINGS; AND FOR THY PLEASURE THEY ARE AND WERE CREATED!"—It is to *know* that the triune majesty of Father, Son, and Holy Spirit, are the threefold power, life, glory, and perfection of every creature that sings praises to God in heaven and on earth. This is the *proud* knowledge of those who are *let into the holy of holies*, opened by the Spirit of God in his chosen instrument, *BEH-MEN*!—Which goes no deeper than to see the *nothingness* of man; ascends no higher than to *know* that God is *ALL*; which begets nothing in man, but that which was begotten in Paul, when he cried out, "God forbid, that I should glory in anything, but *THE CROSS OF OUR LORD JESUS CHRIST*."

We have repeatedly spoken of this individual as the great Elias-restorer of all things, of the true doctrines, and most efficient practice and application of perfect Christianity, in these last times, prelude and introductory to the advent of the 'great day.' It may, therefore, be appropriate, before concluding the present section, to give a special illustration of this peculiarity of his character; for which we perhaps cannot select a more suitable subject, than the doctrine of 'the atonement,' which, in the ground and nature of it, appears to be as little understood in the present day, as it was in the day in which he wrote. Our scholastic doctors, (says he,) own the fall of man, but know or own nothing of the nature and true depth of it. They own the truth of Christ's divinity, and the necessity of his sufferings: they plead for the certainty of these things from scripture words, but see not into the *ground* of them, or in what the *absolute necessity* of them consists:—

"The learning of a Grotius or a Stillingfleet, (he writes,) when defending the popular account of the satisfaction of Christ, rather increases than lessens the objections to it. But when the matter is taken as it truly is in itself, viz.: That God is Love, all love, and therefore can be nothing else but love to fallen man, and that fallen man is subject to no pain or misery, either present or to come, but what is the natural, unavoidable, essential effect of his own evil and disordered nature, impossible to be altered by himself; and that the infinite, never-ceasing love of God, has given Jesus Christ in all his process, as the highest, and only possible means, that heaven and earth can afford, to save man from himself, from his own evil, misery and death, and restore to him his original divine life. When this matter is regarded in this true light, then a God all love, and an atonement for sin by Christ, has everything in it that can make the providence of God adorable, and the state of man comfortable.—Here all superstition, and superstitious fears, (he continues) are at once totally cut off, and every work of piety is turned into a work of love. Here every false hope of every kind, is taken from the licentious, they have no ground left to stand upon. Nothing to trust to, as a *deliverance* from misery, but the one *total abolition of sin*, from body, soul, and spirit.

Thus are we to understand the mystery of our redemption, for it is thus, and thus only, set forth in the Gospel, viz., that God is Love; and the atonement of Christ nothing else in itself but the highest, most natural, and efficacious means, through all the possibility of things, that the infinite love, and wisdom, and power of God could use, to put an end to sin, and death, and hell, and to restore to man his first divine state or life. I say the most natural, efficacious means through *all the possibilities* of nature; for there is nothing that is *supernatural*, however mysterious, in the whole system of our redemption; every part of it has its ground in the workings and powers of Nature, and all our redemption is only nature set right, or made to be that which it ought to be.

There is nothing that is *supernatural*, but GOD alone; everything besides him is from, and subject to the state of Nature: it can never rise out of it, or have anything contrary to it. No creature can have either health or sickness, good or evil, or any state either from God or itself, but strictly according to the capacities, powers, and workings of nature.

The mystery of our redemption, though it comes from the supernatural God, has nothing in it but what is done, and to be done, within the sphere, and according to the powers of nature. There is nothing supernatural in it, or belonging to it, but that supernatural love and wisdom which brought it forth, presides over it, and will direct it, till Christ, as a second Adam, has removed and extinguished all that evil which the first Adam brought into the human nature.

And the whole process of Jesus Christ, from his being the Divine inspoken Word, or bruiser of the serpent given to Adam, to his birth, death, resurrection, and ascension into heaven, has all its ground and reason in this, because nothing else in all the possibilities of nature, either in heaven or on earth, could *begin, carry on, and totally effect* man's deliverance from the evil of his own fallen nature.

Thus is Christ the one, full, sufficient atonement for the sin of the whole world, because he is the one *only natural* remedy, and *possible* cure of all the evil that is broke forth in Nature, the one *only natural* life, and *resurrection* of all that holiness and happiness that died in Adam. And seeing all this process of Christ is given to the world, from the supernatural, antecedent, infinite love of God, therefore is it, that the apostle saith, "God was in Christ reconciling the world to himself." And Christ in God is nothing else in his whole nature, but that same, *certain, and natural* parent of a redemption to the whole human nature, as *fallen Adam* was the *certain and natural* parent of a miserable life to every man that is descended from him. With this only difference, that from fallen Adam we are born in sin, whether we will or no, but we cannot have that new birth which Christ has all power to bring forth in us, unless the will of our heart closes with it.

But as nothing came to us from Adam, but according to the powers of Nature, and because he was that which he was, with relation to us; so it is with Christ, and our redemption by him: all the work is grounded in, and proceeds according to the powers of nature, or in a way of natural efficacy or fitness to produce its effects; and everything that is found in the person, character, and

condition of Christ, is only there as his *true* and *natural* qualification to do all that he came to do, in us, and for us. That is to say, Christ was made to be that which he was; he was a *seed* of life in our first fallen father; he lived as a *blessing of promise* in the patriarchs, prophets, and *Israel* of God; he was born as a man of a pure virgin; he did all that he did, whether as suffering, dying, conquering, rising, and ascending into heaven, only as so many things, which as *naturally*, and as *truly*, according to the nature of things, qualified him to be the producer, or quickener of a Divine life in us, as the state and condition of *Adam* qualified him to make us the slavish children of earthly, bestial flesh and blood.

This is the comfortable doctrine of our redemption; nothing in God but an infinity of love and goodness towards our fallen condition; nothing in Christ, but that which had its *necessity* in the nature of things, to make him able to give, and us to receive our full salvation from him.

I will now only add, that from the beginning of deism, and from the time of *Socinus*, to this day, not a socinian or deist have ever seen or opposed this mystery in its true state, as is undeniably plain from all their writings.

And how it could enter into any Christian philosopher's head, to charge this doctrine with destroying the *necessity* and merits of Christ's death, is exceeding strange.

For look where you will, no other cause, or reason of the death of Christ, can be found, but in the love of God towards fallen man. Nor could the love of God will or accept of the death of Christ, but because of its absolute necessity, and availing efficacy to do all that for fallen man, which the love of God would have to be done for him.

God did not, could not love, or like, or desire the sufferings and death of Christ, for what they were in themselves, or as sufferings of the highest kind. No, the higher and greater such sufferings had been, were they only considered in themselves, the less pleasing they had been to a God that wills nothing but blessing and happiness to everything capable of it.

But all that Christ *was*, and *did*, and *suffered*, was infinitely prized, and highly acceptable to the love of God, because all that Christ was, and did, and suffered in his own person, was *that* which gave him full power to be a common Father of life to all that died in *Adam*.⁸

Had Christ wanted anything that he was or did, or suffered in his own person, he could not have stood in that relation to all mankind as *Adam* had done. Had he not been given to the first fallen man as a *seed* of the woman, as a *light* of life, "enlightening every man that comes into the world," he could not have had *his seed* in every man, as *Adam* had, nor been as universal a father of life as *Adam* was of death. Had he not in the fitness or fulness of time, become a man, born of a pure virgin, the first seed of life, in every man, must have lain only as a seed, and could not have come to the fulness of the birth of a new man in Christ Jesus. For the children can have no other state of life, but that which their father first had. And therefore Christ, as the father of a regenerated human race, must first stand in the fulness of that human state which was to be derived from him into all his children.

This is the absolute necessity of Christ's being all that he was, *before* he became man; a necessity arising from the nature of the thing. Because he could not possibly have had the relation of a father to all mankind, nor any power to be a quickener of a life of heaven in them, but because he was both God in himself, and a seed of God in all of them.

Now all that Christ was, and did, and suffered, *after* he became man, is from the same necessity founded in the nature of the thing. He suffered on no other account, but because that which he came to do, in, and for the human nature, was, and could be nothing else in itself, but a work of sufferings and death.

A crooked line cannot become straight, but by having all its crookedness given up, or taken from it. And there is but one way possible in nature, for a crooked line to lose its crookedness.

Now the sufferings and death of Christ stand in this kind of necessity. He was made man for our salvation, that is, he took upon him our fallen nature, to bring it out of its *evil*, *crooked* state, and set it again in that rectitude in which it was created.

Now there was no more two ways of doing this, than there are two ways of making a crooked line to become straight.

If the life of fallen nature, which Christ had taken upon him, was to be overcome by him, then every kind of suffering and dying, that was a giving up, or departing from the life of fallen nature, was just as necessary, in the nature of the thing, as that the line to be made straight, must give up and part with every kind and degree of its own crookedness.

And therefore the sufferings and death of Christ were, in the nature of the thing, the only possible way of his acting contrary to, and overcoming all the evil that was in the fallen state of man.

The apostle saith, "The Captain of our salvation was to be made perfect through sufferings." This was the ground and reason of his sufferings: had he been without them, he could not have been perfect in himself, as a *son* of man, nor the restorer of perfection in all mankind. But why so? Because his perfection as a *son* of man, or the captain of *human salvation*, could only consist in his acting in, and with a spirit suitable to the first created state of perfect man; that is, he must in his spirit be as much above all the *good* and *evil* of this fallen world, as the first man was.

But now, he could not show that he was of this spirit, that he was above the world, that he was under no power of fallen nature, but lived in the perfection of the first created man. He could not do this, but by showing that all the good of the earthly life was renounced by him, and that all the evil which the world, the malice of men and devils could bring upon him, could not hinder his living wholly and solely to God, and doing his will on earth with the same fulness, as angels do it in heaven.

But had there been any *evil* in all fallen nature, whether in *life*, *death*, or *hell*, that had not attacked him with *all its force*, he could not have been said to have *overcome* it. And therefore, so sure as Christ, as the Son of Man, was to overcome the world, death, hell, and satan, so sure is it, that all the evils which they could *possibly* bring upon him, were to be *felt* and *suffered* by him, as absolutely necessary, in the nature of the thing, to declare his perfection, and prove his superiority over them. Surely, my friend, it is now enough proved to you, how a God all love towards fallen man, must love, like, desire, and delight in all the sufferings of Christ, which alone could enable him, as a Son of Man, to undo, and reverse all that evil, which the first man had done to all his posterity.

Eusebius.—Oh, sir, in what an adorable light is this mystery now placed. And yet in no other

light than that in which the plain letter of all Scripture sets it. No wrath in God, no fletitious atonement, no folly of debtor and creditor,* no suffering in Christ for suffering's sake, but a Christ suffering and dying, as his *same* brethren over death and hell, as when he *rose* from the dead, and *ascended* into heaven.

Theophilus.—Sure, now, *Eusebius*, you plainly enough see wherein the infinite merits, or the availing efficacy, and glorious power of the sufferings and death of Christ consists; since they were that, in and through which Christ himself came out of the state of fallen nature, and got power to give the same victory to all his brethren of the human race.

Wonder not, therefore, that the Scriptures so frequently ascribe all our salvation to the sufferings and death of Christ, that we are continually referred to them, as the wounds and stripes by which we are healed, as the blood by which we are washed from our sins, as the price (much above gold and precious stones) by which we are bought.

Wonder not, also, that in the old testament, its *service, sacrifices, and ceremonies*, were instituted to typify and point at the great sacrifice of Christ, and to keep up a continual hope, strong expectation, and belief of it. And that in the new testament, the reality, the benefits, and glorious effects of Christ our passover, being actually sacrificed for us, are so joyfully repeated by every apostle.

It is because Christ, as suffering and dying, was nothing else but Christ conquering and overcoming all the false good and the hellish evil of the fallen state of man.

His resurrection from the grave, and ascension into heaven, though great in themselves, and necessary parts of our deliverance, were yet but the consequences and genuine effects of his sufferings and death. These were in themselves the reality of his conquest; all his great work was done, and effected in them and by them, and his resurrection and ascension was only his entering into the possession of that which his sufferings and death had gained for him.

Wonder not then, that all the true followers of Christ, the saints of every age, have so gloried in the *cross* of Christ, have imputed such great things to it, have desired nothing so much, as to be partakers of it, to live in constant union with it. It is because his sufferings, his death, and cross were the *fulness* of his victory over all the works of the devil. Not an *evil* in flesh and blood, not a *misery* of life, not a chain of death, not a *power* of hell and darkness, but were all baffled, broken, and overcome by the process of a suffering and dying Christ. Well, therefore, may the cross of Christ be the glory of christians.

Eusebius.—This matter is so solidly and fully cleared up, that I am almost ashamed to ask you anything further about it. Yet explain a little more, if you please, how it is that the sufferings and death of Christ gave him power to become a *common Father* of life, to all that died in *Adam*; or how it is, that we, by virtue of them, have victory over all the evil of our fallen state.

Theophilus.—You are to know, *Eusebius*, that the christian religion is no *arbitrary system* of divine worship, but is the one true, real, and only religion of Nature; that is, it is wholly founded in the nature of things, has nothing in it supernatural, or contrary to the powers and demands of nature; but all that it does, is only in, and by, and according to the workings and possibilities of nature.

A religion that is not founded in nature, is all fiction and falsity, and as mere a nothing as an *idol*. For as no creature can be or have anything in it, but what it is, and has from the nature of things, nor have anything done to it, good or harm, but according to the unalterable workings of nature; so no religion can be of any service, but that which works with, and according to the demands of nature. Nor can any fallen creature be raised out of its fallen state, even by the omnipotence of God, but according to the nature of things, or the unchangeable powers of nature; for Nature is the opening and manifestation of the divine omnipotence; it is God's *power-world*: and therefore all that God doth, is and must be done in and by the powers of nature. God, though omnipotent, can give no existence to any creature, but it must have that existence in *space and time*.—Time cometh out of the *eternity*, and space cometh out of the *infinity* of God.—God hath an omnipotent power over them, in them, and with them, to make both of them set forth and manifest the wonders of his supernatural Deity. Yet time can only be subservient to the omnipotence of God, according to the nature of time, and space can only obey his will, according to the nature of space; but, neither of them can, by any power, be made to be in a supernatural state, or be anything but what they are in their own nature.

Now right and wrong, good and evil, true and false, happiness and misery, are as unchangeable in nature as time and space. And every state and quality that is creaturely, or that can belong to any creature, has its own nature, as unchangeably as time and space have theirs.

Nothing, therefore, can be done to any creature *supernaturally*, or in a way that is *without*, or *contrary* to the powers of nature; but everything or creature that is to be helped, that is to have any good done to it, or any evil taken out of it, can only have it done so far as the powers of nature are able, and rightly directed to effect it.

And this is the true ground of all divine revelation, or that help which the supernatural Deity vouchsafes to the fallen state of man. It is not to appoint an arbitrary system of religious homage to God, but solely to point out and provide for man, blinded by his fallen state, that one only religion, that, according to the nature of things, can possibly restore to him his lost perfection. This is the truth, the goodness, and the necessity of the christian religion; it is true, and good, and necessary, because it is as much the *one only natural*, and *possible* way of overcoming all the evil of fallen man, as light is the one only natural, possible thing that can expel darkness.

And therefore it is, that all the mysteries of the gospel, however high, are yet true and necessary parts of the *one religion* of nature; because they are no higher, nor otherwise than the *natural state* of fallen man absolutely stands in need of. His nature cannot be helped, or raised out of the evils of its present state, by anything less than these mysteries; and, therefore, they are in the same truth and justness to be called his *natural religion*; as that *remedy* which alone has full power to remove all the evil of a disease, may be justly called its *natural remedy*.

* An objection having been made to these words, in a letter to the author, which the writer of these lines has in his possession, he, the author, entered again into this subject, to remove the scruple: which reply may be seen in the collection of his 'Letters.'

For a religion is not to be deemed natural, because it has nothing to do with *revelation* ; but then it is the one *true religion of nature*, when it has everything in it that our natural state stands in need of ; everything that can help us out of our present evil, and raise and exalt us to all the happiness which our nature is capable of having. Supposing, therefore, the christian scheme of redemption to be all that, and nothing else in itself, but that which the *nature of things* absolutely requires it to be, it must, for that very reason, have its *mysteries*.

For the fallen, corrupt, mortal state of man, absolutely requires these two things, as its only salvation. *First, the divine life, or the life of God, must be quickened again, or revived in the soul of man. Secondly, there must be a resurrection of the body in a better state after death.* Now, nothing in the power of man, or in the things of this world, can effect this salvation. If, therefore, this is to be the salvation of man, then some interposition of the Deity is absolutely necessary, in the nature of the thing, or man can have no religion that is *sufficiently natural* ; that is to say, no religion that is sufficient, or equal to the wants of his nature.

Now this necessary interposition of the Deity, though doing nothing but in a *natural way*, or according to the nature of things, must be mysterious to man, because it is doing something *more and higher* than his senses or reason ever saw done, or possible to be done, either by himself or any of the powers of this world.

And this is the true ground and nature of the mysteries of christian redemption. They are, in themselves, nothing else but what the nature of things require them to be, as natural, efficacious means of our salvation, and all their power is in a *natural way*, or *true fitness* of cause for its effect ; but they are mysterious to man, because brought into the scheme of our redemption, by the *interposition* of God, to work in a way and manner, above, and superior to all that is seen and done in the things of this world.

The mysteries, therefore, of the gospel, are so far from showing the gospel not to be the one *true religion of nature*, that they are the greatest proofs of it, since they are that alone which can help man to all that good which his natural state wants to have done to it.

For instance, if the salvation of man absolutely requires the *revival, or restoration* of the divine life in the human nature, then nothing can be the *one, sufficient, true religion of nature*, but that which has a natural power to do this.

What a grossness of error is it, therefore, to blame that doctrine which asserts the incarnation of the Son of God, or the necessity of the Word being made flesh ; when, in the nature of the thing, nothing else but this very mystery can be the *natural, efficacious* cause of the renewal of the divine life in the human nature, or have any natural efficacy to effect our salvation.

And now, *Eusebius*, upon this ground, viz. (1.) That there is but one true religion, and that it is the religion of nature. (2.) That a religion has no pretence to be considered as the religion of nature, because it rejects divine revelation, and has only human reason for its guide, but wholly and solely because it has every good in it that the *natural state* of man wants, and can receive from religion. (3.) That nothing can be any religious good, or have any real efficacy, as a means of salvation, but only that which has its efficacy in, and from the natural power of things, or the fitness and sufficiency of cause to produce its effect. (4.) That the religion of the gospel, in all its mysteries and doctrines, is wholly grounded in the natural powers of things, and their fitness to produce their effects. Upon this ground, I come to answer your question, viz. How it is that the sufferings and death of Christ gave him full power to become a *common father of life*, to all those that died in *Adam* ? Or how it is that we, by virtue of them, are delivered out of all the evils of our fallen state ?

The sufferings and death of Christ have no *supernatural* effect, or that is above, or contrary to nature. Because the thing itself is impossible : for a thing is only therefore impossible, because the nature of things will not allow of it.

The fall of all mankind in *Adam*, is no *supernatural* event, or effect, but the natural and necessary consequence of our relation to him. Could *Adam* at his fall into this earthly life, have absolutely overcome every power of the world, the flesh, and the devil, in the same spirit, as Christ did, he had been his own redeemer, had risen out of his fall, and ascended into paradise, and been the father of a paradisaical offspring, just as Christ, when he had overcome them all, rose from the dead, and ascended into heaven. But *Adam* did not do this, because it was as impossible in the nature of the thing, as for a beast to raise itself into an angel. If, therefore, man is to come out of his fallen state, there must be something found out, that according to the nature of things, hath power to effect it. For it can no more be done *supernaturally* by any thing else, than it could by *Adam*.

Now the matter stood thus, the seed of all mankind was in the loins of fallen *Adam*. This was unalterable in the nature of the thing, and, therefore, all mankind must come forth in his fallen state.

Neither can they ever be in any state whatever, whether earthly or heavenly, but by having an *earthly man*, or a *heavenly man* for their father. For mankind, as such, must of all necessity be born of, and have that nature which it hath, from a *man*. And this is the true ground and absolute necessity of the one Mediator, the *man* Christ Jesus. For seeing mankind, as such, must have that birth and nature which they have, from *man*, seeing they never could have had any relation to paradise, or any possibility of partaking of it, but because they had a paradisaical man for their father, never could have had any relation to this earthly world, or any possibility of being born earthly, but because they had an earthly man for their father ; and seeing all this must be unalterably so for ever, it plainly follows, that there was an utter impossibility for the seed of *Adam* ever to come out of its fallen state, or ever have another, or better life, than they had from *Adam*, unless such a son of man could be brought into existence, as had the same relation to all mankind, as *Adam* had, was as much in them all, as *Adam* was, and had as full power, according to the *nature of things*, to give a heavenly life to all the seed in *Adam's* loins, as *Adam* had to bring them forth in earthly flesh and blood.

And now, sir, that Christ was this very *Son of Man*, standing in the same fulness of relation to all mankind, as *Adam* did, having his seed, as really in them all, as *Adam* had, and as truly and fully qualified according to the nature of things, to be a *common and universal* father of life, as *Adam* was of death to all the human race, shall, in a word or two, be made as plain and undeniable, as that two and two are four.

The doctrine of our redemption absolutely asserts, that the seed of Christ was sown into the first fallen father of mankind, called the seed of the woman, the bruiser of the serpent, the engrafted Word of life, called again in the Gospel, "that light which lighteth every man that cometh into the world." Therefore Christ was in all men, in that same fullness of the relation of a father to all mankind, as Adam the first was. Secondly, Christ was born of Adam's flesh and blood, took the human nature upon him, and therefore stood as an human creature in the same relation to mankind as Adam did. Nothing, therefore, was further wanting in Christ, to make him as truly a natural father of life to all mankind, as Adam was at first, but God's appointment of him to that end.

For as Adam could not have been the natural father of mankind, but because God created and appointed him for that end, so Christ could not have been the natural regenerator, or redeemer of an heavenly life, that was lost in all mankind, but because God had appointed and brought him into the world for that end. Now that God did this, that Christ came into the world by divine appointment, to be the Saviour, the resurrection, and life of all mankind, is a truth as evident from Scripture, as that Adam was the first man.

And thus it appears, in the utmost degree of plainness and certainty, that Christ in his single person, was, according to the nature of things, as fully qualified to be a common redeemer, as Adam was, in his single person, to be a common father of all mankind. He had his seed in all mankind, as Adam had; he had the human nature, as Adam had; and he had the same divine appointment as Adam had. But Christ, however qualified to be our redeemer, could not be actually such, till he had gone through, and done all that, by which our redemption was to be effected.

Adam, however qualified, yet could not be the father of a paradisaical offspring, till he had stood out his trial, and fixed himself victorious over every thing that could make trial of him. In like manner, Christ, however qualified, could not be the Redeemer of all mankind, till he had also stood out his trial, had overcome all that by which Adam was overcome, and had fixed himself triumphantly in that paradise which Adam had lost.

Now, as Adam's trial was, whether he would keep himself in his paradisaical state, above and free from all that was good and evil in this earthly world, so Christ's trial was, whether as a Son of Man, and loaded with the infirmities of fallen Adam, sacrificed to all that which the rage and malice of the world, hell, and devils, could possibly do to him; whether he in the midst of all these evils could live and die with his spirit as contrary to them, as much above them, as unhurt by them, as Adam should have lived in paradise.

And then it was, that everything which had overcome Adam, was overcome by Christ, and Christ's victory did, in the nature of the thing, as certainly and fully open an entrance for him, and all his seed into paradise, as Adam's fall cast him, and all his seed into the prison and captivity of this earthly, bestial world.

Nothing supernatural came to pass in either case, but paradise lost, and paradise regained, according to the nature of things, or the real efficacy of cause to produce its effect.

Thus is your question fully answered; viz. How and why the sufferings and death of Christ enabled him to be the author of life to all that died in Adam? Just as the fall of Adam into this world, under the power of sin, death, hell, and the devil, enabled him to be the common father of death, that is, was the natural, unavoidable cause of our being born under the same captivity; just so, that life, and sufferings, and death of Christ, which declared his breaking out from them, and superiorly over them, must, in the nature of the thing, as much enable him to be the common author of life, that is, must as certainly be the full, natural, efficacious cause of our inheriting life from him. Because, by what Christ was in himself, by what he was in us, by his whole state, character, and the divine appointment, we all had that natural union with him, and dependence upon him, as our head in the way of redemption, as we had with Adam as our head in the way of our natural birth. So that, as it must be said, that because Adam fell, we must of all necessity be heirs of his fallen state; so, with the same truth, and from the same necessity of the thing, it must be said, that because Christ our head is risen victorious out of our fallen state, we, as his members, and having his seed within us, must be, and are made, heirs of all his glory. Because, in all respects we are as strictly, as intimately connected with, and related to him, as the one Redeemer, as we are to Adam, as the one father of all mankind. So that Christ, by his sufferings and death, become in all of us our wisdom, our righteousness, our justification, and redemption, is the same sober and solid truth, as Adam, by his fall become in all of us our foolishness, our impurity, our corruption, and death.

And now, my friends, look back upon all that has been said, and then tell me, is it possible more to exalt, or magnify the infinite merits, and availing efficacy of the sufferings and death of Christ, than is done by this doctrine? or whether everything that is said of them in Scripture, is not here proved from the very nature of the thing to be absolutely true? And again, whether it is not sufficiently proved to you, that the sufferings and death of Christ, are not only consistent with the doctrine of a God all love, but are the fullest, and most absolute proof of it?

Eusebius.—Indeed, Theophilus, you have so fully done for us, all that we wanted to have done, that we are now ready to take leave of you. AS FOR MY PART, I WANT TO RETURN HOME, TO ENJOY MY BIBLE, AND DELIGHT MYSELF WITH READING IT IN THIS COMFORTABLE LIGHT, IN WHICH YOU HAVE SET THE WHOLE GROUND AND NATURE OF OUR REDEMPTION. I AM NOW IN FULL POSSESSION OF THIS GLORIOUS TRUTH, THAT GOD IS MERE LOVE, THE MOST GLORIOUS TRUTH THAT CAN POSSESS, AND EDIFY THE HEART OF MAN. It drives every evil out of the soul, and gives life to every spark of goodness, that can possibly be kindled in it. Every thing in religion is made amiable, by being a service of love to the God of LOVE.

No sacrifices, sufferings, and death, have any place in religion, but to satisfy, and fulfil that love of God, which could not be satisfied without our salvation. If the Son of God is not spared, if he is delivered up to the rage, and malice of men, devils, and hell, it is because, had we not had such a captain of our salvation, made perfect through sufferings, it never could have been sung, "O death, where is thy sting, oh grave, where is thy victory!" It never could have been true, that "as by one man sin entered into the world, and death by sin, so by one man came the resurrection of the dead;" it never could have been said, that "AS IN ADAM ALL DIE, SO IN CHRIST SHALL ALL BE MADE ALIVE."

Therefore, dear *Theophilus*, adieu : God is love, and he that hath learnt to live in the spirit of Love, hath learnt to live and dwell in God. Love was the beginner of all the works of God, and from eternity to eternity, nothing can come from God, but a variety of wonders, and works of love, over all nature and creature.

Theophilus.—God prosper, *Eusebius*, this spark of heaven in your soul; may it, like the *seraphim's* coal taken from the altar, purify your heart from all its uncleanness."

Finally, as a close to the present section, we offer the following extract from the "Way to Divine Knowledge" (being the conclusion of the dissertation in the first part of that work, on the *true way* of making converts to Christianity, and recommended to be referred to in that respect, on page 78,)—containing a description of the ground and nature of GOSPEL CHRISTIANITY in contradistinction to that *original universal* Christianity, which began with Adam, was the religion of the patriarchs, of Moses, and the prophets, and of every humble penitent man, in every part of the world, by what name soever called, Heathen, Mahomedan, Jew, or national Christian :—

"But let me now return to *Humanus*, and ask him that, supposing he could not convince a man of the certainty of his fallen state, how he would farther proceed with him.

Humanus.—Truly, *Theophilus*, I would proceed no farther at all; and for this good reason, because I should then have nothing to proceed upon. Did I certainly know of an infallible remedy for every disorder of the eyes, only to be had by going to *China* for it, I should not attempt to persuade a man, who believed his eyes to be sound and good, to leave all that he had, and go to *China* for this infallible remedy for bad eyes.

Now to press a man to deny himself, and leave all that he hath in the enjoyments of flesh and blood, in order to be reconciled to God, who believes himself to be in the *same good* state, in which God created him, seems to be as wild a project as to desire him who is well pleased with the goodness of his sight, to go to the *Indies* to be helped to see.

And, indeed, I very well know, from former experience, that all discourses about the *reasonableness* of Christianity, the doctrine of the *cross*, the exceeding *love of God* in giving so great a Saviour, with many more things of the like nature, were mere empty sounds, heard with the greatest *indifference*, and incapable of raising the least seriousness in me, merely because I had not the least *notion* or *suspicion* of the truth and greatness of my fallen state, and therefore was not the man who had any fitness to be affected with these matters. And thence it was that *Christ* said, *Come unto me, all ye that labour, and are heavy laden, and I will refresh you*; as plain as if he said, No one else can come to me, nor any one else be refreshed by me.

Here therefore, in my humble opinion, should all *begin*, who would propagate Christianity, or make true converts to it, and *here stop*, as *Christ* did. It is only the weary, and heavy laden, that are fitted to be converts, or refreshed; and therefore we can no way help a man to be a christian, or fit him to be refreshed by *Christ*, but by bringing him into a full sensibility of the evil, and burden, and vanity of his natural state, till some good Providence awakens him out of it; and not make proposals to him of the *reasonableness* of believing the Holy Trinity, the Incarnation of the Son of God, and the necessity of his sufferings and death, etc., for this method is full as absurd, as to enter into solemn debate with a confessed atheist, about the reasonableness of worshipping God in spirit and truth; for, as the existence of a God is the only ground of proving that he ought to be worshipped in spirit and in truth, so the certainty and belief of our fallen state is the only ground of showing the reasonableness of the mysteries of redemption. And he that disowns the fall of man from a divine life, has all the same reasons for rejecting the mysteries of our salvation, as the atheist has to reject the doctrines of a spiritual worship of God. Therefore, to expose the mysteries of our salvation to the wrangle of a debate with an unbeliever of the fall of man, which mysteries have no other ground to stand upon, is not only helping him to an easy triumph over you, but is the most likely method to prevent his ever being a Christian. For seeing how easily he can ridicule mysteries, which, to him in his present state, can have no reasonableness in them, he is put into the most likely way of living and dying in a hardened contempt of them. Whereas, if you stick close to the *one true ground* of Christianity, and only proceed as that proceeds, and make the unbeliever no offers of any other Christianity, but that which is to begin with the acknowledged sensibility of the fall of human nature from its first divine life; you stop where you ought to stop, and rob him of all power and pretence of meddling with the other mysteries of salvation.

The one business, then, upon his hands, if he will hold out against you, must be to deny his reason and senses, and maintain, in spite of both, that man is *not fallen*, but is by nature *holy, just, good, and happy* both in body and soul; and that mankind, and the world they are in, have all that goodness and happiness, which they could be supposed to have from an infinitely good and happy God; and who can will nothing in the creature but goodness and happiness. Here you bring the deist to his proper work, and all the contradiction to sense and reason will lie on his side: you set Christianity upon its true ground: and whoever thus defends it, as it ought to be defended, not only does justice to the Christian cause, but acts the most kind and friendly part towards those who oppose it merely through a misunderstanding of its *true ground and nature*; which I will venture to say is the case of all the sober well-meaning deists. For *Deism* has no natural foundation, or ground of its own, to stand upon; it does not grow from any root or strength within itself, but is what it is merely from the *bad state* of Christendom, and the *miserable use* that heathenish learning, and worldly policy, have made of the Gospel. If it (*Deism*) seems to itself to be *strong* and *well-grounded*, it is merely because it can so easily object to church-doctrines, and scholastic opinions: if it seems to itself to be *good*, it is because it can so easily lay open the evils which Christians and churches bring upon one another: If it seems to itself to be *highly rational*, its reason is, because it is free from that number of absurdities and contradictions which Christian churches lay to the charge of one another. Lastly, if it keeps off all fearful forbodings of the con-

sequences of not receiving the Gospel, it is because it so plainly sees, that Christians say, *Hail, Master*, kiss the Gospel, and then break every part of it.

This is the true height, and depth and total strength of Deism or infidelity; it never had any other support in myself but this; nor did I ever converse with a Deist, who carried the matter higher or farther than this, to support the cause. Hence it is, that you made so speedily a convert of me, by shewing me such a Christianity as I never heard of before; and stript of everything that gave me power to oppose it. Had you proceeded in the way practised by most defenders of the Gospel, you had left me just as you found me, if not more confirmed in my old way. But as you have justly removed all controversy about doctrines from the merits of the cause, and shewn that it all lies in this one short, plain, and decisive point, namely the fall of man: a fall proved and demonstrated to all my senses and reason, by every height and depth of nature, by every kind of misery, evil, and sin in the world, by everything we know of God, ourselves, and the world we live in; the ground and foundation of Christianity is undeniable, and no one can be too speedily a convert to the belief of it. And as you have also shewn, that the whole nature of the Gospel redemption means nothing but the one, true, and only possible way of delivering man from his miserable state in this world; Christianity is shewn to be the most intelligible and desirable thing that the heart of man can think of. And thus, contrary to all expectation, the tables are quite turned; *Deism* can no longer be founded on argument, and Christianity is as self-evident as our senses: all learning on both sides, either for or against it, is insignificant; Christianity stands upon a bottom quite superior to it, and may be the sure possession of every plain man, who has sense enough to know whether he is happy or unhappy, good or evil. For this natural knowledge, if adhered to, is every man's sure guide to that one salvation preached by the Gospel. Which Gospel stands in no more need of learning and critical art now, than it did when *Christ* was preaching it upon earth. How absurd would it have been for any critics in *Greek* and *Hebrew*, to have followed *Christ* and his apostles, as necessary explainers of their hard words, which called for nothing in the hearers but penitent hearts turned to God; and declared, that they only who were of God, could hear the Word of God! How strange, that *Christ* should choose only illiterate men to preach the Gospel of the kingdom of God, if only great scholars could rightly understand what they said! Again, supposing learned men to have only the true fitness to understand the word of Scripture, and that the plain man is to receive it from them, how must he know which are the scholars that have the right knowledge? From whence is he to have this information? for no one need be told, that ever since learning has borne rule in the church, learned doctors have contradicted and condemned one another in every essential point of the Christian doctrine. Thousands of learned men tell the illiterate, they are lost in this or that church; and thousands of learned men tell them, they are lost, if they leave it.

If, therefore, Christianity is in the hands of scholars, how must the plain man come at it? must he, though unable to understand Scripture, for want of learning, tell which learned man is in the right, and which is not? If so, the unlearned man has much the greatest ability, since he is to do that for scholars, which they cannot do for themselves.

But the truth of the matter is this: Christian redemption ~~is grounded on the ground and necessity, and like misapprehended, before the world began, and selected by the will of God, and is in the whole nature of things, namely the eternal process of the infinite Son of God, as the supernatural nature of which with all its attendant relative mysteries was first given to the world, and is the only way to God, through his chosen servant, Jesus Christ.~~ is God's mercy to all mankind, but it could not be so, if every fallen man, as such, had not some fitness and capacity to lay hold of it. It must have no dependence upon times and places, or the ages and several conditions of the world, or any outward circumstance of life; as the first man partook of it, so must the last; the learned linguist, and the blind, the deaf and dumb, have but one and the same common way of finding life in it. And he that writes large commentaries upon the whole Bible, must be saved by something full as different from book-knowledge, as they were, who lived when there was neither book nor any alphabet in the world.

For this salvation, which is God's mercy to the fallen soul of man, merely as fallen, must be something that meets every man; and which every man, as fallen, has something that directs him to turn to it. For as the fall of man is the reason of this mercy, so the fall must be the guide to it; the want must show the thing that is wanted. And therefore the manifestation of this one salvation, or mercy to man, must have a nature suitable, not to this or that great reader of history, or able critic in *Hebrew* roots and *Greek* phrases, but suitable to the common state and condition of every son of Adam. It must be something as grounded in human nature as the fall itself is, which wants no art to make it known; but to which the common nature of man is the only guide in one man, as well as another. Now this something, which is thus obvious to every man, and which opens the way to Christian redemption in every soul, is a sense of the vanity and misery of this world; and a prayer of faith and hope to God, to be raised to a better state.

Now in this sensibility, which every man's own nature leads him into, lies the whole of man's salvation; here the mercy of God and the misery of man are met together; here the fall and the redemption kiss each other. This is the Christianity which is as old as the fall; which alone saved the first man, and can alone save the last. This is it, on which hang all the law and the prophets, and which fulfils them both; for they have only this end, to turn man from the lusts of this life, to a desire, and faith, and hope of a better. Thus does the whole of Christian redemption, considered on the part of man, stand in this degree of nearness and plainness to all mankind; it is as simple and plain as the feeling our own evil and misery, and as natural as the desire of being saved and delivered from it.

This is the Christianity which every man must first be made sensible of, not from hearsay, but as a growth or degree of life within himself, before he can have any fitness, or the least pretence to judge or speak a word about the further mysteries of the gospel. But here I stop.

Theophilus.—Well, *Humanus*, I have now pushed the matter with you, as far as I intended; and you have given me full proof of the truth and solidity of your own conversion, and your ability to do good amongst your old brethren. You must now enter the lists with them; not to charge them with ignorance, ill-will, or profaneness of spirit, but only to try, in the spirit of Love and meekness, to undeceive them, in the manner you have been undeceived; and to show them, that Christianity is by no means that thing, which you and they have so long disliked.

Nothing can be more right than your resolution not to enter into debate about the Gospel doctrines, or propose the reasonableness of them to any one, till he owns himself sensibly convinced of the forementioned fall of man; and stands in a full desire to be saved, or delivered from it. And if that time never comes, you must leave him, as in the same incapacity to hear or judge of the doctrines of the Holy Trinity, the Incarnation of the Son of God, the operation of the Holy Spirit, as *Epicurus* would be. For every man that cleaves to this world, that is in love with it, and its earthly enjoyments, is a disciple of *Epicurus*, and sticks in the same mire of atheism, as he did, whether he be a modern deist, a popish or protestant Christian, an Arian, or an orthodox teacher. For all these distinctions are without any difference, if this world has the possession and government of his heart. For the whole of the matter lies solely in this, whether heaven, or earth, hath the heart and government of man. Nothing divides the worshippers of the true God from idolaters but this: where earth possesses and rules the heart, there all are of one and the same religion, and worship one and the same God, however they may be distinguished by sect or party.

And wherever the heart is weary of the evil and vanity of the earthly life, and looking up to God for an heavenly nature, there all are one of the true religion, and worshippers of the true God, however distant they may be from one another, as to time or place. But enough has been said of this matter.—

Let me now only, before we break up, observe to you the true ground and nature of GOSPEL CHRISTIANITY: I call it so by way of distinction from that original universal Christianity, which began with *Adam*, was the religion of the patriarchs, of *Moses*, and the prophets, and of every penitent man in every part of the world, that had faith and hope towards God, to be delivered from the evil of this world.

But when the Son of God had taken a birth in and from the human nature, had finished all the wonders that belonged to our redemption, and was sat down at the right hand of God in heaven, then a heavenly kingdom was set up on earth, and the Holy Spirit came down from heaven, or was given to the flock of *Christ* in such a degree of birth and life, as never was, nor could be given to the human nature, till *Christ*, the Redeemer of the human nature, was glorified. But when the humanity of *Christ*, our second *Adam*, was glorified, and become all heavenly, then the heavenly life, the comfort, and power, and presence of the Holy Spirit, was the gift which he gave to his brethren, his friends and followers, which he had left upon earth.

The Holy Ghost descended in the shape of cloven tongues of fire on the heads of those that were to begin and open the new powers of a *Divine life* set up amongst men. This was the beginning and manifestation of the whole nature and power of GOSPEL CHRISTIANITY, a thing as different from what was Christianity before, as the possession of the thing hoped for is different from hope, or deliverance different from the desire or expectation of it. Hence the apostles were new men, entered into a new kingdom come down from heaven, enlightened with new light, enflamed with new love, and preached not any absent or distant thing, but *Jesus Christ*, as the wisdom and power of God, felt and found within them, and as a power of God ready to be communicated in the same manner, as a new birth from above, to all that would repent and believe in him. It was to this change of nature, of life, and spirit, to this certain, immediate deliverance from the power of sin, to be possessed and governed by gifts and graces of an heavenly life, that men were then called to, as true Christianity. And the preachers of it bore witness, not to a thing that they had heard, but to a power of salvation, a renewal of nature, a birth of heaven, a sanctification of spirit, which they themselves had received. Gospel Christianity then stood upon its own true ground; it appeared to be what it was. And what was it? Why, it was an awakened *Divine life* set up amongst men; itself was its own proof, it appealed to its proper judge, to the heart and conscience of man, which was alone capable of being touched with these offers of a new life.

Hence it was, that sinners of all sorts, that felt the burden of their evil natures, were in a state of fitness to receive these glad tidings. Whilst the rigid pharisee, the orthodox priest, and the rational heathen, though at enmity with one another, and each proud of his own distinction, yet all agreed in rejecting and abhorring a spiritual Saviour, that was to save them from their carnal selves, and the vanity of their own rational selfish virtues. But when, after a while, Christianity had lost its first glory, appeared no longer as a *Divine life* awakened amongst men, and itself was no longer its own proof of the power and Spirit of God manifested in it; then heathenish learning and temporal power was, from age to age, forced to be called the glory and prosperity of the church of *Christ*; although in the *Revelation* of *St. John*, its figure is that of a scarlet whore riding upon the beast.

Here, therefore, my friend, you are to place the true distinction of GOSPEL CHRISTIANITY from all that went before it, or that is come up after it. It is purely and solely a *Divine life* awakened and set up amongst men, as the effect and fruit of *Christ's* glorification in heaven; and has no other promise from him but that of his HOLY SPIRIT, to be with it, as its light, its guide, its strength, its comfort, and protection, to the end of the world. Therefore, as gospel christians, we belong to the new covenant of the Holy Spirit, which is the kingdom of God come down from heaven on the day of *Pentecost*; and therefore it is, that there is no possibility of seeing or entering into this new kingdom, but by being born again of the Spirit. The apostles and disciples of *Christ*, though they had been baptised with water, had followed *Christ*, heard his doctrines, and done wonders in his name, yet as then, stood only near to the kingdom of God, and preached it to be at hand. They had only seen and "known *Christ* according to the flesh;" had followed him with great zeal, but with little and very low knowledge either of him or his kingdom; and therefore it was, that they were commanded to stand still, and not act as his ministers in his new glorified state, till they were endued with power from on high: which power they then received, when the Holy Ghost with his cloven tongues of fire came down upon them, by which they became the illuminated instruments that were to diffuse the light of an heavenly kingdom over all the world. From that day began GOSPEL CHRISTIANITY, with its true distinction from everything that was before it; which was the ministration of the Spirit; and the ministers of it called the world to nothing but gifts and graces of the same Spirit, to look for nothing but spiritual blessings, to trust, and hope, and pray for nothing but the power of that Spirit, which was to be the one life and ruling spirit of this newly-opened kingdom of God. No one could join himself to them, or have any part with them, but by dying to the wisdom and light of the flesh, that he might live by the Spirit, through faith in *Jesus Christ*, who had thus called him to his kingdom and glory. Now this Christianity is its own proof; it can

be proved from nothing but itself; it wants neither miracles nor outward witness, but, like the sun, is only its own discoverer.

He that adheres only to the history of the facts, doctrines, and institutions of the gospel, without being *born of his spirit*, is only such a Christian, and is no nearer to Christ than the Jew, who carnally adhered to the letter of the law. They stand both in the same distance from GOSPEL CHRISTIANITY.

It is in vain, therefore, for the modern Christian to appeal to *antiquity*, to *history*, and *ancient churches*, to prove that he belongs to Christ; for he can only belong to him, by having the power of Christ, and the Spirit of God living and dwelling in his renewed inward man.

But a learned Christianity, supported and governed by reason, dispute, and criticism, that is forced to appeal to *canons*, and *councils*, and *ancient usages*, to defend itself, has lost its place, stands upon a fictitious ground, and shows that it cannot appeal to itself, to its own works, which alone are the certain and *only proofs* either of a true, or a false Christianity.

For the truth of Christianity is the Spirit of God living and working in it; and where this Spirit is not the *life* of it, there the outward form is but like the outward carcase of a departed soul.

For the spiritual life is as much its *own proof*, as the natural life, and needs no outward, or foreign thing to bear witness to it. But if you please, gentlemen, we will end for this time.

Such, then, may be considered a brief ^{general} popular representation of the nature and design of the grand *Enochian* revelation comprised in the series of works heretofore described, as interpreted by this GREAT ORACLE of Divine wisdom, and master of all solid erudition and literary accomplishments.

As to a particular and philosophic elucidation of the effects which have thence already ensued, and are manifestly in progression, in the moral and religious, the scientific and political renovation of this country, and of others, and of the world at large,—that must, of course, be reserved to the biography. Wherein will doubtless be abundantly demonstrated, the *Elias-baptist* character of this notable individual, incidentally with regard to philosophy, but directly in the consummate restoration of Christian doctrine to its original evangelical purity of principle and practice, and in laying the groundwork for the dissemination of it, in all its simplicity, power, and efficiency, to the ends of the earth, (to be, however, again referred to in this treatise;) thus answering to the proclamation of the evangelical prophet, in respect to the latter day's glory, and the characteristics of its precursory messengers:—(Isaiah xl. 3, 4, 5.)—"Prepare ye the way of the Lord, make straight in the desert a highway for our God.—Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain:—And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."—Indeed, such is the clearness and fulness of light in which every part of Christianity, both in theory and practise, is now set forth in the immediate and espoused works of this learned author, that when seen through such a medium, it may be said to be irresistible.

We now conclude the present section, in order to proceed with the enumeration of the further qualifications necessary for the adequate and accomplished editorship of the proposed standard biography,—in continuance of the remarks of the two first pages of this treatise. Which latter, however, it has been deemed advisable, for reasons which will appear at the commencement of the next following section, to postpone to the next subsequent section.

END OF SECTION FIRST.

SECTION II.

[BEING PROPERLY A NOTE BELONGING TO THE FOLLOWING SECTION.]

The contents of the present section, as above described, originally formed the substance of a note in the next following section, (which was then the second section,) under the divisions therein numbered VII., VIII., IX., X., and containing a recommendation of select and edifying treatises, both of active and contemplative divinity, by the most spiritually-minded ascetic, and mystical writers; with illustrations of their principles and characteristics of piety, in the lives of holy saints, of various ages of the church. But on account of the great extent of the note, it has, upon reflection, been deemed better to render it a section of itself, and to place it in the order in which it now appears in this treatise.

The design of the whole is to afford to the candidate, a comprehensive and interesting view of mystic theology, or of that science of active and contemplative piety into which Christianity had been resolved by her most devoted, experienced, and erudite students, down to the early part of the eighteenth century, the epoch at which the subject of the proposed biography appeared; omitting mention, however, of the English experimental and devotional writers, they being supposed to be familiar to every theological student of this country. Which, it was considered, would be best effected, consistently with the necessary brevity of the present treatise, by presenting a CATALOGUE OF ALL THE EMINENT SPIRITUAL OR MYSTIC WRITERS, of all ages of the church, accompanied by brief general observations upon each, with more extended annotations upon such as should appear to deserve a more particular notice, either with regard to the distinguishing characteristics and complexions of their piety, or on any other ground; inserting, likewise, in each of those annotations, descriptive notices of other authors and writings of similar or corresponding principles.—This has now been done: and, regarding these writings in conjunction with others of a similar character, of the English, Greek, and other churches, they may be said to illustrate the great truth, that God has ‘never left himself without a witness,’ but has always delighted to dwell with the children of men, when he could find detached hearts and purified souls.

It is to be observed, however, that these authors are not to be considered as receiving indiscriminate sanction, by reason of their mention in this catalogue, or any other general favourable observations, attached to their names: on the contrary, many of them are to be rejected as either jejune and worthless in themselves, or utterly useless to a Christian of the present day. Such of them as are truly instructive and edifying, will be found specially referred to as such, either in the annotations above-mentioned, or in the smaller selection of devotional works inserted in the following section of the present treatise.—And, supposing the student of experimental religion to have passed through the rudiments of piety, to an elevated apprehension of the nature, scope, and design

*This introduction in Bourgeois to be all
revised and rewritten to p. 128,*

of the Christian religion, by means of these authors, in connection with those mentioned in the previous section, even all such writings might be laid aside, and the individual confine himself altogether to the Holy Scriptures,* totally yielding up himself in the spirit and fervency of prayer, to the now conscious openings and comprehended workings of the Holy Spirit, or manifestation of God in his soul,—to which the instructions of Scripture are an unerring guide, and of which its truths are an outward, though spiritual image and standard, both in their rudimentary forms, their diversified riches and wonders, and their boundless, unfathomable lengths and breadths, depths and heights. For, to individuals in such a state of Christianity, (more especially if grounded in the science of Theosophy, and who have attained to a philosophic apprehension of the mystery of truth, in her varied forms of material life, so as to enjoy the ‘triple testimony and witness of the Spirit,’ as alluded to, p. 34;) to such individuals, what can surpass the light and unction contained in the words of the blessed JESUS, or of his SPIRIT in the instructions and exhortations of the apostles, all which are livingly spoken afresh, by that unchangeable eternal-speaking WORD, in the enlightened Christian’s soul? or what the profundity of philosophic truth couched in the relations of the book of Genesis, or embraced in the rapturous views and expressions of St. Paul concerning the “great mystery of CHRIST, for whom, to whom, and by whom, are all things?” or what the devout verities and aspirations concerning the glory of GOD, contained in the book of Psalms, also the deep solid Christian prudence and wisdom of the Preacher; and so on, with respect to the whole of the varied contents of that sacred and majestic book?

The object of the insertion of this catalogue is, of course, with reference to Mr. LAW, he, in addition to passing through a very extensive† course of the-

* The extracts on pages 113—117, with those which immediately follow, will felicitously illustrate this point. Of the latter, the first is from a letter to a friend, who had sent Mr. Law a present of some books, [supposed Dr. Holloway’s “Originals,” 2 vols. Oxford, 1751,] to whom he thus writes:—“With much gratitude I acknowledge the receipt of your generous present by the carrier, and the favour of your kind letter that followed it, which I was glad to see written by your own hand.

The two books you are so kind to bestow upon me, I thankfully receive. I suppose them to be very good in their kind, and reasonably adapted to the state of the times.—But as to myself, I have no ability to meditate much on such kind of books.

Reading is *eating*; and therefore I only read such books as have food suited to the state of life and hunger that is in me. I leave learning to the learned, and reasoning to those that seek help from it. Hebrew roots and Hebrew Grammars are of no more regard with me, than the water that could be drawn from Jacob’s well.

“If any man thirst,” saith Christ, “let him come unto me, and drink; and out of his belly shall flow rivers of living water.” All my religion and reading are devoted to this heavenly Christ and Spirit of God within me; loving, praying, hungering for nothing but this *water-spirit* of heaven [John iv. 14]; that the meek, humble, patient, suffering, heavenly Spirit of the Lamb of God may be fully revealed within me.”

The other extract proceeds thus:—“Mr. W. will convey Rusbrochius to you.—Every one has his *proper way from God*, if he is so happy as to find and follow it, without seeking out one of his own. I never could go through the divine Rusbrochius, in his spiritualizing the Mosaic tabernacle, and all that belongs to it. His illuminated eye saw Christ figured and typified in every part, and what he saw he told the world.—But as to myself, I cannot go back to search for the *shadow* of the mystery, under its types and figures, because the substance itself is come. And I find more enjoyment of it, by simply giving myself up to that which is to be had from a Christ, not as known under Jewish prophecies, or “after the flesh,” but as come in the Spirit, and *made man* in every one who receives him.

Next to the Scriptures, my only book is the illuminated Behmen. And him I only follow so far as he helps to open in me that which God had opened in him, concerning the death and the life of the fallen and redeemed man.

The whole kingdom of grace and nature was opened in him, and the whole kingdom of grace and nature lies hid in myself. And therefore, in reading of him, I am always at home, and kept close to the kingdom of God that is within me. Wishing you every blessing of divine light and direction, I remain, etc.”

† To be able to form a conception of the *extent* and *severity* of his purely theological studies, the reader might refer to Dupin’s “Complete Method of Studying Divinity,” 8vo. London, 1720, after perusal of the extract below; which latter may be supposed to represent Mr. Law’s sentiments, (after he had got out of the sphere and din of Babel,) upon the scholastic mode of teaching divinity: as was partially referred to in the note of p. 105. The extract is taken from one of his works previously quoted, and is doubtless calculated, by its wit, to amuse the reader, if not by its sound reason, to make him a convert to the sentiments embodied in it.—*Academicus* is therein

ological study, having, as he himself states, 'been a diligent reader of all the mystic writers from the apostolic Dionysius (mentioned Acts xvii. 34; and whom, as before observed, St. Paul first instructed in the mysteries of eternity,) down to the great Fenelon, of Cambray'—that is to afford the candidate a somewhat adequate conception of the universality, depth, and solidity of Mr. Law's Christian science, both as a theologian and a practical evangelical divine; em-

supposed to represent Mr. Law himself, when at college, to whom *Theophilus* is thus made to speak:—"If you, my friend, having read many old *Greek* and *Latin* books, should intend to publish *Homer*, or *Cæsar's Commentaries*, with critical notes, I should have nothing to object to your ability; you might be as well qualified by such means for such a work, as one man is to make *baskets*, or another *traps* to catch flies. But if, because of this skill in old *Greek* and *Latin*, you should seem to yourself, or others, to be well qualified to write notes upon the *spirit* and *meaning* of the words of *CHRIST*, I should tell you that your undertaking was quite unnatural, and as impossible to be free from error, as when a blind man undertakes to set forth the beauty of different colours.

For the doctrines of redemption belong no more to the natural man, than the beauty of colours to him that never saw the light. And from this unnatural procedure it is, that the Scriptures are as useful to the *Socinian* or *Arian*, the *Papist* or the *Protestant*; and they can as easily, by the light of reason, charge one another with absurdities, and confute each other's opinion, as two blind men can quarrel, and reject each other's notions of *red* and *green*.

JESUS CHRIST is the light of that heavenly man that died in paradise; and therefore nothing in man but that *awakened* seed of life that died in paradise, can have the least sensibility or capacity for receiving the redeeming power of *JESUS CHRIST*. But *light* and *life* have no dependence upon words or phrases; they both can only proceed from a *birth*, whether it be the light and life of God, or the light and life of this world. How absurd would it be, to suppose that a man, naturally blind, must be taught grammar or logic, to fit him for the reception of the light of the sun, and the knowledge of colours! Yet not less absurd than to think that skill in *Hebrew* and *Greek* words, [or even a knowledge of the sublimest *evangelical doctrines*,] can open the light of God and heaven in the soul. If you now, *Academicus*, can set this matter in a juster light, I am ready to hear you.

Academicus.—Standing upon the ground that you, *Theophilus*, stand upon, all that you have said of *reason*, *science*, *historical knowledge*, or critical skill in words, is unanswerable. For what can all these things avail, if redemption is purely a *birth* of the Divine nature, light, and Spirit of God, offered to fallen man; which birth can only be received by the faith, hope, and desire of *that* inward man which is divine in us? For nothing else can have any hunger or thirst after the divine nature, but *that* which is itself born of it.

Now this true ground of the Christian redemption gives the greatest glory to God, and comfort to man. It explains the fact, why plain and simple souls, having their inward man kindled into love, hope, and faith in God, are capable of the highest divine illumination; whilst learned students, full of art and science, can live and die without the least true knowledge of God and Christ, and slaves to all the lusts of the flesh. For thus, this redemption belongs only to one sort of people, and yet is common to all. It is equally near, and equally open, to every son of man. There is no difference between learned and unlearned, between *Jew* or *Greek*, male or female, *Scythian* or *barbarian*, bond or free; but the same Lord is God over all, and equally nigh to all that call upon him.—It is told us, as the glory of the divine goodness, that *it giveth fodder to the cattle; and feedeth the young ravens that cry unto it*. What cattle? Surely not only to the cattle of *Jacob*; or only to the young ravens that cry in the land of *Judah*. Yet this would be much more consistent with the goodness of the one universal God, than to hold that only the sons of *Jacob*, or the children of the circumcision, were in the covenant of God's redemption.

But now, though this one ground of Christian redemption stands in the highest degree of plainness from Scripture, and is absolutely certain from the very nature of the thing; yet, till I met with honest *Rusticus*, I never conversed with any man, or read any book, that gave me the least hint of it.—When I had taken my *degrees*, I consulted several great divines, to put me in a method of studying divinity. Had I said to them, *Sirs, what must I do to be saved?* they would have prescribed *hellebore* to me, or directed me to the physician as a vapoured enthusiast. And yet I am now fully satisfied, that this one question ought to be the sole inquiry of him who desires to be a *true divine*. And was our *Saviour* himself on earth, who surely could do more for me than all the libraries in the world; yet I need have asked no more divinity-knowledge of him, than is contained in this one question.

It would take up near half a day, to tell you the work which my learned friends have cut out for me. One told me, that *Hebrew* words are all; that they must be read without points; and then the Old Testament is an opened book: he recommended to me a cart-load of lexicons, critics, and commentators, upon the *Hebrew Bible*. Another tells me, the *Greek Bible* is the best; that it corrects the *Hebrew* in many places, and refers me to a large number of books learnedly writ in the defence of it. Another tells me that church-history is the main matter; that I must begin with the first fathers, and follow them through every age of the church, not forgetting to take the lives of the *Roman* emperors along with me, as striking great light into the state of the church in their times. Then I must have recourse to all the councils held, and the canons made, in every age; which would enable me to see, with my own eyes, the great corruptions of the Council of *Trent*. Another, who is not very fond of ancient matters, but wholly bent upon *rational* Christianity, tells me, I need go no higher than the *Reformation*: that *Calvin* and *Cranmer* were very great men; that *Chillingworth* and *Locke* ought always to lie upon my table; that I must get an entire set of those learned volumes wrote against popery in *King James's* reign; and also be well versed in all the discourses which Mr. *Boyle's* and Lady *Moyer's* lectures have produced: And then, says he, you will be a match for our greatest enemies, which are the popish priests and modern deists. My tutor is very liturgical; he desires me, of all things, to get all the collections that I can of the *ancient liturgies*,

bracing, as it did, all the theoretical instructions and highest experiences of the most learned doctors, and devoted saints of God, when fullest of Divine light, and all the best thoughts, and most sublimated discoveries of evangelical truth, of the most erudite contemplatives, and practical devotees of all previous ages

and all the authors that treat of such matters; who, he says, are very learned and very numerous. He has been many years making observations upon them, and is now clear as to the time when certain little particles got entrance into the liturgies, and others were by degrees dropped. He has a friend abroad, in search of ancient manuscript liturgies; for, by the bye, said he, at parting, I have some suspicion that our sacrament of the Lord's Supper is *essentially* defective, for want of having a little water in the wine, etc. Another learned friend tells me, the *Clementine Constitutions* is the book of books; and that all that lies loose and scattered in the New Testament, stands there in its true order and form; and though he won't say, that Dr. Clarke and Mr. Whiston are in the right; yet it might be useful to me to read all the *Arian* and *Socinian* writers, provided I stood upon my guard, and did it with caution. The last person I consulted, advised me to get all the histories of the rise and progress of *heresies*, and of the lives and characters of heretics. These histories, he said, contract the matter; bring truth and error close in view; and I should find all that collected in a few pages, which would have cost me some years to have got together. He also desired me to be well versed in all the *casuistical writers*, and *chief schoolmen*; for they debate matters to the bottom; dissect every virtue, and every vice, into its many degrees and parts; and shew, how near they can come to one another without touching. And this knowledge, he said, might be useful to me, when I came to be a *parish-priest*.

Following the advice of all these counsellors, as well as I could, I lighted my candle early in the morning, and put it out late at night. In this labour I had been sweating for some years, till *Rusticus*, at my first acquaintance with him, seeing my way of life, said to me, Had you lived about seventeen hundred years ago, you had stood just in the same place as I stand now. I cannot read; and therefore, says he, all these hundreds of thousands of disputing books, and doctrine-books, which these seventeen hundred years have produced, stand not in my way; they are the same thing to me, as if they had never been. And, had you lived at the time mentioned, you had just escaped them all, as I do now; because, though you are a very good reader, there was then none of them to be read.

Could you, therefore, be content to be one of the primitive Christians, who were as good as any that have been since; you may spare all this labour.—Take only the Gospel into your hands; deny yourself; renounce the lusts of the flesh; set your affections on things above; call upon God for his Holy Spirit: walk by faith, and not by sight; adore the holy Deity of Father, Son, and Holy Ghost, in whose image and likeness you was at first created, and in whose name and power you have been baptized, to be again the living likeness, and holy habitation, of his life, and light, and Holy Spirit:

Look up to *Christ*, as your redeemer, your regenerator, your second *Adam*; look at him, as truly he is, the *wisdom and power of God*, sitting at his right hand in heaven, giving forth gifts unto men; governing, sanctifying, teaching, and enlightening with his Holy Spirit, all those that are spiritually-minded; who live in faith, and hope, and prayer, to be redeemed from the nature and power of this evil world. Follow but this simple, plain spirit of the Gospel, loving God with all your heart, and your neighbour as yourself; and then you are *Christ's* disciple, and have his authority to let the dead bury their dead:

God is a *spirit*, in whom you live and move and have your being; and he stays not till you are a great scholar, but till you turn from evil, and love goodness, to manifest his holy presence, power and life, within you. It is the love of goodness, that must do all for you; this is the art of arts; and when this is the ruling spirit of your heart, then Father, Son, and Holy Ghost, will come unto you, and make their abode with you, and lead you into all truth, though you knew no more of books than I do.—

So ended *Rusticus*. It is not easy for me, *Theophilus*, to tell you, how much good I received from this simple instruction of honest *Master Rusticus*; for master I may well call him, since he, in so few words, taught me a better lesson of wisdom, than ever I had heard before.

What a project was it, to be grasping after the knowledge of all the opinions, doctrines, disputes, heresies, schisms, councils, cautions, alterations, additions, inventions, corruptions, reformations, sects, and churches, which seventeen hundred years had brought forth through all the extent of the Christian world: what a project this, in order to be a *divine*, that is, in order to bear true witness to the power of *CHRIST*, as a deliverer from the evil of flesh, and blood, and hell, and death, and a raiser of a new birth and life from above! for as this is the divine work of *CHRIST*, so he only is a *true and able divine*, that can bear a faithful testimony to this *divine work of CHRIST*.

How easy was it for me to have seen with *Rusticus*, that all this labyrinth of learned inquiry into such a dark, thorny wilderness of notions, facts, and opinions, could signify no more to me now, to my own salvation, to my interest in *Christ*, and obtaining the Holy Spirit of God, than if I had lived before it had any beginning! but the blind appetite of learning gave me no leisure to apprehend so plain a truth. Books of divinity indeed I have not done with; but I will esteem none to be such, but those that make known to my heart the *inward power and redemption of JESUS CHRIST*. Nor will I seek for anything even from such books, but that which I ask of God in prayer; viz. how better to know, more to abhor and resist the evil that is in my own nature; and how to attain a *supernatural birth* of the Divine life brought forth in me: all besides this is *pushpin*.—The shipwrecked man wants only to get to shore. Did we see the truth of our state as he does, we should have but one want, and that would be, to get possession of our first created state. There is no misery but in the evil that is in our own fallen state; this is our shipwreck, and great distress nor is there any happiness, but in having the first life of God, and all goodness, opened again in the soul. He that is not intent upon this one thing needful, is not a wise Christian, much less a *divine*, or one qualified to make known to others the mystery of the power of *CHRIST* in the work of redemption. [* such as are recommended in the present treatise, to that end.]

of the church. The substance of which science, both in its profundity and diversity, he, as stated in the following section, was to be the instrument of concentrating, simplifying, and rendering of popular apprehension; and at the same time of laying the foundation for the propagation of gospel truth, with all its so verified power, capacity of enlargement, and efficiency, even to the ends of the earth: which was accomplished, not by learnedly and demonstratively tracing back those practical elaborations of truth to their principles and form in the Holy Scriptures, but (through the aid of the mystery opened in Behmen's writings,) by experimentally carrying on those discoveries of the Divine life in the soul, to their perfect fruition, and then embodying his *theological*, *devotional*, and *experimental* knowledge in a simple methodical form, for future dissemination.—For as the seed, or grain of wheat in the ear, in its full maturity, necessarily contains in itself, in unity, all the original and by their manifestation, enriched outflowing properties and powers of the first seed, and is capable, by a judicious sowing and cultivation, to produce an abundant increase, and finally a plenteous harvest; so the seed contained in Law's own and espoused writings, (as hereafter alluded to,) coming, by the providence of God, to be sown in its proper place, sprung up as the *spirit* or *spiritual* tree of Methodism, the blossoming and *full* development of which (whatever it may produce in the interim, according to the manifold wisdom of God), will be in what is mystically termed, the time of the LILY, when the kingdom of grace and nature are ONE, as promised to come to pass on the earth; that is, when, by the *right fathoming* of the Behmenic revelation, the piety, purity, and perfection of the sons of God shall be crowned with virgin-SOPHIA, or the Divine wisdom. For as the richly-impregnated seed, in its fulness of manifestation as a lovely aromatic flower, (by favour of a genial soil and atmosphere, and a proper scientific cultivation,) necessarily displays all the central perfections of its nature that were hidden within it—which, standing in such a perfection of development, is a true *figure* and emblem of the Divine manifestation as MAN; so may not we justly hope to behold the perfect restoration of the original glorious image of God, which the second Adam has absolutely redeemed, on that earth which was created for him:—which 'great day,' [p. 5, 6, 52,] may be nearer at hand than is generally believed. For "that the *seven thousandth* year is but a little way off, is undeniable; and it may be affirmed upon sufficient ground, that the *six days' creation* will last no longer than till it comes;" and we know that the paradisaical sabbath commenced on the *afternoon* of the sixth day.* And what penetrating and reflective mind cannot, even now, perceive the signs of its immediate advent in the motions of the great spirit of nature, with its mystical earthquakes and signs, *overturning* the mountains, and *levelling* the valleys, throughout *all nations*, all driving† towards the grand consummation, the sabbatic unity or rest? May God hasten the time, according to his wisdom and will!

Mr. Law's sentiments respecting the truly spiritual mystic and ascetic writers are well known, being stated in his published works, and will be presented to the reader's notice at the close of the present section; but as regards the spurious mystics, with their transcendentalism and *empty reasonings* upon divine subjects, (as if a man were a regenerate living member of the mystical body of Christ, the *resurrection* and the *life*, because of his indulging his imagination with spiritual, psychological, or other metaphysical playthings, and his feeling an inward glow during such speculations,)—it is equally certain, that he held all such in the utmost abhorrence; also, that he disapproved of all professed visionaries, with their imaginary revelations, which, in those who were devoted to God, he considered to betoken a diseased state of Christian understanding, and but a mongrel species of gospel experience. For such vi-

* GENESIS i. 31. † BEHM. *Forty Quest.* i. 116—129; *Heav. and Earth. Myst.* 49—60.

sions, even if true, could only be personal matters, in which the bulk of spiritual persons could have nothing in common, nothing to imitate, and no object in the perusal of the relation of them, to seek after; and therefore to lead the attention of Christians in general to such matters, as if they were something essential to be known, or to any object but the one thing needful, *true regeneration*, and an universal Christ-like spirit and holiness of life, the foundation, accompaniment, and top stone of all Divine philosophy,—could only proceed from a misapprehension of the design and implied permissions of the gospel. But, indeed, how could he,* who was to be the harbinger and baptist-preparer of the way for the renovation of the gospel *spirit* and *practice* over the face of the earth, do otherwise than point all to the standard of the Holy Scriptures, and, in order to preserve the church in its divinely-originated

* The reader may here be opportunely cautioned respecting the insidious dangers to which he is subject, particularly if not well grounded in experimental piety, or unprovided with a faithful and enlightened spiritual director, on his making acquaintance with the mystic writers. These dangers arise in many ways, but consist chiefly in temptations to *SPECULATION* and reasoning, supposing thereby to attain to a knowledge of supersensual matters, or as the Scriptures say, by searching to find out God. But whosoever will truly find and know God, can only do so by treading in the steps, and following the counsels of him who himself is the *way*, the *truth*, and the *life*; at the same time, if by nature of a meditative turn, not failing to mix up with his profoundest contemplations, self discipline, and devotion, the public exercises of religious worship, personal activity in union with a professedly spiritual outward church, and diligence in all good works. These are the means whereby God will open in the soul the right knowledge of himself, and all needful mysteries, and by which it is preserved in the true divine order: as indeed may be testified to, by such as have had experience both in the contemplative and practical life, and who have witnessed the ill consequences of isolation from the action of diversified spiritual-mindedness, in the comparatively useless lives, and manifest low state of experience, if not *bondage*, of those who keep aloof from outward christian union. For it is the same in spiritual as in physical nature, mutual action and re-action are necessary for high development and perfection.

The reason, indeed, why GICHTEL, the accomplished editor of the uniform German edition of Behmen's works—the worthy, the learned, the devout, the *Bramwell*-spirited, the *omni-powerful*, [Hebrews xi. 29–34,] the highly-illuminated, and scientific theosophist, Gichtel—the reason why his light was so comparatively hid under a bushel, and confined in its operations, (notwithstanding what may be said in favour of his case,) was for want of his being united with a systematic outward spiritual church. Had that, happily, been the case, the influence of his life, his holiness, his practical divine science, and intimate knowledge of the things of the Spirit, might have outstripped in blessedness of effects, the fruits of Bramwell's ministrations; who, perhaps, was the *deepest grounded* Gospel Christian that England ever saw.—And even at this very time, and in this country, and in this hey-day of gospel philanthropy, how many devout mystical and theosophical Christians are there, who, for want of being united with a praying, active church, are almost lost to the world, living solely to themselves; and all through a self-deceptive persuasion to which they cling, and by which they ward off the blows of the Spirit, in the admonitions of their friends, viz., that they are *not called* out, and therefore must not run before they are sent—all the time overlooking or forgetting what their prime teacher has said upon this point: [Theos. Quest. v. 19.] that man's mind is as the sense and nerve of the Holy Spirit; and secondly, that God's wisdom and providence works in and by human efforts, either accompanying or overruling them, nothing being *done* by God, but through something done by man.—But how to persuade such individuals out of their fallacies, and draw them forth from their secluded retreats into the light of Gospel day, whilst they so continue to hug themselves in their own opinions, and fancy they know better than those who have passed through their experience, and who admit they could never attain full liberty of soul until they died to their former opinions, and entered heartily into outward Christian church action, retaining likewise their wonted private devotion, and theosophic researches,—how to effect this, is the question. But is not this a *call*, if they have not heard one previously; and does not the Spirit, by its motions in the soul, while perusing the above, answer to and affirm it?

And what is the reason that the piety of Germany is at this day in such a poor, sickly, unpurified, and contracted state, comparatively speaking, and so uninfluential upon the world? For that such is the case, the writer concludes from the information which he has received, in answer to his pertinent inquiries, from a devout party who has recently travelled almost in every part of Germany, purely in search of enlightened theosophists, but who found the truest devotion in private families of the Romish communion. What can be the reason, then, of this spiritual lethargy in that great nation; but simply because Protestantism there has no band of union, no simple, systematic, universal, religious society to draw it together, and to direct its motion,—such, for instance, as original Methodism? Were that supplied, its wondrously talented, and, in many cases, holy children, who are now as sheep without a shepherd, would then be able to bring their diversified talents into the right sphere of action, and Germany would contribute its due and honourable quota of influence to the evangelisation of the nations. How, then, is the regeneration of Germany to be effected? But as that of England was effected, viz., by Law's "Christian Perfection," and "Serious Call;" by "Taylor's Holy Living and Dying," and the three vols. of "Kempis," falling upon, and enkindling the spirit of a young, ardent, devout, Wesley-Ignatius; for like causes produce like effects. If these were translated in the same purity of language and logic, into the German, as that of the two former in English, and were sent with the Bible to all the German universities, the rest might be left to God.

*the "Spirit
Combat"*

unity, purity, and simplicity for ever, to insist upon their being the *every-day starting post* of believers, whatever books of a similar spirit they may take with them, for recreation on their way.

It only remains to observe, that the brief observations or descriptions which will be found attached to the several authors of the catalogue are, in general, those of the original compiler, POIRET, by whom it was originally published about the year 1700: so that we have yet to receive an impartial and philosophical account of the chief writers, and eminently devoted characters, appertaining to the theosophic, mystic, and purely gospel school, both of Germany, France, and England since that period, etc.—It will be observed, that the names of the authors herein-mentioned are, as a general rule, given in Latin, in order to render the work of more general reference, though it does not follow from thence, that either they wrote, or their works are to be met with in that language.* Many of the works of these authors, (though this fact may not be generally known,) have anciently been translated into the English language, being published at Douay, Paris, and other towns of France and Belgium, and at Rome itself; of which printed translations the writer of these lines has a good collection.—But no nation is so rich as the French in original writings upon the experimental science of mystic divinity, whilst none are equal to the German (the modern German school of reasoners being, of course, not included therein,) for original works on the grounds and philosophy of spiritual truth, and at the same time none are equal to the English for the scriptural improvement and practical application of the essential merits of each of those peculiar national endowments, though without understanding the philosophy of truth. The work from which the following descriptive extracts are chiefly made, appeared originally in French, as an appendix to the “*Theologie Réelle ou Germanique*,” it was afterwards rendered more comprehensive, and then translated by the author, as before said, into Latin, under the title of “*Biblio. Mystico: 1708.*” It has likewise been retranslated into English, but not published in print.——Finally, this section is to be considered as embracing and *terminating with* the history of spiritual mystic divinity up to the period of Law’s consummating baptist-ministration: the particulars of which epoch, as respects Germany, may be gleaned from the German “*Lives of Remarkable and Awakened Christians*,” “*Gichtel’s Life*,” and other works alluded to in this treatise; and with regard to France, from the history of the Quietists, Molinos, Guyon, Fenelon; and with regard to England, from the history of the Philadelphian Society, and the writings of the celebrated Dr. Lee, Roach’s Books, Freher’s MSS., etc.—These were all to centre in WILLIAM LAW, and be reproduced in a new, pure practical form, as the *spirit* of Methodism, with its action and reaction, for the renovation of gospel Christianity: (N.B.) though the high attainments, or *wranglerships* of Divine science and the *power of faith*, are yet to be taught and aspired after, hitherto little more than the elements, or first principles, having been regarded. [p. 43, 44.]

The candidate may content himself with a passing perusal of the contents of this section, glancing over, also, one or two of the works before referred to, —(“*Du Pin’s Study of Divinity*,” etc.) as such of the herein-mentioned authors and their writings as are advisable for him to study, are described in the

* The compiler (a French writer,) has had regard chiefly to Latin and French authors, or to translations into those two languages, and others have but occasionally been introduced. To have a complete catalogue of the latter sort of writers, it would be necessary, not only that each nation form one of those of its own tongue, but that each religious order and sect, both Catholic and Protestant, do also the same, of their respective orders.—A collection of the most edifying and truly-spiritual works of all ages, if rendered into English by a number of individuals of the literary talent, and fervent enlightened character of piety, which is endeavoured to be obtained by the present treatise, (as one of the qualifications for the proper editorship of the biography of Law,) would form a most delightful and invaluable spiritual library. They would, it is supposed, form some six hundred to a thousand regular 8vo. volumes.

following section, and accompanied by observations upon their use, in connection with the proposed Biography.

CATALOGUS PLURIMORUM AUCTORUM, qui de REBUS MYSTICIS aut SPIRITUALIBUS scripserunt; vel qui eosdem ILLUSTRARUNT et COMMENDARUNT, aut INTERPRETATI SUNT, vel EDIDERUNT.*

A.

DE ABNEGATIONE INTERNA—anonyma, illuminata, methodica, brevis.

ABREGÉ de l'Agneau occis; etc.—vid. J. Daumont.

ABREGÉ des voies Mystiques de la Ven. Mere de S. Jean l'Evangeliste. Paris.—citatur in ejus vita, Parisiis 1689, emissâ.

ACTA MARTYRUM sincera et selecta.—Egregius post Scripturas divinas liber.

ACTIONS memorabiles des PP. Dominicains du Pays-bas.

ADRIANUS ADRIANI.—Varia, Belg.

ALBERTUS MAGNUS.—Paradisus animæ. De adhærendo Deo. Colon. ultimas hic, totus mysticus.

P. L'ALLEMAND, Cancell. Univers. Paris.—pius collector ultimarum horarum insignium aliquot Sanctotum.

P. L'ALLEMAND, Louis, sa Vie et sa Doctrine, Paris.—laudatur à P. Rigoleuco, ut illuminatus à Spiritu Dei.

DE ALCANTARA, Petrus. insignis mortificatio ejus à S. Teresia laudatur.

ALETHOPHILIA Wahre Bollkommenheit und Gluckseligkeit in dieser Welt.—Germanice, Solidus ~~and~~ nervosus.

ALPHONSUS DE MADRIL.—Methodicus, solidus, brevis.

ALVAREZ, Barthasar. Contemplationi deditus. vitam ejus scripsit L. de Ponte. impressa est Colon. 1670.

ALVAREZ DE PAZ, Jacobus.—Theol. mysticus, Scriptor systematicus, tribus voll. fol. Moguntia 1614. In hoc opere quæ ad Mysticam pertinent sunt in vol. tertio, faciuntque tertiam circiter ejus partem. cetera sunt ascetica, practica, spiritalia, moralia, et optima quidem.

AMBROSIUS CAMALDULENSIS Ordinis Abbas. Scripsit in Dionysium.

ANDILLIUS, Robertus.—Interpres Gall. Teresiæ et Vilarum Patrum, etc.

ANGELA DE FULGINIO. Theodidacta.

ANNOTATION.—La croix de Jesus Christ et les graces qui en resultent, c'est à dire, l'amour de la vie, des vertus, de la mort de Jesus Christ, la purification de l'ame par là, et ensuite l'infusion de la vraie Théologie celeste et surnaturelle, et de la connoissance savoureuse et experimentale de Dieu, de ses attributs et perfections, de la rédemption, et d'autres merveilles divines et faveurs très-sublimes, sont l'élément et le caractère particulier de Ste. ANGELE de Foligni, dans laquelle règne une cordialité, une simplicité, et une sincérité si naïve, qu'on sent bien qu'elle est exempte de toute fraude et de toute déception. Sa doctrine et sa vie sont le substantiel de l'Evangile tout pur et tout pratique, et c'est une voie où l'amour-propre ne saurait trouver ni asyle ni soutien.

Les œuvres et la vie de cette sainte Dame, qui vécut à Foligni dans le Duché de Spolette il y a quatre cents ans, et qui convertie lors qu'elle avait encore son mari se mit après qu'il fut mort dans le tiers ordre de S. François, furent publiées en Latin par son confesseur. Outre les éditions qu'on en a faites, à Paris, et à Cologne, 1601, elles se trouvent aussi dans les actes de Bollandus au quatrième de Janvier, qui fut le jour de la mort de cette sainte. On les a aussi publiées en diverses langues, nommément en François à Paris, et en Flamen à Anvers, 1628. [Propter eas quæ illic loci memoratæ sunt, dicuntur et eadem Beatæ Angelæ Opera, anno 1618; à puella nobili Madritensi, Francisca de los Rios, duodecim annos nata, in Hispanicam linguam è Latina esse conversa et publicata.] Mais comme on n'en trouvait plus de françoises, on vint d'en faire depuis peu (en 1696.) une nouvelle traduction qu'on a publiée sous le titre de la "Théologie de la Croix de J. Ch.; ou les Œuvres et la vie de la Bienheureuse ANGELE de Foligni." On y a digéré le tout en meilleur ordre.

Ses œuvres contiennent une recommandation très-pathétique de la vie de J. Christ, et de ses trois compagnes indissolubles, la pauvreté, le mépris, et les souffrances; de l'oraison; de l'humilité; de l'amour spirituel; des dons de Dieu à ses amans; du sacrement de l'amour: de la présence et de l'habitation de Dieu dans l'ame, et des communications surnaturelles de Dieu, avec des précautions nécessaires contre les illusions. Sa vie y est divisée en trois parties, dont la première contient la description de sa conversion, de sa pénitence, et de sa purification terrible: la seconde les manières surnaturelles dont Dieu lui a communiqué ses consolations, ses lumières, les connoissances de soi, de ses attributs, et des choses qui regardent notre redemption et notre salut: et la troisième, ses derniers discours, son Testament, et sa très-heureuse mort, qui avint l'an 1309. On trouve joints à cette édition les exercices de Blosius sur la passion de J. Christ.

Les opusculs de S. FRANÇOIS d'ASSISE, imprimés en Latin 4to. à Anvers, 1623, avec trop de remarques de Waddingus, et en petite forme sans remarques à Lyon, 1636, sont du même esprit et du même caractère que Ste. Angele.

* Sola plerumque Auctorum nomina descripta sunt; rarius et casu, librorum tituli adscripti. Prætor Latinos aut Gallicos auctores, pauci in alijs idiomatibus scripti hic recensentur; quod rarius occurrit his in locis, imò in Bibliothecis vel Bibliopolis alioqui instructissimis, unde et mystici, ut plurimum, exulunt. Hinc quoque non pauci à mysticis sunt hic prætermitti, quos vero è catalogis variorum, in quorum nonnullis libri mystici cum asceticis, imò et satis vulgari modo pijs interdum recensentur, nolui desumere, ne forte, iis à me non visis, catalogus hic, solis destinatus qui mysticum characterem, vel ascetico-mysticum habent, alios vel vulgarioris vel alterius ordinis, licet alias suo modo bonos ac pios, contineret qui nihilominus si istriusmodi unum atque alterum contineat forsitan, inde id erit, quod mihi commendati fuerint, nec tamen adhuc conspecti.

Monsieur de BERNIERES LOUVIGNY, conseiller du Roi, et Trésaurier de France au bureau de Caen, où sans maladie il est mort du baiser de l'amour dans l'ardeur de l'oraison, l'an 1659, est bien, quant à l'affectif, dans le caractère de Ste. Thérèse : mais pour le sujet et le dogmatique il est entièrement dans celui de Ste. Angele, dont il était admirateur et grand imitateur, ne prenant rien tant à cœur à son exemple que la croix de Jesus Christ, l'imitation et l'inculcation de la pauvreté, de l'abjection, et des souffrances du Fils de Dieu, choses que ce saint homme recommande par tout comme le haut point de la perfection en cette vie. Ses divins écrits sont remplis du véritable esprit du Christianisme le plus solide. Son *Chretien interieur*, qui a été imprimé des vingtaines fois en France, et qu'on a traduit et publié en Flamén, et même en Italien, outre le sujet qu'on vient d'indiquer en général, traite spécialement des matières mystiques, de la présence de Dieu et de l'oraison, dans les livres 3 et 7. On avait dessein de publier encore beaucoup de ses autres ouvrages, et cela s'était commencé par l'addition d'un second tome au *Chretien interieur*, et par l'édition de ses divines *Maximes* et de ses excellentes *Lettres*; mais sa vie, et quatre autres ouvrages qu'on avait promis dans la préface qui est à la tête de ses *Œuvres spirituelles*, n'ont point encore vu le jour, et peut-être ne le verront jamais, vu l'opposition que la science acquise selon le monde forme journellement contre l'avancement de la science infuse par l'Esprit de Dieu, et la contrariété qu'il y a entre la piété d'apparence, qui domine par tout, et celle qui est véritablement solide, intérieure et cachée.

HENRI SUSO, un saint Dominiquain du quatorzième siècle est aussi dans l'esprit et dans le caractère de Ste. Angele de Foligni. Le vieux original Allemand de ses œuvres ne se trouve plus : mais on en a, comme de Taulière, une traduction Latine par Surius, imprimée à Cologne plusieurs fois, dont la dernière est de l'an 1615, et c'est sur elle qu'on a fait la traduction Allemande d'à présent, imprimée aussi à Cologne, en 1661. Entre ses œuvres, le *Dialogue de la sagesse éternelle avec son disciple*, quatre sermons, douze lettres, sa vie (qui est une très belle pièce écrite par une de ses filles spirituelles, mais qui est incomplète,) ses *Méditations* sur la passion, et ses *Exercices*, Heures, et l'*office de la sagesse éternelle*, ont pour matière principale les souffrances et la croix de Jesus, aussi bien que la patience et la resignation avec quoi nous devons y participer. Son *Dialogue de la Verité et de son disciple*, traite encore d'autres matières sublimes et mystiques, aussi bien que son traité des neuf Roches, que l'on doit monter pour retrouver notre principe, après avoir montré auparavant par une description de la corruption qui regnait alors dans toutes sortes d'états de la Chrétienté, combien tous, tant ecclésiastiques que séculiers, étaient déçus et éloignés de Dieu. Toutes ses œuvres, à la réserve du *Dialogue de la Verité*, ont été traduites en Français et imprimées à Paris, en 1614, et tout fraîchement (en 1684,) on y publia une nouvelle traduction de son *Dialogue de la Sagesse éternelle*, dédié à l'Evêque de Meaux.

Suso était un homme d'une mortification incroyable, d'une humilité sans bornes, d'une douceur et d'une patience à toute épreuve, et un amateur incomparable de la sacrée humanité du Fils de Dieu et de ses souffrances, qualité qu'il semblait avoir hérité de sa sainte Mère, laquelle mourut un Vendredi Saint, de pure compassion aux souffrances du Fils de Dieu et de la sainte Vierge, qui le voyait agoniser sur la croix.

Outre les exercices de Taulère et les méditations de S. Catherine de Sienne dont on fera mention, et qui sont dans le caractère de la croix de Jesus Christ, il y a aussi la plus grande partie de la vie de Ste. Marie Madeleine de Patzi : l'aiguillon de l'amour divin de S. BONAVENTURE : La quatrième partie des méditations de LOUIS DU PONT, dont l'ouvrage vaut bien tous les sermons imaginables de ce temps, n'y ayant nulles vérités chrétiennes dont la connaissance soit nécessaire, qui n'y soit réduite en méditation utile et pieuse : Les *Elevations sur la passion*, d'un Père de l'Oratoire, à Paris, 1677. Le livre Flamén *Sponsus sanguinus*, imprimé souvent à Anvers, qui comprend une vingtaine de méditations en forme sur la passion de notre Seigneur, dont l'auteur (Michael Zachmoter) est celui du *Thalamus Sponsi*. A quoi je dois ajouter (en laissant là plusieurs autres) un autre petit livret Flamén presque inconnu, mais fort solide, intitulé le *Secret de l'état et de la vie de J. C.* à Amsterdam, 1653. L'auteur était éclairé, quoiqu'idiot et homme de métier, et se nommait Henri Gerrits, marqué par ces deux lettres H. G.—De doloribus Christi mentalibus sive spiritalibus, qui omnium præcipui sunt, exstant Virginis cujusdam anonymæ *Meditationes* egregiæ octo, quæ, ut plurimum libello *Pugnæ Spiritualis* P. Scupoli annexæ reperiuntur, adeoque et sæpius editæ.

ANGELUS SILESIUS, Joannes.—Poeta sacer, Germanus.

A Sto ANGELO, Mauritius.

Ab ANGELIS, Joannes, in Cantic. Cantic. Gall.

ANGLIÆ, Carmelitanæ, Revelationes.

ANNANIENSIS, Juvenalis. Capuc.—Solis intelligentiæ . . . internum magisterium.

Aug. Vindellic. 1686.

S. ANSELMUS. III.

ANTIQUITATES FRANCISCANÆ BOSQUIERII. Colon 1623, in 8. vid. Bosquier.

S. ANTONIUS DE PADUA, seu Paduanus.—Opera. Par. 1641; insignis S. Francisci discipulus.

ANTONII, Regis Portugalliæ, Psalmi.—Versi in Gall. in forma Confessionis peccatorum.

APHOTHHEGMATA PATRUM Gr. Lat. divinus liber, auctor Apophthegmatis quæ exstant apud Rosweydm in Vitis Patrum.

Monsieur D'ARGENSON, de Sapientia Christiana. Gall.

Le P. D'ARGENTAN, Louis François, varia Mystico practica, Gallic.

ARIAS, Franciscus., de Præsentia Dei.

ARIELLA NICOLAA—rustica, ancilla, idiota, amans Theodidacta, Contemplatrix perpetua.

ARNDIUS, Joannes.—Insignis et solidus practicus.

ARNOBIUS junior.—Egregius.

ARNOLDI, Gotthofredi.—Sophia, et varia, tum propria, tum ex aliis interpretata, omnia pene Germanice.

Ab ASSUMPTIONE, Justus.

—Ludovicus Joannes.

De AUGUSTA, David.

AUGUSTINI Confessiones, etc.—(Humilitas et Amor sunt characteres Augustini.)

A. S. AUGUSTINO, *Franciscus Macedo*.—Mens divinitus inspirata. Londini 4. 1653.

— *Michaelis*.—Institutiones mysticæ in 4. Antwerp, 1671.

D'AVILA, Joannes.—*Veritas Gallicæ Andiliius*. Paris. 1673; practicus.

AUCTORES aliquot qui vel *Systemata Theologia Mysticæ scripserunt*, vel *methodice præcipuas quasdam ejus vias vel argumenta præcipua tractarunt*. Hos vide specialius in suis cognominibus :—

De Abnegatione interna, tractatulus.—Alexis de Salo.—Alvares de Paz.—Augustinus, Baker. *Anglicæ*.—Benedictus à Canfield.—Bernhardinus Rossignolius.—Catharina Genuensis. In Dialogis.—Christianus Hoburg.—Constantinus Barbanson.—Desiderius Peregrinus.—Dionysius Carthusianus, de Fonte lucis; de Contemplatione, et alia.—Franciscus Suarez.—Henricus Harphius.—Hieronymus Gratianus.—Hugo de Palma.—Joanna de Cambri. *Ruine de l'Amour propre*.—Joannes Breton. *Theologia Mystica*.—Joannes à Cruce.—Joannes Evangelista.—Joan. Eusebius Nurenbergius.—Joannes Gerson.—Joannes à Jesu-Maria.—Joannes Maillard.—Joannes Rigoleucus de Oratione, *Gall.*—Joannes Rusbrochius, de Ornata Nuptiarum spirit.—Joannes à S. Sansone, *Traite de l'Amour aspirant*.—Laurentius Scupoli.—Ludovicus de Ponte, de Perfectione.—Maximilianus Sandæus.—Michael à S. Augustino.—Michael Zachmarter. *Thalamus sponsi*.—de Perfectione Christiana, Tractatulus.—P. Pennequin.—Pietro Marth. Petrucci, Tractatus varii.—Philippus à S. Trinitate.—Richardus à S. Victore, de Contemplatione Libri VI.—Seraphim de Fermo.—S. Teresia, in Castello animæ.—Thomas à Jesu.—Victor Gelenius.—Vincentius Caraffa.

B.

BAKER, Augustinus, Sancta Sophia. *Anglicæ*.—Contemplator solidus et illuminatus.

BAJOLE, Andre. *Jes.*—La vie intérieure.

BALSAMON, Ignatius.

BAPTISTÆ CREMENSIS.—(Sandæus dicit Genuensem, alii Venetum) opera. (à Seraphino de Fermo commendata.) 4 voll.

BARBANSO, Constantinus.—Illuminatus, methodicus, profundus, expertus.

S. BARNABÆ Epistola.—Apostolica.

De BARRI, Paulus. *Gall.*—Pia scripsit.

S. BASILIUS.—Pater Monachorum Orientalium.

BASILIIUS LEGIONENSIS.

BELLARMINUS, Card. Robertus.—De Ascensu mentis in Deum. De Gemitu Columbæ. Singulariter pia.

S. BENEDICTUS.—Regulæ ejus. Ascet. pract. (Vita, Officium, Exercitia, in 12. Col. 1690.)

BERGER illumine. anonym.—Theodid.

BERNHARDINUS SENENSIS.—De Divinis inspirationibus.

BERNHARDINI, Theophilus.

S. BERNARDUS.—Notissime divinus.

M. de BERNIERES LOUVIGNI, Jean.—Illuminatus et solidissimus atque divinus.

BERTOT.—Le Directeur Mystique, ou les œuvres spirituelles, etc. Cologn. 1726.

ANNOTATION.—Les écrits et les lettres de Monsieur Bertot enseignent la même doctrine que les œuvres de Mons. de Bernières (à qui il était l'ami intime et le fils spirituel) et ne marquent pas moins la solidité de ses lumières et de ses expériences dans les voies de l'oraison, sur tout dans celles de l'oraison passive en pure et nue foi, que les beaux talens qu'il avait reçus de Dieu, pour y bien acheminer les âmes capables de ses grâces, pour y animer et affermir celles qui y sont déjà entrées, et pour préserver les unes et les autres de toute illusion.

Ceux qui auront vu l'Histoire de la Vie de Madame Guyon écrite par elle-même, y auront remarqué sans doute, que notre auteur a été son directeur presque durant tout le tems que le divin amour la conduisit par les voies les plus dures et les plus rigoureuses pour lui faire trouver la vie resuscitée en Dieu par le moyen assuré de la croix et de la mort entière. On trouvera même entre ses lettres plusieurs qui ont été écrites à cette dame, et que ceux qui auront lu sa vie avec quelque application, discernent aisément. Il est vrai qu'elle reconnaît, que par une providence toute particulière, et pour lui oter tous les appuis qui auraient pu empêcher en elle la perte de toute vie propretière, et pour lui oter pour son intérieur. Cependant M. Bertot étant mort dans les commencemens de la vie nouvelle, où la divine bonté la fit heureusement entrer après l'avoir délivrée de toutes ses peines, elle nous marque que non seulement elle eut quelque signe de sa mort, et même qu'elle fut la seule à qui il s'adressa, mais aussi qu'il lui a semblé qu'il lui fit part de son esprit pour aider ses enfans spirituels.

En effet on trouvera une entière conformité entre les principes et les avis de ce directeur éclairé et de cette grande âme si profondément instruite de Dieu par une longue expérience dans les secrets les plus intérieurs de son amour, qu'elle éclaircit avec une netteté et une facilité qui semble même surpasser celle de son directeur, qui cependant ne laisse pas d'expliquer les mêmes sujets avec onction et avec force d'une manière qui peut beaucoup servir à en applanir les difficultés, et à rassurer et avancer les âmes appelées à ces sacrés voies, si cachées aux sages et aux justes propriétaires.

Monsieur Bertot était natif du diocèse de Coutances en Normandie, où il fut fait prêtre. Il était grand ami de feu Messire Jean de Bernières-Louvigni, trésorier de France à Caen, si connu par ses œuvres spirituelles, qui mourut en odeur de grande piété le 13. Mai 1659. Après la mort de ce cher ami, qu'il regardait comme son père spirituel, il s'appliqua à diriger les âmes dans plusieurs communautés de religieux. Plusieurs personnes de considération de l'un et de l'autre sexe [et même quelques uns qui étaient engagés dans des charges importantes tant à la cour qu'à la guerre] le consultèrent pour apprendre de lui les voies du salut, et il tâcha de les aider par ses instructions et par ses lettres. Il continua cet exercice jusqu'au tems que la providence l'attacha à la direction des religieux Benedictines de l'Abbaie de Montmartre proche Paris, où il est resté dans cet emploi environ douze ans jusqu'à sa mort. C'était un homme de bon conseil et fort intérieur, comme on verra par ses œuvres. Ses expériences lui avaient fait connaître que pour servir

Dieu en esprit et en vérité, il fallait beaucoup plus travailler à se rendre à Dieu par le cœur que par l'esprit, et s'efforcer davantage à vaincre ses humeurs et sa nature dans l'anéantissement et la pratique de la croix, qu'à se nourrir de spéculations stériles des sciences humainement acquises. Après avoir travaillé avec beaucoup de zèle dans la communauté où il est mort, il y mourut [environ le commencement de Mars, 1681,] après une longue maladie de langueur, où il passa par toutes les épreuves des plus douloureuses croix. Son corps fut enterré dans l'Eglise de Montmartre au côté droit en entrant. Les personnes de considération qu'il avait dirigées, ont toujours conservé un si grand respect pour sa mémoire, qu'ils allaient souvent à son tombeau pour y offrir leurs prières.

De BERULLE, Cardin. Petrus.—*Ses œuvres in fol. a Paris, 1657; et Traite de l'abnegation. Laudatur ut illuminatus.*

BESSEUS, Petrus.—Heraclitus Christianus.

BIBLIOTHECA Patrum Ascetica.—6 voll. in 4. Paris. 1661.

BLOSIUS, Ludovicus.—Pissimus et illuminatus.

BOLLANDUS, Collector Vitarum SS.

BONA, Card. Joannes.—In mysticis doctus, pius, solidus.

S. BONAVENTURA.—Franciscanus Card. notissim.

P. BONILLA, Joannes.—Illumin. tranquillus.

BORGIA, S. Franciscus.—S. J. Opera, fol. Bruxellis. 1675.

BOSQUIERII, Philippi, Franciscani.—Antiquitates Franciscanæ. Colon. 1623. in 8.—Divina hic de S. Francisco, sed non omnibus, ob simplicitatem incomparabilem.

BOUDON, Henricus-Maria, Varia, Gallice.—Solidissime pia et affectiva scriptis, præsertim in excellentissimo libello, *Dieu seul.* Paris. 1664.

BOURIGNON, Antonia.

ANNOTATION.—Cet écrivain n'affecte ni le style ni les matières sublimes des mystiques : elle n'insiste que sur le substantiel de la doctrine evangelique, l'abnégation, la mortification de la nature, l'imitation de Jesus Christ, la pratique des vertus, l'amour de Dieu et la dépendance de lui. —Voici le véritable caractère de ses écrits. C'est une force lumineuse, libre, naïve, douce, solide, simple, facile, d'usage universel et proportionné à la capacité de tous et des enfans mêmes ; (so writes her admirer, Poiret,) impartiale, pure, animante, et qui détermine vivement et circonscrit véritablement les âmes sincères à des actes réels et-particuliers de conduite, de pénitence, d'abandonnement du monde et de ses affections, de renoncement à soi, d'amour de Dieu, et de dépendance de lui par la resignation de notre volonté entre ses mains, afin que reprenant domination sur nous comme sur Adam avant le péché, il rétablisse et gouverne en suite pleinement toutes choses selon sa divine volonté.

Dans plusieurs autres écrits, pour bons qu'ils soient, on n'aperçoit souvent les choses qu'en général et de telle sorte, que quand on veut en venir à la pratique particulière, on ne sait encore bien de quelle manière s'y prendre. Ici on se sent tiré hors de cette indtermination, et on se voit montrer pas pour pas où il faut mettre le pied. Ou se sent comme mené et appliqué par la main à l'œuvre qu'il faut entreprendre, et animé au dedans d'une manière qui n'est pas ordinaire. De plus on y trouve des explications et des lumières non-communes sur les grands principes de la puissance, bonté, justice, vérité et sagesse de Dieu : sur la création glorieuse du monde et de l'homme : sur sa chute et sa corruption déplorable et infinie : sur Jesus Christ, sa naissance d'Adam,* (1) ses fonctions, son royaume, celui de l'Antéchrist, le déchet du vrai Christianisme dans toutes les religions par la faute de leurs conducteurs, la destruction des méchants, le renouvellement de l'Eglise et du monde. Ou y trouve l'essentiel de la religion et de la vertu, distingué de leur accessoire : l'anéantissement des controverses inutiles et des hérésies pernicieuses : la conduite qu'il faut tenir en toutes choses : le réveil de l'inquiétude où l'âme doit être si long temps qu'on ne s'est pas rendu entièrement à Dieu ; et la découverte de la tromperie du cœur humain en tous, et particulièrement dans les faux spirituels et dévots, qui se piquant de faire grand cas de toutes sortes de livres spirituels et mystiques, n'ont pu tenir bon devant ceux-ci pour lesquels seuls ils ont une aversion qu'ils voudraient bien inspirer à tous, les uns finement, et les autres plus manifestement : parce qu'ils voient que ces vérités les dégradent de leur prétendue spiritualité, et les font paraître à leurs yeux et à ceux des autres pour tout autres qu'ils ne voudraient.

Quoique je ne trouve point d'écrivains qui soient pleinement dans le caractère de Madlle. Bourignon tel qu'on vient de le marquer, néanmoins comme une des choses qui a éclaté le plus dans

* Her works in French are comprised in nineteen volumes, and were published in 12mo. 1686. The editor was the devout and indefatigable Poiret, who was not so discriminating in his approbations, as talented in defending what he deemed to be the interests of vital christianity. If an author did but write in the strain he admired, he seemed to adopt all their peculiarities, visions, and revelations, with what was orthodox in their performances. In the present case, this authoress, along with much that was good and solid, advances several confused and heretical notions, (which she had made to herself, doubtless from misconceived scraps of Behmen, and other writers,) concerning the state of Adam when in paradise—among other things, that 'Jesus Christ was then born of him,' (as the "first born of the creation,") 'who, at Adam's fall, became invisible, only occasionally showing himself to the patriarchs, prophets, etc., until the time of the virgin;' with a number of similar fantastic conceits, all which she gives forth as a pure revelation from God to her! The Chevalier Ramsay adopts a few of these crudities; as likewise Dr. Garden, in his "Apology for A. Bourignon," 8vo, London, 1699; also Marsay, and others, of her own country. Seven volumes of her practical works were translated into English, and published partly at the expense of the Hon. Robert Boyle. She appears to have been, naturally, of a dark sour temperament; and, when a young woman, being subjected to severe trials from a cross-grained step-mother, and an unfeeling father, she turned to religion, with many prayers, fastings, self-denials, and ascetic practices, and in due time, after the ordinary experience of such a complexion, was brought into liberty. Her constitutional temperament seems still to have predominated in her regenerate state, as manifest in her published life and works. The former is about as profitable for perusal, as any of her other writings, two or three of which may deserve a perusal. There is an affecting anecdote

elle a été la déclaration vive et intrépide qu'elle a faite de la corruption universelle de l'Eglise chrétienne, et spécialement de l'état ecclésiastique, il me semble que le saint Dominicain du siècle pénultième, SAVONAROLA, en approche beaucoup de ce côté-là. Ceux qui auront lu quelques sermons de ce S. Religieux, par exemple ceux qu'il fit sur le livre de *Ruth*, (pourvu que l'exemplaire qu'on aura ne soit pas de ceux de Salamanque, 1556, dont les gens d'Eglise ont fait arracher le septième sermon, qui était tout pour eux,) ceux sur *Michée*, ou du moins le peu qui s'en voit dans les additions de sa *vie*, publiée à Paris, en 1674, avec une partie de ses *révelations* et de ses *lettres spirituelles*, pourront juger si je dis vrai, sur tout quand ils auront pris garde, que comme les ecclésiastiques otèrent la vie à ce saint homme à cause de sa liberté à leur dire leurs vérités, (aussi bien qu'à Molinos.) Madlle. B. l'aurait de même perdue cent fois pour le même sujet, si Dieu ne l'avait continuellement empêchée de tomber entre les mains de ses persécuteurs.

BRAKELIUS.—Scala vitæ spiritualis.—Belgice, Trappen van't Geestelyk Leven. Laudatur.

Mr. de BREBEUF.—Entretiens solitaires.

BRETON, Joannes.—Theol. Mystic. laudatur apud A. Rojas.

BREVE instruction pour parvenir sûrement à la perfection. Paris.

BRILL, Jacob.—Belga novissimus, internus, realis, pacificus, illumin. idiota licet.

Le BRUN, Henricus.—Clarus, utilis.

S. BRUNO.—Carthusianorum Patens. Meditationes in Passionem.—Ejus opera. Col. 1611.

BUCKELIUS, Joannes. Belg. Goddelyke Troost, etc.

C.

CALAGURITANUS.—Vid. à Jesu-Mar. Joan.

De CAMBRY, Joann. Gall.—Illuminata, solida.

CAMUS, Joan. Petrus. Episc. de Belley.—Combat spirituel.

De CANDALE, Francois de Poix, Duc.—Doctus, pius, cabalist.

A CANFELD, Benedictus.—Illuminatus, doctus.

ANNOTATION.—Cet auteur ayant dessein de faciliter l'acquisition de la perfection par la recommandation d'un moyen le plus évident, le plus incontestable, le plus facile, et le plus accompli, composa en Latin, en Français, et en Anglais, un petit traité sous le titre de *Règle de la perfection*, où il réduit tout à l'unique principe de la *volonté de Dieu*, qui est le caractère de son livre. Ce principe indisputable et approuvé de tous les chrétiens, même de toutes les créatures raisonnables, sert beaucoup à faire qu'on réduise tout en acte et en pratique, aussi bien qu'à désabuser ceux qui s'imaginent pour eux, ou qui veulent persuader aux autres, que la vie spirituelle ne consiste qu'en je ne sais quelles spéculations abstraites d'un esprit tout oisif et sans action. Il veut que la seule volonté de Dieu soit le principe et le but que nous regardions en toutes choses : et ayant divisé cette volonté en trois, par application à un passage de l'apôtre, assavoir, en volonté extérieure et *bonne* ; intérieure et *agréable* ; et intime ou essentielle, suréminente et *parfaite* ; il emploie la première partie de son livre à faire voir, comment la volonté de Dieu, qui regarde nos actions, étant connue par la loi de Dieu, ou par la droite raison, ou par le commandement des supérieurs, ou par l'événement des choses qui nous arrivent, doit être faite ou admise actuellement, uniquement, volontairement, confidemment, avec lumière et avec promptitude. Après quoi, la volonté de Dieu se fait sentir dans l'intérieur de l'âme, et s'y manifeste d'une manière toute lumineuse et savoureuse, suivie d'admiration, d'humiliation, d'exultation et d'élévation de l'esprit à Dieu : ce qui fait sa seconde partie, suivie d'une troisième qui traite d'une communication toute intime et surnaturelle. Ce Dieu-même, de laquelle communication l'auteur rapporte le moyen, qui est unique ; et les manières qui sont deux, et qui sont applicables à deux sortes de personnes : il fait sur l'une et sur l'autre de ces manières, l'énumération de plusieurs points et de diverses observations et précautions nécessaires touchant la vie mystique et intérieure, lesquelles pourtant reviennent toutes à l'anéantissement passif, qui est pour l'amour fructif de contemplation et d'union ; et à l'anéantissement actif, qui est pour l'amour pratique, par lequel on doit agir spirituellement ou corporellement au dehors.

Comme cet auteur était savant, il est autant méthodique et systématique que solide, éclairé et circonspect, ne manquant d'aucune précaution nécessaire non seulement contre la fausse mystique et la fausse quiétude* ou oisiveté de la nature, mais aussi contre la surprise où l'on pourrait être à l'occasion des mots et des manières de parler dont il se sert, lesquels il fait voir dans les saints docteurs qui l'ont précédé ; sujet que *Sandaeus** a pourtant traité plus amplement dans son ouvrage Latin, intitulé "*Clavis seu Onomasticum Theologiae Mysticae*," Coloniae, 1640. Comme aussi

related therein, of the pastor of Blatton, George de Lisle, who having, in a state of worldly folly and inebriety, escaped sudden death, was so struck with the goodness of God in thus preserving him from rushing into perdition, that he became a true penitent, and most zealously holy man. She relates his burning devotion to God, and love to his neighbour, also the great austerities he practised upon himself. He renounced all studies and all curious learning, reserving only two books, viz : the *Holy Bible*, and the *Lives of the Saints* ; in which this man of God read every day a chapter, and in the other a life, saying of these two books, *here's the doctrine !* (the Bible) : and *here's the practice !* (the Lives of the Saints). He had thus lived many years, when A. B. first met with him, being then sixty years of age ; and continued in it twelve years more.—Her works are now of little value, as what is edifying in them, though there is much force in her practical exhortations, may be found in a more attractive form, and free from all unprofitable admixtures, in other theological and devotional authors. She died 1680, and doubtless was an instrument of the Divine wisdom, in the renovation of the Gospel spirit. For further particulars concerning her, and the times in which she lived, consult Poiret's works, and the "Apology" for her, published, 1699. Poiret, and some others, I take to have been the correspondents in Holland, of the *Philadelphians* of London, 1697—1703.

* De falsa quiete videatur egregius Tauleri sermo, qui est, *Dominica I. post quadragesimam, sermo I. a medio ad finem*. Sed in primis inspicitur Rusbrochius de *Ornatu Nuptiarum spirit.* lib. II. capp. 76 ad 79, Taulero forte conspectus, ipsamque rem explicatius pertractans.

le D. le Brun dans son traité Français *Eclaircissement de la théologie mystique*, imprimé à Rouen, 1659; et tout récemment M. l'Archevêque de Cambrai dans ses *Maximes des saints*, qui ont fait tant de bruit, et qui nonobstant les censures que chacun sait, ne laissent pas d'avoir encore beaucoup d'approuvateurs, qui même croient que bien loin que l'auteur y ait porté les choses trop haut, il y en a qui y sont trop étendue, et bien loin encore de la sublimité du sens des saints et des vrais mystiques.

Le livre de Canfield a été traduit en Flamen et en plusieurs autres langues, et imprimé plusieurs fois. La dernière édition Française de Paris, 1666, est augmentée d'un *Eclaircissement général* sur la division de l'ouvrage et de la conversion, comme aussi de *la vie* de l'auteur, qui était noble Anglais de nation, et prédicateur Capucin de profession, dans laquelle il mourut à Paris, l'an 1620, après avoir prononcé ces paroles dans une extase d'amour : *o merveille ! o abyme sans mesure de l'amour de Dieu !* On a imprimé un très-petit abrégé Latin de tout son livre à Lucerne, 1649.

Le traité de la *Sagesse chrétienne, ou de la Science de l'uniformité aux volontés de Dieu*, que M. D'ARGENSON, conseiller du Roi, fit en prison, et qui est imprimé à Paris, l'an 1651, roule sur le même principe de Canfield, et n'est pas moins solide, spirituel, et facile, que très-bien écrit.

CANTIPRATENSIS, Thomas.

CANTICA spiritualia de Amore divino, Gall.—Illuminati hominis i. Pars.

CARAFFA, Vincentius.—Theol. Mystica. Colon. 1660. ll. voll. in 8.

S. CAROLUS BORROMÆUS.—Oper. ll. voll. Mediol.

De CASALIS, Ubertinus.—Arbor Vitæ.

De CASSIA, Simon, de Vita Christi.

CASSIANUS, Joannes.—Collationum SS. Patrum in desertis Scriptor, Sanctoribus laudatissimus.

CASTALIO, Sebastianus.—Interpres S. Scripturæ, Theologiæ Germanicæ, etc., doctus et pius.

A. S. CATHARINA, Balhasar.—In Castellum animæ S. Teresiæ.

S. CATHARINA BONONIENSIS.—(Illumin.) de sibi revelatis à Domino.

S. CATHARINA GENUENSIS.—Theodidacta, Seraphica, tota ignea.

ANNOTATION.—Cette illustre et sainte dame de la très noble maison de Fieschi, et dont le Père fut vice-roi de Naples, a été, quoique femme mariée, une ame des plus spirituelles et une des plus parfaites amantes de Dieu qui ait vécu des long temps sur la terre. Son caractère est un amour de Dieu si pur, si relevé, si fort, si singulier, qu'il ne se trouve sur ce sujet ni dans les exemples ni dans les écrits des saints et des docteurs rien qui approche de la sublimité et de la force de ce très-pur amour, qui l'ayant parfaitement investie et convertie en un instant, lui brûlait l'ame et le corps tout le temps de sa vie, et ne lui laissait rien respirer, rien pratiquer, rien dire, rien écrire, qu'A-mour tout pur et tout incomparable.

On voit dans elle et dans ses écrits comment ce noble et ce pur amour, qui ne cherche uniquement que Dieu et sa seule gloire, comprend en soi seul toutes choses, et la fin souveraine, et toutes les voies, et tous les moyens pour atteindre au plus haut degré de la perfection. Elle y fait voir, comment de la source de l'amour se dérivent la connoissance et la reconnoissance de notre corruption et malignité infinie; celle de notre néant et de notre impuissance à bien faire; celle de l'absurdité de la vaine gloire; le renoncement à soi et à tout, la parfaite contrition, l'horreur du péché, la mortification et la sanctification du corps de l'ame et de l'esprit, l'acquiescement à la justice de Dieu, la patience parfaite, une charité et une compassion toute vive pour le prochain, et choses de cette nature, qui sont du devoir de tous ceux qui veulent être sauvés. Elle déduit ci et là de la même source mille belles et convaincantes lumières sur les plus importantes et les plus difficiles matières de la théologie, sur l'incompréhensibilité de Dieu et de son amour, sur les attributs de sa puissance, de sa sagesse, bonté, miséricorde, justice, et sur la manière dont ils correspondent avec les créatures tant bonnes que mauvaises : sur la grace, sa prévention, son universalité, sa manière d'opérer, la résistibilité à elle, son efficacité; sur le franc-arbitre, la puissance, et l'impuissance de l'homme, sa coopération avec Dieu dans l'œuvre de son salut; et enfin, sur toute la théologie mystique et sur ses voies de purification, d'illumination, d'ancantissement des puissances, d'union, de transformation, et de déification. Toutes lesquelles choses sont des écoulements et des irradiations ardentes de l'amour tout pur de l'Esprit de Dieu, qui la remplissait et la gouvernait.

Les œuvres de cette grande sainte, qui vécut et mourut à Gènes il y a deux siècles, furent traitées de l'Italien en Français et publiées il y a environ cent ans à Paris par les P. P. Chartreux de Bourgfontaine; puis réimprimées diverses fois à Paris et à Lyon, jusqu'à ce qu'en 1667. On en retoucha le style et les réimprima à Paris, mais en y faisant plus de retranchemens et de changemens qu'il ne convenait : à quoi l'on a eu dessein de remédier par la nouvelle édition qu'on en a faite depuis peu aux Pays Bas sous le titre de *la Théologie de l'Amour, ou la Vie et les œuvres de Ste. Catherine de Genes*, 1691. On y a divisé sa vie (qui est un ouvrage de son confesseur, en trois parties, qui sont sa conversion, ses discours et entretiens, et ses dernières heures. Les trois *Dialogues* ont pour sujet, le premier la chute de l'ame, sa conversion et sa purification active par l'infusion de l'amour : le second, la purification passive de l'ame et de l'esprit par de nouvelles infusions du même amour; et le troisième, plusieurs questions de l'ame et réponses de Dieu sur la nature, les causes, les opérations, et les effets de ce pur amour de Dieu : par lequel principe aussi elle explique à part la nature de la purification des ames après la mort. Tout cela d'une manière infiniment solide et touchante.

Quoique cette admirable sainte soit unique dans ce genre là, et qu'il n'y ait rien de pareil à ses écrits pour échauffer et enflammer les cœurs dans l'amour de Dieu, néanmoins *Ste. Catherine de Sienna*, dont on vient de parler, approche au plus près de ce caractère là, mais sur tout le noble et

¶ Iis qui hic dicuntur mysticorum terminos explicavisse, addi etiam possunt P. P. Jacobus a Jesu et Nicolaus a J. M. de quibus supra Annot. Joan a Cruce uti et non pauca, quæ in libro de Divinis Nominibus Dionysii Areopagite nomen ferente, reperiuntur.

† Intelligitur hic Gallica editio Regulæ Perfectionis Canfeldii, qui præterea composuit et librum inscriptum *Equitem Christianum* (le Chevalier Chrétien), *Epistolæque et tractatulos* aliquot, omnia duobus opusculorum libris comprehensa, ac raro occurrentia, mihi quæ necdum visa.

saint aveugle de Brétagne, JEAN DE S. SAMSON, Carme déchaussé, qui mourut à Rennes, l'an 1636, après avoir dicté bien soixante traités spirituels et mystiques sur différents sujets, dont pourtant on n'a imprimé jusqu'ici, (que je sache) que deux volumes in quarto, le premier, qui contient sa *Vie, ses maximes*, et quelques autres traités, à Paris, l'an 1651, et celui-ci a été traduit et publié en Latin à Lyon, 1655; le second, l'an 1654, avec réimpression du premier. Ce dernier contient ses *Contemplations* sur tous les mystères du salut, avec quelques autres petits ouvrages, qui, comme tout le reste, ne sont, que des saillies ou des torrens d'un amour infini qui y domine par tout, et qui lui fait donner à Dieu par tout le nom de son Amour et de son cher Amour, et a ses livres les titres de *Miroirs* et de *Flammes d'amour*: *Amour aspiratif*: *Consommation de l'âme en Dieu par l'Amour*: *soliloque*. *Epithalame de l'Époux divin*, etc. Son traité de l'amour aspiratif a été réimprimé depuis peu dans le second volume de la Théologie du Cœur; et l'on trouve un abrégé de ses *Maximes* annexé à la dernière édition de la Théologie Récèle.*

Entre les anciens il paraît par les sept lettres véritables de St. IGNAÇE d'Antioche, que ce saint Martyr était entièrement du même esprit et le même caractère de l'amour divin. Sa seule lettre aux Romains (que le P. Ruinart vient de publier le premier en grec avec les actes de son martyre, à la fin de ses *Acta martyrum sincera*) en est une preuve singulière et divinement convaincante, aussi bien que ses six autres lettres qu'on a réimprimées plusieurs fois sur la publication de Vossius, qui au reste, a témoigné trop de mépris pour les lettres qu'on nomme *interpolées*, et trop de passion contre l'auteur de cette interpolation, lequel a plutôt prétendu donner une manière de paraphrase des lettres du S. Martyr, que d'en corrompre le texte, puis qu'en effet, il en a conservé toute la substance et le caractère de l'esprit d'amour.

S. CATHARINA SENENSIS.—*hæc etiam, maxime in ejus Epistolis ac Orationibus.*
CEPARIUS, *Vergilius*.—De Præsentia Dei.

CERRUTUS, *Jacobus*.

CIVORE, Antoine, Soc. J.—*Les secrets de la science des Saints.*

S. CLEMENS.—Vir Apostolicus, lenitatis, humilitatis ac pacis Chr. præco insignis.

CLIMACUS, S. Joannes.—Pater Græcus, illuminatus ac purissimus.

COMITINUS, Joan-Baptista.—De Timore et Amore Dei.

De CONDREN, Carolus.—Tr. de l'Abjection. Gallic. Laudatur valde.

CONSILIA et Responsa Theologica. Germanic. anon.—*solida et interna.*

La CONSOLATION intérieure.—Librorum Kempisii, de Imitatione Christi, novissima à veterimo exemplari, ubi non pauca aliter leguntur, editio. Paris. 1692.

CONVENTIUS, Stephanus.—De Adscensu Mentis in Deum.

* Hæc dum primum scriberem, nondum videre licuerat vitam ARMELLE NICOLÆ, vulgo bonæ Armellæ dictæ, a religiosa quadam Virgine idiote Gallico solide admodum conscriptam, ac Parisiis, anno 1683; secundis typis impressam: alioqui minime dubitasset eam S. Catharinæ Genuensi haud secus ac veram sodalem adjungere, quippe eodem divini ardentisque Amoris Dei dominante principio, ac proinde eodem admirabili sacroque cum eo Characterè imbutam. Quin et asseri potest hujus vitam ejusque singulas agendi rationes quippiam esse si non admirabilius, imitabilius tamen, ac proinde generalioris utilitatis pro quibusvis. Inter omnes quas mihi legere contigit sanctarum animarum vitas, nihil unquam vidi quod magis sit et admirabile, et solidum, et sublime simul. *Admirabilitas* in eo est, quod si quid virtutum, luminum, gratiarumque mirandarum inest in eo quod est in Christianismo sanctius atque divinius; id omne in rustica paupere, idiota atque ἀναλφάβητῳ, quæque quoad vixit ancillæ personam egit semper, inventum sit. *Soliditas* in eo consistit, quod omnia in ea vivo Christi inhabitantis spiritu scaturirent, atque in unione cum eo per vivam charitatem fundarentur, essentque non modo imitabilia, sed et talia quæ cum vitæ actionibus, eisque etiam externis, componi possunt. *Sublimitas* denique hæc ea erat, ut vel in summo Christiani spiritus gradu, vel in sublimissimis, quorum quidem Mystici mentionem fecerint, statibus, nihil adeo forte atque, firmum, nihil adeo arduum atque sublime, nihil adeo spirituale, adeo divinum fuit, quod perfecte non inesset in ignara hæc ancilla rustica legere nescia, cui vero pro omni schola atque exercitatione satis erat una cordis sui Christo Jesu traditio plenissima. Certus ego sum omnes eos quibus ad divina aliquid cordis sinceri superest non minus hinc emolumenti quam commotionis esse nacturos; neque dubito quin quisquis me suadente admirandam istam vitam legere in mentem inducturus est, gratum erga me ea de causa sentiat animum. Id verò bonum quo magis cum omnibus communicetur, nuperime (anno 1703.) data est opera ut Vita hæc, idque correctius, sub prælo in hisce provinciis revocaretur cum titulo, *L'École du pur Amour de Dieu ouverte aux Savans et aux ignorans dans la vie merveilleuse d'une pauvre fille idiote, paisanne de naissance et servante de condition*, ARMELLE NICOLAS, decedee depuis peu en Bretagne, etc. quam dolendum sit inventum fuisse [Histoire des Ouvrages des Savans, 1703] qui, nescio quo instinctu, certe non Dei, ut tantum bonum supprimeret, vel cassum redderet, simulque confirmaret, se (quod non pauci dudum animadverterunt) nullius libri analysis ac contenta debito modo exhibendi pacem esse, dissimulatis vitæ hujus solidissimis virtutibus ac veritatibus reique medulla, collegit tantum ex ea pusilla quædam quæ putavi plerisque fore vel invisa vel ridicula, atque adeo eos ab insigni hocce pietatis ac sanctitatis adminiculo deterrentia: quo vero artificio pudendo vel ipsa Biblia Sacra possint a quolibet animo traduci improbo, vel Protestantium probissimi condemnari quod pia Romano-Catholicorum scripta plurima, v. g. S. Bernardi, Kempisii, Tauleri, vitam D. de Renti, aliaque permulta (in quibus et nonnulla et plura ad invidiam detorqueri possunt) eviderint vel laudaverint atque commendaverint, quæ tamen debuissent secundum malignam relationis methodum, quæ erga hocce divini Amoris monumentum incomparabile haud ita diu actum est, irrisioni potius exponere, atque rejicere. Sed cum relationis istius auctor amicus esset intimus sodalisque celeberrimi hominum diviniorem (veluti Davidis) sacramentum rerum irrisoris Bailii, qui etiam in posthumo scripto suo ultimo (cui noster cum elogio præfatus creditur) *libertatem hominis* irrisurus divinum ex Armellæ testimonium pro ludibrio adducit; quid mirum si hanc diviniorem irridendi methodum noster ex ejusmodi socio imitari didicit? Taceo nunc ea quæ Armellæ Editori ibidem ad invidiam imponit relator, quoniam ea alio in loco jam a me confutata sunt. PORRET. De Eru-dit. vol. ii. p. 721.]

CORDERIUS, *Balthasar*.—S. Dionysii interpres, etc.

COTELERIUS, *Joh. Bapt.*—Doctus Editor Apophthegmatum SS. PP. etc.

COURBON, *D. Th.*—*Prat'ques pour se conserver en la presence de Dieu.*

CRESSY, *Serenus*.—Angl. Editor scriptorum P. A. Baker, et Revelationum M. Julianæ.

CROMBECIUS, *Joan.*—De Studio Perfectionis et Ascensu Mosis in montem.

A CRUCE, *Joannes*.—Illuminatissimus, Angelicus, profundus ac solidus, et doctus.

ANNOTATION.—Il va de pair avec Harphius en sublimité, et le surpasse même dans les choses qui lui sont particulières. Son but est de recommander la pureté de l'âme* en faisant voir quelque échantillon des caresses et des délices de Dieu avec une âme épurée. Outre la voie de la purification active (qu'il propose d'une manière fort propre à purger l'esprit des savans qui cherchent Dieu,) et la même en tant qu'elle se fait par la pratique des vertus, (où il veut qu'on se rende toujours à ce qui est le moindre et le plus pénible,) le caractère singulier de J. de la Croix est—celui d'une nudité si universelle de l'âme et de ses puissances, que même elles s'étendent jusqu'à se dénuer de l'attachement à toutes les grâces sensibles et particulières que Dieu donne souvent aux commengans, soit qu'elles viennent par la voie des sens ou de l'imagination, ou par celle des autres puissances, à la réserve seulement des paroles substantielles et des attachemens substantiels de Dieu. Il prémunit l'âme plus qu'aucun autre auteur contre toutes les illusions spirituelles, quelles qu'elles puissent être; de sorte que moyennant qu'on suive ses principes, on marchera à pied ferme et hors de tout peril d'illusion dans les voies de l'Esprit par la pureté de la foi nue, de l'espérance, et de la charité.—Une autre partie du caractère particulier de ce sublime auteur, est la purification passive tant de l'âme que de l'esprit, ou la préparation prochaine pour s'unir à Dieu, de laquelle purification il traite plus à fond, plus en détail, et plus vivement (dans sa *Nuit Obscure*) que personne ait encore fait.—Et pour troisième, il traite (dans sa *Vive Flamme de l'Amour*) de l'union divine et de ses merveilles, d'une manière beaucoup plus particularisée et plus merveilleuse que qui que ce soit; comme aussi (dans son *Cantique de l'Epoux Divin et de l'Epouse*) des différentes conduites et des vicissitudes de caresses amoureuses et d'épreuves amères qui se passent entre Dieu et une âme qui est arrivée à l'union divine; mais qui durant cette vie doit être exercée de Dieu en diverses manières pour les fins que Dieu sait.†

Cet auteur profond et solide dit les choses d'une manière qu'on sent bien venir de source et d'expérience, et qui leur attire beaucoup d'attention et de respect. Il a écrit en Espagnol, étant Carme dechaussé de cette nation et coadjuteur de Ste. Thérèse dans le siècle où se firent les grands schismes qui divisent encore aujourd'hui la chrétienté. Sa vie, qu'on a en petit abrégé, et dans un autre traité plus au long fait foi que c'était une âme d'une pureté Angélique; avantage qui donne un grand poids à tous ses écrits. On les a traduits et publiés en Latin à Cologne, 1639; en Alleman à Prague, 1697; et ailleurs en plusieurs autres langues. On en a deux traductions Françaises, l'une ancienne, qui a été imprimée à Paris quatre ou cinq fois, dont la dernière est de l'an 1665, avec l'addition d'un traité d'un autre religieux touchant l'union de l'âme avec Dieu, par où il prétend mettre un supplément nécessaire aux œuvres de notre auteur; quoique cette pièce ne soit qu'un morceau assez sec de la scholastique, qu'on a bien fait d'omettre dans la nouvelle traduction. Cette seconde traduction des œuvres de notre auteur publiée à Paris, l'an 1694, par le P. Maillard Jésuite, est d'un style très-pur, elle tourne bien des choses d'une manière plus claire que l'ancienne et avec des expressions plus heureuses: mais outre qu'il semble que le traducteur n'ait pas bien compris le sens de quelques endroits, l'on y a fait trop de retranchement sous prétexte d'éviter des redites, mais peut-être pour par même moyen supprimer des passages à présent incommodes à plusieurs, ou de la nature de celui qu'on a retranché dans Harphius, de quoi l'explication du 3e. couplet du Cantique de la vive flamme d'amour pourrait bien donner des exemples. Et ainsi ceux qui voudront avoir cet auteur dans toute son intégrité s'en tiendront aux premières éditions, d'autant plus qu'on y trouve aussi *trois discours et deux livres ou parties d'éclaircissements* tant sur la Théologie Mystique que sur ses phrases ou ses expressions et sur celle de l'auteur: traités qui éclaircissent ces matières là, et en enlèvent beaucoup de difficultés, tant par des raisons, que par quantité d'autorités qui y sont produites pour prévenir la foiblesse ou la malignité de ceux, qui pourroient les tirer en sens désavantageux. La dernière édition a cependant un autre avantage, c'est qu'on y trouve à la fin un recueil très utile de toutes les Maximes spirituelles de notre auteur, lesquelles on a ramassées de toutes ses œuvres sur toutes sortes de sujets. ||

* Vel potius ostendere qui per puritatem omnimodam anima ad unionem cum Deo et præparare tuto, et vere attingat.

† Claudunt ejus opera *Epistolæ* ejusdem decem, *Cantelæ spirituales* novem contra Mundum, Dæmonem ac carnem, et *sententia spirituales* centum; quibus pro fine addit hanc, unde hominis spiritum ac doctrinæ sanitatem puritatemque dignoscere queas, exclamationem ad Deum: *Domine Deus, Amator meus, si adhuc memor es iniquitatem mearum, ut non exaudias orationem meam, fac mecum secundum voluntatem tuam, hanc enim et ipse volo; tuamque bonitatem et misericordiam exerce, et in illis cognosceris. Si vero opera mea exspectas, ut ipsis intercedentibus annuas orationi mee, da illa tu, Domine et in me illa operare; nec non poenas quas tibi placuerit acceptare, mitte; ec sic fiat! Quod si opera mea præstolari non vis, quid, o Clematissime Domine, exspectas? cur moraris? cur tandem, si gratia et misericordia futura est, quam in Filio tuo requiro? Accipe operum meorum teruncium siquidem tibi placet; et hoc mihi bonum largire siquidem etiam et hoc tu vis. Quis evadere poterit infimos modos ac terminos, nisi tu, o Deus meus, in puritate amoris eum erigas ad te?*

§ Tres illæ dissertationes quæ tantum in veteri interpretatione Gallica operum Joannis à Cruce reperiantur, auctorem habent P. Jacobum à Jesu. Libri verò illi duo, sive illustrationum partes duæ, quæ ibidem, ac etiam in Latina interpretatione visuntur, sunt P. Nicolai à Jesu Maria, ejusdem Ordinis Religiosis, perinde atque Jacobus à Jesu.

|| Imo et in præfatione Gallici ejusdem interpretis, habetur ab initio Auctoris nostri scopi, Methodi, rerumque ab eo tractatarum argumentum adeo succinctum atque ordinatum, ut non possim quin illud hic Latine redditum exhibeam, siquidem et *Theologia Mysticæ* brevissimam ideam, at plenam satis, et solidam simul complectitur. Id vero sic habet.

“Initio proponit sibi sanctus hic vir pro fine ac scopo perfectam cum Deo unionem. Dein pro

Comme cet Auteur a redonné dans ce dernier siècle beaucoup de poids et un grand lustre à la Théologie Mystique, aussi plusieurs qui en ont écrit, se sont fort servis et prévalus de ses lumières, les uns en le nommant et les autres sans le nommer. En voici quelques uns, qui pour ce sujet approchent les uns plus et les autres moins de son caractère :

Le Père Jean DE JESUS-MARIA, dans sa *Théologie Mystique*,* écrite en Latin et mise en Français par le Traducteur ancien des œuvres de J. de la Croix, à Paris 1666.

THOMAS à JESU, dont le Traité latin de l'*Oraison divine* imprimé à Anvers l'an 1623. est en quelque sorte un système de Théologie Mystique disposé selon les trois voies, de purification, d'illumination et d'union, et muni de quantité d'autorités de plusieurs auteurs spirituels. Cet auteur a encore écrit un autre traité latin de la *Contemplation*, imprimé au même lieu l'an 1620, où il déduit son sujet fort en détail et l'appuie de beaucoup d'autorités. Le reste de ses œuvres n'est pas de ce sujet. Il a écrit un Traité très touchant, sur les douleurs de Jesus Christ.

Le P. CONSTANTIN DE BARBANÇON, Capucin, semble n'avoir pas peu incorporé les vérités de notre auteur, particulièrement touchant la purification rigoureuse, dans son petit et excellent traité des *Sentiers secrets de l'Amour Divin*, qui fut publié presque en même temps en Français, en Latin et en Alleman, et qui vient d'être réimprimé fort nettement en latin sous le titre de *Veræ Theologiæ Mysticæ Compendium, sive Semita occultæ Amoris Divini*, Amstelod, 1698, et qui en effet est une espèce de Système Mystique. Son *Anatomie de l'Ame*, en trois partis, pp. 874, est une addition au livre des *Secrets Sentiers*. Cet Auteur est expert, pénétrant, court, et fructueux.

Je rangerais entre les Ecrivains Mystiques qui ont particulièrement profité des œuvres de J. de la Croix, le P. VICTOR GALENIUS, Capucin de Trèves, n'était que dans son Traité Latin, *summa Practica Theologiæ Mysticæ*, imprimé à Cologne, l'an 1646 et 1652. Il a voulu profiter indifféremment des lumières de toutes sortes d'Auteurs spirituels, à fin de donner au public le plus universel et le plus étendu de tous les systèmes qui aient encore paru sur les matières mystiques, tant de théorie que de pratique.

Les petits traités de l'Abrégé de la *Perfection Chrétienne*, et de l'*Abnegation Interieure*, ou de la *Ruine de l'Amour propre* et écrits le siècle passé en Italien, rendus publics en diverses langues, et réimprimés au Pays-bas, en 1690 et 1696, dans le premier volume des Recueils intitulés la *Theologie du Cœur*, § vont en substance sur les même principes, par les mêmes voles, et au même but

“fundamento ponit affectuum, sensuum interiorum ac externorum, memoriae, intellectus et voluntatis mortificationem; ut anima a creaturis et a se ipsa liberata, se ad Deum elevet per obsecrationem fidei, firmitatem spei, et ardorem divinæ charitatis.

“Quoniam autem primis hisce initiis solent ut plurimum adjungi gustus quidam interni, suavitates sensibiles, ardores spirituales, quibus vero nutriuntur atque foventur proprius amor, mentis activitas, meditationis discursus, aliæque dispositiones, naturæ corruptæ etiam blandimenta et commodæ; docet idem, eum qui ad unionem illam divinam tendit, imperfectiones istas omnes debere à se amovere, ac renuntiare speciebus notionibusque materialibus creaturarum rerum, visionibus item imaginariis, aliisque id genus operationibus, quo per infusionem ac passivo modo recipiat supranaturalem contemplationem, quæ ad summum ducit bonum per vias certas, licet obscurissimas.

“Et è hoc quidem capite procedunt, uti ostendit, siccitates, ariditates, dubia circa Deum propriumque statum, inquietudines, timores, pavores, de divina misericordia desperationes, aliæque internæ anxietates, quæ vel Oris tormentis pares videntur animæ; Deo interim hoc in statu illam cum sensibus et potentiis suis spiritualibus purificante, atque idoneam reddente quæ cum illo uniatur modo purissimo ac sublimissimo.

“Namque simul ac ipsa è duris istis egreditur probationibus, ingreditur eadem in altas æquabilesque constantisque semper amoris elevationes; quietem in objecti sui gustat perfusionem; inlique Creatore suo tota transformatur. Et hac quidem in transformatione felici Deus se cum anima communicat, hæc vero ipsi Deo unitur, prout in Canticis suis explicat magnus hic interioris vitæ Magister.” Hactenus Interpres.

* Auctor hic Joanni à Cruce ac S. Teresie non parum debet, quippe qui eorum ope videatur ad divinarum rerum experientiam adductus; unde et hujus liber cum scriptorum illorum substantia apprime conspirat, et hominem divina passum, non obscure indicat. Huc autem redit ejus summa, animam puritati vitæ spiritusque humiliationi deditam, ac suos Deo affectus jungentem, ab ejus sapientiæ radio illustrari; unde vero Deum melius noscens atque excellentius amans, suaviusque gustans postquam ardentius ad eum aspiravit, tangitur tandem a Spiritu Sancto. quo vero in tactu sublimissimo ac ineffabili, Dei demum singulari atque intima cognitione ac contemplatione, purissimo amore, gustuque et fruitione ineffabili donatur. et hac quidem in re ipsam Theologiæ Mysticæ substantiam, imo et apicem, constituit auctor hic, eique insistit præcipue, prætermisiss quæ ad animæ purificationem pertinent, suntque inter præparatoria, ab aliis repetenda.

† Tractatus iste egregius reperitur totus inter opera Gallicæ Cardinalis de Berulle, anno 1657. Parisiis in folio impressa curis P. Francisci Bourgoïn, qui eum quidem tractatum Cardinali adscribit, at fatetur simul multos ea de re dubitare, ipsumque præterea styllum sive elocutionis modum differre omnino à dictione Cardinalis, quod tamen excusare nititur hac ratione atque assertionem, istum scilicet tractatum primis Cardinalis annis, ætatis nempe suæ decimo nono debere. Verum id speciem veri nullam exhibet, ab hominis adeo juvenis calamo librum prodiisse qui non nisi ab homine consummata spiritualitatis multarumque ac diuturnarum experientiarum proficisci potuit ipse etiam subjectam materiam tractandi modus is est, qui hominem tempore non parvo maturatum et exercitatum in arte methodice ac succincte scribendi ostendat atque arguat.

§ Hujus libri utrumque volumen prodiit Germanice Francofurti ac Lipsiæ, anno 1702. At primi voluminis tractatus primus, de *Perfectione Christiana*, præter interpretationes ac Editiones in Epistola recensitas, Germanice olim excusus est Norimbergæ, anno 1634, et Belgice Antverpiæ 1631. Similis ferme tituli atque argumenti (*De Perfectione*) reperitur tractatulus Accessionis instar adjectus Anonymi libro, *Fides et Ratio collatæ* dicto, nuperque (1707) mea cura emissio, qui liber divinarum ac spiritualium rerum tam theoreticarum quam practicarum principia capitæque præcipua contra errores perniciosiores, Rationalistarum præsertim, uti et tepidorum adulorum, soliditate nervosa, fructuosa, ac minime communi, palam ac sine respectu partium exhibet.

que notre Auteur, sans autre communication pourtant que celle du même Esprit: On aurait peine à trouver quelque chose de la force, de la régularité, de l'excellence, et en même temps de la brièveté de ces deux petits et admirables livrets, dont on tient que l'Auteur était une femme, quoique l'édition Italienne de Cologne 1642, dédiée au Nonce Chigi, qui depuis fut le Pape Alexandre VII, attribue le premier de ces ouvrages au Jésuite *Gagliardi*, contre l'opinion commune et celle des Editeurs de Paris de l'an 1598. On peut regarder ces deux petits traités, et sur tout le dernier, comme des petits abrégés systématiques de la Théologie Mystique la plus exempte des atteintes tant de l'illusion, que des chicaneries, de toutes sortes d'adversaires.

Enfin un Auteur, et même un Tableau original et vivant du caractère de J. de la Croix sur la matière de la Purification passive et rigoureuse, est *MATHIEU WEXER*, particulier qui mourut à Wesel l'an 1650, homme de douleur et homme éclairé d'en haut, comme en font foi ses *Lettres* pénétrantes et le recueil de ses *divins Discours*.

CYPARISSIOTA, *Joannes*.

De S. CYRAN, Abbe, Jean Verger de Haurane.—*Lettres spirituelles. De la Pauvreté de J. C. practicus.*

D.

D. G. Anonymus Belga (David Georgius)—ill.

ANNOTATION.—Quant à l'anonyme Flamen (que l'on dit être le même qui est souvent marqué par les lettres D. G. ou D. J.)—il y a plus d'un siècle qu'un homme savant et qui paroissait avoir une pleine connoissance et de la personne de cet auteur, et de ses écrits, publia un petit abrégé du substantiel de sa doctrine qui revient à ceci :

De ramener les hommes à la vraie connoissance et au vrai culte de Dieu dont ils s'étaient tout égarés, les uns en faisant consister leur culte en une morale et en des devoirs purement humains, civils et pharisaïques; les autres, en l'usage de quelques cérémonies extérieures jointes à des spéculations, à des persuasions, et à des applications purement idéelles; au lieu que le vrai Culte consiste à donner à Dieu son cœur, ses sens, ses pensées, ses inclinations, et sa vie, le prenant pour principe et pour fin de tout ce que l'on fait et que l'on veut faire.

Que pour en revenir là, il est nécessaire que l'homme connoisse la profondeur effroyable de la corruption universelle où il est abîmé, tant par le péché originel, que par ses péchés actuels et habituels, laquelle corruption il doit avouer, sentir, gémir et déplorer devant Dieu, cherchant fermement et constamment sa délivrance réelle en J. Christ, dont la grace et l'esprit doit venir dans lui, y faire cesser et mourir le mal, et y produire une vie nouvelle en foi, sainteté, justice, et charité; de sorte que le cœur et l'esprit soient tellement occupés des choses célestes, que désormais dans toutes les pensées, dans toutes les entreprises, dans toutes les œuvres, et dans toutes les paroles, on ait toujours devant les yeux la haute Majesté de Dieu avec crainte, révérence, et reconnaissance. Et que c'est de la sorte qu'on pourra subsister devant Dieu dans le jugement effroyable qu'il est prêt de faire sur la terre, pour l'extermination du mal et le rétablissement du bien.

Que c'est là le substantiel de ce qu'il recommande, et que pour des *opinions* particulières et qui ne sont pas de nécessité au salut, comme touchant la nature des Anges, des Démon, de l'Enfer, de la place du Ciel, et choses semblables, il ne prescrit les siennes à personne, et laisse chacun libre d'en croire ce qu'il en découvrira dans les saintes Ecritures, selon la mesure des lumières qu'on en aura. Et en effet, la plupart des S. S. Pères de la primitive Eglise ont bien eu plusieurs opinions différentes, et même erronées, sur ces sortes de sujets, sans que pour cela on les ait moins estimés ou moins tolérés. Pour les assemblées et les cérémonies sacrées, qu'il est bon de s'en servir, tant pour son propre avancement, que pour celui des foibles et des infirmes.

L'Abréviateur ajoute, qu'il n'a jamais vu d'Auteur qui ait écrit avec tant de force et d'énergie, quoiqu'il ait lu avec assez de soin tous les écrivains qui sont de quelque considération dans l'Eglise Chrétienne.

Le Jurisconsulte *Werdenhag* dans la préface de son *Introduction Latine* aux livres de la République de Bodin; et *Christien Hônouge*, Ministre Protestant d'Allemagne, qui a écrit entre autres livres, une *Théologie Mystique* et un *Christ inconnu*, dans la préface duquel il fait mention de cet Auteur, en parlant comme d'une personne fort éclairée de Dieu. Le pieux et savant *Castaro* le consultait sur le sens de la Bible qu'il traduisait en Latin, et dont il ne publia la préface que sous ses avis.

J'ai oui faire le même jugement à plusieurs personnes qui avaient lu tous ses écrits, et qui d'ailleurs étaient gens d'esprit, pieux, sages, et même savants et très-savants. J'en ai connu qui ne pouvaient y lire sans se sentir tout remués de componction jusqu'au fond du cœur, et enflammés jusqu'à l'admiration. D'autres m'ont exprimé le caractère de cet Auteur en ces propres termes : "Cet homme divin (disent-ils) s'est bien peiné à inculquer aux âmes ce grand principe du vrai Christianisme, qui est de connoître d'expérience dans la lumière divine, les profondeurs de notre corruption et de notre misère; d'en porter intérieurement le deuil, avec un désir intime pour le bien et une vraie aversion pour le mal; et croire qu'on ne peut être délivré de l'un et acquiescer l'autre que par la grace de J. Christ dans nous." Cette même personne tenait cet Auteur pour un de tous les hommes qui ait le mieux entendu l'Ecriture. Pour moi, je puis assurer, que je n'ai rien vu que de bon et que de conforme à ce que dessus dans ceux de ces livres dont j'ai fait lecture. Mais si quelqu'un veut s'assurer par soi-même du fond de cet Auteur, il n'aura qu'à consulter ou ses *Lettres*, ou ses quatre petits *Manuels*; comme aussi les extraits qu'a produits tout fraîchement de ses écrits M. Gottfriede Arnoldi, ci-devant Professeur à Giessen, dans son *Histoire* (allemande) des *Heresies*, qu'il vient de rendre publique.

HERMAN HERBERTS, Ministre des Protestans Réformés à ter-Goude il y a plus d'un siècle, approche fort de l'esprit et du caractère de cet Auteur dans l'excellent *Traité* flamen qu'il publia l'an 1584, sous le titre de *Courte Explication des Paroles de S. Paul, Rom. ii. 28: celui la n'est pas Juif, qui l'est au dehors*, etc. qui est une espèce de système de Théologie positive (n'en déplaît à Voetius dans sa *Bibliotheca studiosi Theol.*) le plus solide et le plus fructueux qui se puisse trouver, et dont il fit l'an 1591, une très belle Apologie. Il avait beaucoup profité des écrits de notre Anonyme, et même contribué (à ce qu'on dit) à l'impression ou à la réimpression de plusieurs de ses ouvrages.

Entre les Anciens, on trouve le caractère de question dans S. ΕΡΗΡΕΜ, Syrien de nation et

Diacre d'Edesse dans le quatrième siècle, homme vénéré et admiré de toute l'Eglise Chrétienne, et dont S. Chrysostôme disait, "Où est maintenant ce grand Ephrem, l'éguillon des endormis, le consolateur des affligés, le maître l'instructeur et l'exhortateur des jeunes gens, le miroir des solitaires, le chef des pénitents, le glaive et le dard contre les hérésies, le réceptacle des vertus, l'habitation et la demeure du S. Esprit ?" Cet homme était (aussi bien que notre anonyme) sans lettres humaines et sans étude ; mais le S. Esprit lui avait versé dans l'esprit et dans le cœur la substance et même les paroles de toutes les Saintes Ecritures, et lui avait donné une langue qui les expliquait et les imprimait dans les cœurs des autres d'une manière dont nulle éloquence d'école ni de nature ne pouvait approcher, ainsi qu'en font foi ses divins écrits, qui en effet ne sont qu'un tissu et de la substance et des termes de la Saint Ecriture, aillant à rappeler dans les cœurs l'esprit de componction, à détourner très-vivement les hommes du mal, et à les animer très fortement au bien par tous les motifs de crainte, d'espérance et d'amour qui se puissent concevoir. Aussi étoient ils tellement estimés, qu'on les lisait publiquement dans les Eglises d'Orient. On en a une traduction Latine imprimée plusieurs fois, dont la dernière est de l'an 1675, à Cologne. Son *Testament*, avec quelques-uns de ses Opuscules, a paru ci-devant en vieux français ; mais on en a une nouvelle Traduction du P. Lallemant, Chancelier de l'Université de Paris, dans son livre de *la Mort des Justes* imprimé en 1673. On trouve aussi dans les Vies des S. S. Pères de la traduction de M. d'Andilly, une pièce du même S. Ephrem, qui est *la vie de S. Abraham, et celle de sa niece penitente*.

Un autre Ancien du même esprit et du même caractère, est le grand et le divin S. MACAIRE d'Egypte, contemporain d'Ephrem, solitaire, et disciple de S. Antoine, homme quoique sans étude, puissant néanmoins en miracles, en vertus, et en paroles. Les cinquante *Homélies* que nous avons de lui sont à mon avis, la plus divine et la plus excellente pièce qu'on ait de toute l'Antiquité. C'est un ouvrage du S. Esprit qu'on ne saurait se lasser de lire non plus que ses opuscules, qui sont dans le même caractère. On sent bien que c'est l'Esprit de Dieu qui y découvre la grandeur de la misère de l'homme et de sa captivité sous le péché et sous le Démon ; les moyens d'en sortir par Jesus Christ et de revivre à son Esprit, qui après cela gouverne désormais les âmes victorieuses, et produit dans elles des opérations et des grâces que le monde ne connaît pas. On n'a pas besoin d'avertir ceux qui ont des yeux pour voir, qu'ils y trouveront la substance de toute la Théologie Mystique,* jusqu'aux termes mêmes qui surprennent le plus étrangement ceux à qui cette divine Théologie déplaît, d'autant plus que plus ils y sont indisposés par les ténèbres de leur raison corrompue et par le trouble de leurs passions.

Mais nous devons aux soins de M. Pritius l'Edition la meilleure et la plus complète de toutes les œuvres de S. Macaire, laquelle il vient de publier tout nouvellement à Leipsic (en 1698, et 1699,) et qui est préférable aux autres tant à raison de l'exactitude avec laquelle il a corrigé le texte Grec, et redressé la version Latine des Homélies et des Opuscules, que par les additions des apophthegmes, et de tout ce qui s'est pu trouver ailleurs du même Père dans Cassien, dans Roswey-dus, et dans les *Monumenta* de M. Cotelier.

DAUMONT, Jean.—*Illumin. rusticus.*

DESIDERIUS PEREGRINUS.—*Emblemat. egregius.*

DEVOIR des Grands. *Principis de Conti.—Optimum Biblia. Gall.*

DEVOTION au Sacre Cœur de Jesus. *Gall.*

S. DIADOCHUS.—*De Perfectione, capita centum.*

S. DIONYSIUS.—*Dictus Areopagita, sublimis.*

DIONYSIUS Carthusianus.—*Opuscula insigniora seorsum. Col. 1559, etc. Illum.*

DIRECTEUR spirituel des âmes dévotes, tiré des Ecrits de S. Fr. de Sales. Anvers. 1699.

DIRECTEUR spirituel pour ceux qui n'en ont point. Bruxel. 1691.

* Non inutile forte fuerit hic animadvertere sanctum hunc Auctorem unum esse inter antiquos (quod de *Rusbrochio* inter recentiores vere etiam dixeris,) quem ut verè *Theologiæ Mysticæ* instauratorem fontemque aliquem vivum, merito consideraveris, licet vulgo hæc partes DIONYSII AREOPAGITÆ attribuant, cujus tamen Opera, quæ dicuntur, nec apparet ejus Auctoris esse cujus nomen ferunt ; sed potius scriptoris Macario nostro vel tempore inferioris ; et præterea continent pauca de Theologia Mystica, quam pro summo contemplationis gradu sumit, plerisque ad *Symbolicam* vel *Hierarchicam* spectantibus, nisi si hic atque illic quedam in libro de *divinis nominibus*, et in *Epistolis* exicipias cum brevissimo libello de *Theologia Mystica*, quem, ut ad hanc materiam unice pertinentem, CAROLUS HERSENTIUS, Presbyter et Concionator seorsum Græce et Latine cum notis ac commentariis suis, præfixa etiam ejusdem pro Theologia Mystica *Apologia*, et ad eam apparatus emisit Parisiis anno 1627, in 8vo. Omnia vero ejusdem Opera prius ibidem prodierant Græce et Latine curâ Lanselli, anno 1615, quæ postea nitidius Antverpiæ 1634, cum Paraphrasisbus PACHYMERIS, et Scholiis MAXIMI Monachi, additis notis ac commentariis BALTHASARIS CORDERII, Editoris, Soc. J. edita sunt, et Parisiis 1644, recusa, (2 voll. in fol.) Verterat ea ante e Græco in Gallicum idioma, et quidem bis, P. Joan. Golius, celebris Golii, Regii Professoris in Græcis filius, in quo idiomatico Gallico prodiit interpretatio ejus altera typis elegantibus anno 1629, in 4to. Parisiis.

Porro Dionysius, sive is qui sub hoc latet nomine, in modo rei tractandæ, sive in methodo, in phraseologia, et in quibusdam etiam argumentis non immerito aliquid ad Platonicorum characterem accedens habere dicitur, quod tamen non culpandum in homine qui potuit antè isti Philosophiæ addictus fuisse : respicit autem potissimum ea quæ ad animæ partem intelligibilem, et ad eos qui vel provectiores sunt, pertineant ; et possint inde minus cauti facilius inutilium speculationum ansam forte aliquam desumere : At Macarius nullam affectans Philosophicam vel methodum, vel speciem, (in qua ignarus erat) nullamque istiusmodi accurationem, aut subtilitatem, totus est in simplicitate, in modis, in verbis, in elemento et spiritu Scripturarum, et in characterem hominem Apostolicum, et scriptorem plane sacrum sapiente ; respicitque ad omnia quæ in toto homine tum destruenda, tum adstruenda et restituenda sunt ut Deo fruatur ; totusque adeo externe et interne practicus ac vivificus, incipientibus, progredientibus, uno verbo, omnibus accommodatus, sine deceptionis periculo.

DOLORES Christi spirituales, *anonym.*—Valde afficit.
DORHOFF, *Bernhardus.*—Speculum juventutis. Monasterii. 1615. Historiæ sunt Sanctorum in sua juventute.

S. DOROTHEUS.—Asceticus, practicus, solidus.

DREXELIUS, *Hieremias.* S. J. Auctor singulariter pius.

DUPIN, Le P.—Solidus, syst., doctus.

E.

ELEVATIONES in Passionem.—Gallice.

S. ELISABETHA Schonaviensis.—Theodidacta.

S. EPHREM. Theodidactus.—Totus affectivus et viscera.

EPIPHANIUS, *Ludovicus.*—Illuminatus. Contemplator egregius.

ESCHIUS, *Nicolaus.*—Solide pius.

L'Esprit de S. Paul.

EVAGRIUS.—Origenis discip. Capita monachica, etc. illum.

P. EVANGELISTA, *Joan.*—Illuminatus, methodicus, facilis.

Le P. EUDES.—*Royaume de J. C. dans les ames.*

EVERARD, *Joannes. Angl. et Belg.*—Practicus egregius.

F.

FATIUS, *Julius.*—De Mortificatione.

FENELON, *Franc. de Salignac. Archiep. Camerac.*

ANNOTATION.—Fenelon's "Pastoral Letter concerning the Love of God," translated into English, and published by 'Nelson,' 12mo. 1715, contains allusions to all the chief spiritual mystic writers, and may be considered as a kind of introduction to Guyon's "Justifications," in 3 vols., they being a more comprehensive book of reference upon the same subject; which, with Poiret's "Biblio. Mystico," and the references of the present treatise, will leave nothing to be desired concerning writers upon the ascetic and mystic divinity.*

* With respect to treatises recommended to be studied by contemplatives, the following extract is from a little 18mo. vol. of devotions, entitled "The Holy Practices of a Divine Lover," printed at Paris, in 1657. The author considers the 'active way' as but the stepping stone to the 'perfect, or contemplative divinity.' Among all the practical works which have been presented to the world, respecting that way of returning to God, it will, perhaps, be difficult to find one more adapted to the purpose, in connection with the popular writings of Law and Kempis, than Ignatius Loyala's *Spiritual Exercises*, which, it is hoped, will, ere long, be published in a classic English dress, and divested of all unpalatableness to protestant idiocracy. The extract above referred to, proceeds thus: "A catalogue of such books as may much help, comfort, and increase the devotion of contemplative spirits, such as are already well-grounded and instructed in the catholic faith, and who have passed through the necessary rudiments of active preparations. For such, and, in very deed, only such, is this summary of instructions, catalogue, and exercises, by me set forth, viz:

"A.—All the Ven. Father Augustine Baker's Manuscripts, of the Holy Order of S. Benedict, of the English Cong., which are kept as precious treasures (as indeed they are) in the English Monastery of Comfort, of the same Order and Cong., at Cambray. . . . B.—All S. Bernard's works, S. Bonaventure's little works, or Opuscula. Fath. Bennet of Canfield's Books of the Three Wills. C.—The works of Climachus. Cassian's works, corrected. The Colloquies of S. Catherine of Siena. . . . D.—Dionysius Areopagita, his Mystic Divinity. The little work of Dionysius the Carthusian of Contemplation. The works of S. Dorotheus. . . . G.—The works of S. Gregorie the great. . . . H.—Hugo of S. Victor. Harphius, his Mystic Divinity according to the Roman impression. . . . I.—The golden book of the Imitation of Christ. John of the Cross's works. L.—Lincolniensis: or, Hugo, Bishop of Lincoln. . . . R.—Regnum Dei intra nos: or, the Kingdom of God within us. Rusbrochius, his works. Richard of S. Victor's works. The Revelations of Saint Gertrude and Saint Brigitt. . . . S.—The Scale of Perfection. Suso, his Life and Works. The Secret Paths of Divine Love. . . . T.—Thaulerus, his Life and Works. S. Teresa, her Works, and her Life written by herself. . . . V.—Vitæ Patrum; or, the Lives of the Fathers. —Many other books (he continues) there are, very proper for thee, and which may happen to fall into thy hands; but these I only reckon up, that thou mayest easily find out, O devout reader, what may serve thy turn. But to save thee labour, never look to find any book suited for thy turn, written by any of the 'Society of Jesus,' whose genius is in the *active way*, and in that they are excellent, and very commendable; but in this contemplative way, few or none have appeared ever since their first institute, above these hundred years."

Besides other translations of Fenelon's writings into English, part of his "Spiritual Works" were published in 2 vols. 8vo. Dublin, 1771. They were translated by, and published at the expense of Mrs. Theodo. Blachford, widow of the former librarian of St. Patrick's, Dublin, sister of Richard Tighe, and daughter of Lady Mary Tighe. She also published a translation of Guyon's "Torrents," ("Opusculum," vol. i.) and of the Baroness de Chantal's "Letters;" also her "Life," which is a very edifying pious memorial, and a much more enlivened translation than that of Dr. Coombes; also a "Guide to Rest," chiefly extracts from Law. In imitation of those holy saints, and of Law's 'Miranda' and 'Eusebia,' (certain portions of which portraits there is reason to think Mr. Law painted after De Chantal, and not, as Gibbon, in his ostentatious account of his family, states, after his aunt Hestor, who was a poor model of perfection.) Mrs. Blachford spent the latter years of her life in all practical piety and devotion. She founded the House of Refuge, Dublin, in which her daughter, Mrs. Mary Tighe, endowed a ward for the sick, with the proceeds of her celebrated poem *Psyche*. See more of this lady in connection with the family of Henry Brooke, of Dublin. The modern title she gave to her translation of Guyon's "Torrents," was "A Treatise, by Jane Mary Guyon, on Sanctification; with direction how to avoid the many hindrances of attaining to that state of holiness and entire union of the soul with God." It is to be found in a Dublin publication, entitled the "Christian Library," edited by a Mr. Holdercroft, son-in-law to Henry

De FERMO, *Seraphim*.—*Illuminatus, internus*.
 FIDES et Ratio collatæ, etc. Amstelod. 1707.—*Anonymi liber insignis, rerum spiritalium
 ac divinarum vera principia solide ac nervose exhibens.* [MITTENACH scripsit.]
 FONS Jacob.
 P. de FONTE, *Michael*.—*Tres hominis viæ. Laudat eum Rojas.*

Brooke. Henry Brooke was nephew to the author of the "Fool of Quality," and other works; whose daughter was the authoress of the "Relics of Irish Poetry," etc. Mr. Holdcroft published, at Dublin, St. Helen's, and Wigan, in one vol. 12mo. 1820, all the pieces (except the author's letters) wanting to complete the large 4to. edition of Behmen; at the end of which he inserted an extensive catalogue of spiritual books, including almost all that had been translated and published in English, up to the middle of the eighteenth century. The Brooke family and acquaintances were great admirers of Mr. Law, and of the truly spiritual mystics: as also was the celebrated Hannah More, of Bristol, who, with her friend, the Rev. Richard Symes, Rector of St. Werburgh, a correspondent of Mr. Law when living, and Mr. Thomas Mills the publisher, occasionally met together, to converse upon their favourite author. It is supposed Mr. Law's "Serious Call" furnished Hannah More with the original idea of *Cælebs*; many of the sentiments and characters of which work are feeble imitations of Law's powerful genius.—The above Mr. Mills was the father of the respected aged gentleman now residing at Bristol, from whom the writer obtained a great number of MSS. of Freher, Law, etc., with other books; in whose family they had been preserved upwards of half a century, having descended to him in a direct channel from immediate friends of Mr. Law, and other learned students of Behmen's philosophy of the last century.

Amongst the most warm-hearted of the admirers of Law, and collectors of the aforesaid MSS., was a Mr. Edward Fisher, of Bath, to whose philanthropy we perhaps owe the preservation of Freher's inestimable productions. Freher was a profound philosopher, (by birth a German,) of great learning and piety, and of amazing capacity, originality of genius, and strength of mind. The latter years of his life he spent in London, where he died, in 1723, aged seventy-nine. He appears to have been altogether taken up with his MS. demonstrations and illustrations of Behmen's writings, having also continually with him a friend, of the name of Leuchter, a draftsman, to execute the beautiful drawings and symbols with which his demonstrations are so abundantly illustrated, as well as to make copies of the same for others. Freher lived on intimate terms with the Rev. Mr. Waple, and other admirers of J. B.'s writings; among whom might, perhaps, be reckoned some of the remaining members of the Philadelphian Society.—This latter society, which began publicly in 1697, and terminated its meetings in 1703, having correspondence with individuals of similar sentiments in Holland, and various parts of the continent, owed its existence, originally, to one or two devout persons of the complexion of piety peculiar to the Cromwell times, giving up themselves to the study of Behmen's writings, which had then just been published in English; and then fancying themselves to be the subjects of visions and revelations, which they also published in print, till, in about a dozen years or so, the Philadelphian Society was formed. This society, the writer considers, however, was more immediately brought into existence and kept together by the pious zeal of the learned Francis Lee, who was then the son-in-law of the chief heroine of the society, a Mrs. Jane Lead. She being a very devout woman, [a seeker of visions, Mr. Law seems to intimate, while he at the same time deprecates the folly of such attempts, as knowing that it is God who selects his prophets, and not for man to take that office to himself, which truth does not appear to have crossed the minds of these Philadelphians,]—her admirers were probably thereby induced to conclude that what she termed her visions, being by them found to be in harmony with Behmen's principles, with which they might have been acquainted, were true revelations to her from God. And as to her style, whatever the modern reader might say to it, they professed it to be quite consistent with her pretensions, and fully equal to that of *Hosea*, or other second-rate ancient prophets; nay, they found a beauty in it which was admirable, if not inimitable! Her published visions, would we obtain a general idea of them by a modern illustration, may be described to be such as we should expect from the devout and sincere, *moaning, quavering*, unknown-tongue professors, had they been dipping largely into the transcendental of Behmen's philosophy, and thereupon turned prophetesses. And as these obtained abettors of their innocent self-deceptions as to their 'extraordinary vocation,' in sincere and pious, though, as respects theological knowledge, partially informed individuals; so did this Mrs. Lead, in her day, make her converts, though not of the simple only, but of some very respectable persons of the University of Oxford: for she captivated the very learned and ingenious Lee, Fellow of St. John's, and that to such a degree that, for a time, he would seem to have given up his brilliant talents entirely to the propagation of her views, or, as he considered, the interests of Divine truth. The purport of the Philadelphian Society may be ascertained by a reference to their periodical of "Theosophical Transactions," 1697, of which five numbers only were published, to Roach's two publications, and others, up to 1727. Without Lee, however, the thing would perhaps never have been heard of, as the other members, including Dr. Edwards, Hooker, do not appear to have been very eminent in literary ability. But how great were Lee's talents, and the devotion he brought to the cause, may be inferred from his defence of Mrs. Lead, in a long letter he addressed to Mr. Henry Dodwell, who had reproached him for encouraging her groundless enthusiasm, and thereby bringing a reproach on the university; as also from his writings in connection with the Philadelphian Society. If an opportunity offers, we hope at the conclusion of this section, or elsewhere, to afford a few sparkling illustrations of the genius, ability, and Christian science of this celebrated individual—that "most pious, ingenious, and ready writer," as Dr. Hickeys is supposed to call him in that observation. After the dissolution of the Philadelphian Society, Dr. Lee returned again to his wonted sober occupations of practical philanthropy, and incessant activity in the promotion of learning and piety, and of general good to his fellow-creatures. He was supposed to be the author of *Nelson's Feasts and Fasts*, of the second volume of "Kempis's Christian Pattern," with the preliminary dissertation therein, and of "Kempis's Christian Exercise," by Nelson; also of the translation of Fenelon's "Pastoral Letter," besides being the editor of numerous other ingenious and devotional publications, translations and originals, and, perhaps, partly of Nelson's "Life of Bull." For any one who has read his prefaces to "Lead's works," (which he edited,) his poems therein, his writings in connection with the Philadelphian

X (Some of whose MS treatises are also sold)

* L. Nelson's Will in the "Life of Nelson" 1860.

FRANCISCA de los Rios.—*Puella, interpres, Hispana Angelæ de Fulgini.*
S. FRANCISCUS, Assisias.—Theodidactus. Mortificationis ac sanctitatis consummata
speculum.

A S. FRANCISCO, *Alexander.*

S. FRANCISCUS BORGIA.—*Vita prodit illuminatum hominem.*

FRANCISCUS GEORGIUS VENETUS.—*Cabalista egregius. Franciscanus.*

S. FRANCISCUS DE PAULA.—*Minimorum Parens. Charitatis amans.*

S. FRANCISCUS SALESII.—*Illuminatus, tener, facilis.*

S. FRANCISCUS XAVERIUS.—*S. J. Epistolæ. Indiarum Apost.*

FRANCK, *Sebastianus.*—*Germ. Belg. Pius et doctus Auctor.*

Society, and the above-mentioned works in the order of their appearance, may perceive the identity of style, and when he compares them with Nelson's own undoubted letters, dedications, etc., will recognise the difference in the authorship.

Among other "revelations" which this Mrs. Lead published abroad, was one which she termed the "Everlasting Gospel," which was to be preached to the devil and his angels, after the restoration of the whole human race; for she gave out that the whole lapsed creation, both of men and devils, should return to their original state, as brought forth by God, the immutable God of Love and Goodness, whose designs by the creation should not be eternally frustrated, but rather his glory be the more infinitely glorified in triumphing over every opposition and self-will of the creature, all which, after having expended itself, and been conscious of its possibilities, should return to the unity and harmony of the Divine life. To overturn such a bold assumption, Freher wrote a deep grounded philosophical treatise, illustrated with elaborate symbols, demonstrating from Behmen, in accordance with Scripture, the absolute impossibility, according to the known powers and possibilities of eternal nature, of the restoration of devils. But when Law, in after life, had obtained a clear philosophical apprehension of the whole subject, he declared that both sides stood in the same position, viz. in a necessity of neither affirming nor denying the thing,—that neither Behmen nor Scripture sufficiently reached the question, that it all depended upon the possibility which at present could not be proved, but if it was possible it would surely come to pass.—Another celebrated character, who will deserve notice in connection with Freher, Law and others, immortally identified with Behmen, is John George Gichtel, the original compiler and publisher, in a uniform German edition, with notes, of Behmen's works—a man of the deepest practical piety, and at the same time highest scientific and theosophical abilities. His life, in German, was published at Leyden, in 1722, entitled, "The wonderful and holy Life of that elect instrument and man of God, John George Gichtel;" as also his "Theosophia Practica." These should all be translated into English, preserving their theosophic idiom.—But to return.

Some time after Mr. Law's decease, his surviving friends, to whom had been committed a few of his MSS. in order to the publication of Behmen, found among them several long extracts in his own hand-writing, apparently from some eminent writer upon theosophical science; which, however, remained by them without further notice, for nearly twenty years. About this period, it would seem that Mr. Fisher, who, as stated, had been a strong admirer of Mr. Law's talents and genius, conjectured there must be more memorials existing of him than what had appeared, and feeling that nothing of so great a man should be lost for want of collecting, he commenced inquiry, through Mrs. Gibbon, Mr. Law's nephew Mr. Wm. Law, and Law's remaining intimate friend, Mr. Langcake, the joint editor with Mr. Ward of the incomplete four vol. 4to. edition of Behmen. One of the results of this inquiry was, Mr. Fisher's ascertaining the existence of Freher's MS. works and drawings. Thereupon, he began to make further researches, and was, at last, enabled to discover and purchase (chiefly from the widow of Denis, the bookseller, formerly of New Bridge Street, Blackfriars,) two almost complete copies of Freher's works, with their numerous and beautiful symbolic illustrations. These he preserved by him with the utmost care, believing that he possessed a treasure that could not be matched in the world. His admiration, however, grew into a sentiment of enthusiasm; as an amusing illustration of which, the present Mr. Mills related to the writer of these lines the following anecdote, the circumstances being familiar to his recollection. About the time of Buonaparte's expected invasion of this country, Mr. Mills, the father, was suddenly roused from his sleep one night, by a loud knocking at the door. Getting up to ascertain the cause, he found there his friend Mr. Fisher, in the greatest anxiety, who, on being asked the reason of this midnight visit, replied that he had heard of Buonaparte's intended invasion of this country; that the rumour of his descent on the southern coast was all a pretence, for that the true secret was, he intended to sail up the Severn, direct to Bristol, his object being to get possession of Freher's MSS. and drawings in his (Fisher's) possession; and that as there was no time to be lost, he had thought it best to come off at once and consult with his friend Mr. Mills, as to the best way of depositing the MSS. in a place of safety. Mr. Mills having succeeded in allaying the fears of his friend, prevailed upon him to return home again. However, some time after, Mr. Fisher proposed to send one copy of the MSS. to the Bodleian Library, at Oxford, and the other to the British Museum, as being there probably out of the reach of Buonaparte, in case he should suddenly invade England. Accordingly, one of the copies was forwarded from Bath, where Mr. Fisher resided, to the British Museum, and is there at present; which, however, does not contain all Freher's works. The remaining copy he, for some reason, delayed forwarding to the Bodleian, and at his decease it was purchased by Mr. Mills, who also reverentially preserved it, with other MS. and letters of Law, and of similar valued writers, until his decease; whereupon it came into the possession of his son, the present Mr. Mills, and so to the writer of these lines. If the reader would judge of the beauty and ingenuity of those symbols, he has only to refer to the four vol. imperfect edition of Behmen's works, to the illustrations therein, which are, in fact, not so beautifully executed as the original designs, all of which were of Freher's and Leuchter's talent, as before observed, in illustration of the former's demonstrations of the central philosophy of Behmen. Mr. Fisher and Mr. Mills had some reason for their high esteem of those MSS., for they are, perhaps, the most ingenious MS. curiosities in existence; there being, it is supposed, nothing of a similar character, save the few engraved illustrations to Gichtel's German edition of Behmen.

grandfather of Macaulay. See Macaulay's letter to the Editor
of these MSS.

GAGLIARDI *Achilles*.—Vid. *Perfectio Chr.*

GAUDIER, *Antonius*.—De Præsentia Dei.

GELENIUS, *Victor*.—Doctus systematicus Myst. plenior.

GEORGIUS, *David*.—Illum.

GERLACUS Petersen.—Soliloquia. *Lat. Belg. Gall.* Illuminatus alter Kempisius tran-

quill.

GERRITS, *Henricus*.—Illumin. crucis commendator.

GERSON, *Joannes*.—Operibus ejus, nuper, 1706. Antverpiæ recusis, nonnulla insunt quæ ad Mysticam pertinent. Non est auctor librorum de Imitatione Christi.

S. GERTRUDIS.—Illuminata, Angelica, tenera.

GERTRUDIS More.—Illuminata, solidissima, humillima, fervens, resignatissima, clara, facilis, utilissima.

GEESTELYKE GESANGEN (of) Blyde Requiem, etc. *Belg.*—Illumin. totus Mysticus, et internus. insignis.

BON den sieben Geistern oder Krafften des Geistes Gottes.—*Germ.*

GEISTLICHE Schöpfung. *Germ.*

GICHELTS, *Johann Georg.* — THEOSOPHIA REVELATA: das ist, Alle Göttliche Schriften des Gottseligen und Hoherleuchteten Deutschen Theosophi Jacob BOHMENS. . . . Ander mit des Hoherleuchteten nunmehr seligen Mannes Gottes J. G. Gichtels, Eines Gottseligen und erfahrenen Kenners dieser Schriften, Geistreichen Summarien und Inhaltlichen Capitels, dem Gottbegierigen Leser zu einem ausgebornen Lichte im Verstande des Gemuths ausgeziret. In Beyfugung des Autoris J. B. ausführlich-erläuterten Lebens-Lauffes und dienlichen Registrern. In Neun Banden, 8vo. Amsterdam, 1730. — THEOSOPHIA PRACTICA: das ist, Eine vollständige Sammlung der Theosophischen Briefe von J. G. Gichtels. 3 ed., 3856 Seiten. In 6 Banden, 8vo. Leyden, 1722. — ~~Die vornehmste und heilsame Lehre des anvertrauten Verkündigers und Mannes Gottes, Dr. J. B. Boehm, in 3~~ 366 Seyten, 8vo. Leyden. 1722. Germ.

ANNOTATION.—The reader (writes the editor of the abbreviated German life of Gichtel,) is here presented with a man of a very peculiar character, a singular saint—and yet a saint. * * *

But in the life of extraordinary persons, such as Gichtel was, [and such as Bramwell's diary had shown him to have been, had it not been destroyed,] if some things appear too wonderful, we ought to remember that we are here in the *dominion of inward wonders*, where, he that is experienced, may measure and understand according to his experience, but cannot, and must not exceed it. For, although his eyes may be opened, yet *all heaven* is not therefore opened to him.—He who has never travelled in the *inward way*, in which wisdom leads her true disciples; he who lives not *entirely* from faith, as did Gichtel, but is yet governed by worldly prudence and self-love, may see nothing, and probably will not hesitate to affirm that there is nothing herein but refined enthusiasm and ‘error.’ Such individuals, however, had better not read Gichtel’s life at all: it was not lived for them, neither is it written for them. But to those who are able to take and read this life without offence, and to profit, [continues the editor, Kanne, an evangelical protestant minister,] I have endeavoured to make the perusal of it as smooth and easy as I possibly could, and refrained from using the theosophic idiom of the original. This latter, a memoir of 366 8vo. pages, rather irregular and heavy in its composition, was published about twelve years after Gichtel’s decease; together with the third edition of his “*Theosophia Practica*,” which consists of a complete collection of his theosophical letters. The publisher, both of these letters and of the memoir, was Gichtel’s most intimate friend, Ueberfeldt, who had lived twenty-seven years with him in the closest intimacy; but he was not the author of the memoir, which was written by an anonymous individual, who had not known Gichtel personally. The materials for it were supplied by several parties, but principally by the above Ueberfeldt; and the composition was laid before Gichtel’s friends for examination, previous to its being sent to the press. That Ueberfeldt was not the author of the work, there is every reason to believe, though, as his own writings show, he could have written it much better than this biographer has done. The reason of his declining the task might have been that, as Gichtel’s intimate friend, and constantly mixed up with his movements, he would have had continual occasion therein to speak of himself, and this his great modesty could not endure. His name, which often occurs in the work, he would only permit to be signified by the letter U, desiring, as regarded himself, to remain altogether in the back ground of the *wonderful picture*, if impossible to be altogether concealed. [A few episodes of Gichtel’s life might have been selected for insertion in this place, from the MS. translation of the abbreviated and popular memoir of Gichtel in the possession of the writer, illustrative of the wonderful, yea, *omnipotent powers* of faith, wielded by this Sampson man of God, and which reside in the soul of all believers, who have, like him, under the light of theosophy, laboriously pursued the counsels of the gospel, and realised the full developments of the Christian life in the human nature, the lengths, and breadths, and depths, and heights, of the love, and wisdom, and power of God made man. But as this treatise is only preparatory, having reference chiefly to the obtaining of a duly qualified biographer of Law, whose character will necessarily involve a comprehensive view of the root, stem, and diversified branches of the whole tree of faith, considered, microcosmically, to blossom in him,)—it has been deemed better to withhold those extracts on the present occasion.]

Le P. GIRY.—*Vies des Grands Serviteurs de Dieu.* Duobus voluminibus in fol. secundum seriem dierum anni scripsit Sanctorum Virorum, etiam inter recentiores, gesta ac vitas. magni fit.

16. GODEFRIDI, *Petrus* —Varia.

GOLIUS, *Joan.*—Interpres Gallic. Dionisii.

DAN GOZEUM, *Joan.* Sylvæducensis Pastor. Geestelyke Bzuyloft. Sylvæduc. 1611.—
Belg. Solidus, realis. Scripturis SS. adhærens.

GRATIANUS, *Hieronymus*.—Theol. Mystica. *Hisp. Gall.*

x Der Wunder volle und heiliggeführte Lebens Lauf. -
Johann Georg. Gichtels. -

1 see corrections heretof p.]

S. GREGORIUS Magnus.

S. GREGORIUS Turonensis.—Opera pia. II. Voll. Historicus pius.

GUILLEMOUS, P. Franciscus.—Solidus et doctus in Mysticis.

GULIELMUS Abbas, et Guigo Carthusianus.—Meditationes, etc. Antverp, 1589. Affectuosa, interna.

Mad. GUJONIA.

ANNOTATION.—Toute le monde sait la fameuse dispute de feu Mons. de Fenelon, Archevêque de Cambrai, sur le PUR AMOUR. Mais on ne sait pas, peut-être, que Madame Guyon a été l'innocente victime de l'aveugle zèle, de la jalousie ambitieuse, ou des vues politiques des ennemis de cet illustre Prélat. Un des moyens dont ils se servirent pour décréditer la Doctrine de ce grand homme était, de faire passer Madame Guyon, avec qui il a toujours eu une étroite liaison, pour une autre Priscille corrompue par les maximes du faux Quétisme. Dans le tems qu'on examinait les écrits de cette Dame, elle composa l'ouvrage de ses Justifications pour montrer la conformité de ses expériences, et de ces expressions, avec celles des Auteurs canonisés, ou approuvés par l'Eglise.

Pour lire la vie et les ouvrages de Madame Guyon avec intelligence et profit, il sera peut-être nécessaire de donner une idée claire et simple de la DOCTRINE DES MYSTIQUES. Car quand on en parle, ceux qui blasphèment ce qu'ils ignorent, le regardent comme un amas de termes obscurs et de pensées bizarres, qui n'ont aucun fondement, que dans l'imagination échauffée des esprits foibles, ou des femmes visionnaires.—

2.—Aimer Dieu de tout notre cœur ; prier sans cesse ; porter notre croix chaque jour : voilà l'essentiel de la morale chrétienne, et en même tems la substance de la THÉOLOGIE MYSTIQUE. L'Evangile nous propose la Charité comme la consommation de la loi ; l'Oraison continuelle et l'Abnégation de soi-même, comme les deux moyens d'y parvenir.

3.—Dieu s'aime souverainement et uniquement, parce qu'il est souverainement et uniquement aimable. Il aime toutes ses créatures, selon qu'elles participent plus ou moins à ses divines perfections. La perfection de DIEU est la règle de son amour. Or la règle la plus parfaite des volontés finies, est sans doute celle de la volonté infinie. Qu'on dispute, qu'on raffine, qu'on subtilise tant qu'on voudra sur les motifs différens de l'amour, on n'osera jamais nier, que la règle suprême de l'amour ne soit d'aimer Dieu pour lui-même et toutes choses pour lui.

C'est une vérité immuable, fondée sur l'idée que nous avons de l'Etre Infini. C'est la religion éternelle et universelle de toutes les intelligences. C'est un devoir auquel la créature est obligée dans tous les tems, et dans tous les lieux, supposé même qu'elle dût être anéantie après la mort, ou que Dieu ne lui accordât jamais d'autre connaissance de son infinie perfection, que celle que nous en avons pendant cette vie.

L'Espérance de la vision béatifique est sans doute une vertu divine, un légitime motif d'amour, une source de consolations infinies, une ressource puissante contre toutes les tentations et les misères de notre exil : mais elle n'est pas la pure Charité. L'Ecriture distingue ces deux vertus. Il ne faut jamais les confondre, ni rejeter la chaste espérance en recommandant la pure charité.

Ce qui fait croire que l'homme est incapable de ce parfait amour, c'est qu'on juge de sa capacité par ce qu'il fait, et non par ce qu'il doit faire. Les hommes n'agissent ordinairement que par un principe d'amour-propre plus ou moins raffiné ; et par nos propres forces nous ne pouvons agir autrement. Comme l'homme n'est pas la vraie lumière qui éclaire son esprit, de même il n'est point la cause du parfait amour qui doit animer sa volonté. Il faut qu'une puissance supérieure à l'homme agisse sans cesse en lui, pour l'élever au-dessus de lui-même et le faire aimer selon la loi immuable de l'amour.

4.—Le premier moyen de parvenir à cette pure charité est l'Oraison : et l'Oraison la plus parfaite est de recevoir passivement l'impression de Dieu qui nous porte sans cesse vers lui-même. L'Eglise n'attribue point d'autre activité à l'homme dans la grace que celle de *consentir* ou de *dis-sentir à l'action Divine*, qui l'excite et qui le meut. C'est DIEU SEUL qui est la force mouvante de l'âme ; mais elle peut toujours céder ou résister à l'opération divine, et son concours le plus parfait est celui de laisser DIEU agir en elle.

Il faut d'abord, que la volonté excitée et muée par la grace fasse des efforts, et forme des desirs multipliés, et des actes distincts pour se détourner des créatures et pour se tourner vers DIEU : mais après s'être long tems accoutumée à ces retours fréquens, on contracte peu à peu l'habitude de vivre continuellement dans la présence Divine d'une manière plus simple, plus intime, et plus uniforme. L'Âme agit, mais c'est DIEU seul qui est le principe de son action. C'est lui seul qui la meut, qui la pousse, qui l'anime, qui l'entraîne ; mais elle suit librement ce qui l'attire. Ce n'est pas une inaction ni une coopération nécessitée, mais un concours libre à l'action Divine. Plus l'âme s'y livre, plus cette action devient forte et vigoureuse, comme le mouvement des corps, qui augmente à proportion qu'ils tombent vers leur centre.

C'est là l'Oraison évangélique, que Madam Guyon appelle après les Mystiques, l'Oraison passive, l'Oraison de silence, de repos, etc. Ce n'est ni la multitude de paroles, ni l'effort de pensées, ni l'enthousiasme d'une imagination échauffée ; mais un commerce de cœur avec Dieu, dont les plus simples sont capables. Ce n'est pas nous qui prions, c'est le S. Esprit qui prie en nous, qui gémît, qui désire, qui demande pour nous ce que nous ne savons pas demander pour nous-mêmes. Selon le style de l'Ecriture Sainte, tout paraît l'action de Dieu en l'homme, à laquelle l'homme n'ajoute rien que le simple consentement, ou la non-résistance.

5.—A proportion que l'homme s'unit ainsi à Dieu par l'Oraison, il faut qu'il s'éloigne de la créature et de soi par le Renoncement, qui est le second moyen de parvenir à l'union divine. L'un est une suite nécessaire de l'autre.

Cette Abnégation Évangélique n'est pas une austérité qui surpasse les forces humaines, qui détruise la santé, et qui nous fasse mener une vie extraordinaire. Jesus-Christ ne faisait point de ces austérités. Sa vie était toute commune pour l'extérieur ; mais son intérieur était tout Divin. Le renoncement qu'il propose, nous porte non seulement à fuir les faux plaisirs, à combattre nos passions grossières, à nous contenter du simple nécessaire selon notre état ; mais à retrancher tous les amusements frivoles, toutes les activités de l'esprit, tous les charmes de l'imagination, qui ne servent qu'à nous dissiper, et à nous entretenir dans le goût du créé. L'Abnégation évangélique nous défend le moindre regard de la créature hors de Dieu, le moindre plaisir contre son ordre, le

moindre retour de vaine complaisance sur soi. Elle nous fait aimer la dernière place, quoique nous soyons nés dans les grandeurs, le silence, et la solitude intérieure, parmi le bruit et la foule, la pauvreté d'esprit et le détachement parfait au milieu des richesses. Ce n'est pas tout. Cette Abnégation nous porte à dégrader le *moi*, idole si chère à l'homme, à recevoir avec joie ce qui le crucifie, à supporter les imperfections d'autrui avec patience et douceur, nos propres défauts avec humilité et paix, les rigueurs purifiantes de la Justice Divine avec abandon et souplesse. Voilà une pénitence universelle—un martyr d'amour—une mortification, ou plutôt une *mort* qui s'étend sur les sens, sur l'esprit, sur le cœur, sur tout l'homme, et qui ne laisse aucun asile à l'amour déréglé des créatures ; ni de soi-même.

6.—C'est dans cette Oraison continuelle, et dans cette Abnégation évangélique, que consistent tous les mystères de la vie intérieure.

La première opération de Dieu est sensible, agréable et pleine de charmes. Elle porte l'âme à agir, à combattre, à s'exercer dans tous les travaux d'une vertu active, et d'une mortification extérieure, pour se détacher des objets étrangers. C'est le *fondement* de la vie intérieure, sans lequel toute spiritualité doit être *suspecte*. Alors on goûte dans l'Oraison une onction douce et une délectation savoureuse. On se mortifie avec une noble et mâle vigueur. L'âme voit sa vertu, se soutient par son travail, est charmée de son courage.

7.—Ensuite Dieu commence en elle une autre opération, où elle est toute passive, où elle ne coopère que par son abandon. Il s'agit alors d'ancrer le *moi* ; et c'est ce que Dieu seul peut faire. Ce n'est plus l'âme qui combat au dehors, c'est Dieu qui l'attaque par le dedans pour la faire mourir à elle-même. Il l'introduit dans son propre fond. Il lui montre tous les plis et replis de son amour-propre. Il en dévoile tous les mystères. Elle se voit, elle a horreur de ce qu'elle voit. Tout en elle s'élève contre elle, elle ne trouve plus de ressource dans son ancienne ferveur, ni dans sa propre justice, dont il lui montre toutes les impuretés. Elle tombe en défaillance, elle demeure fidèle sans voir sa fidélité. Tout ce qui lui reste, c'est la volonté ferme de souffrir mille morts plutôt que de déplaire à Dieu. Encore n'a-t-elle pas toujours la consolation d'apercevoir en elle cette volonté. L'action de Dieu devenant plus fongière, plus intime, et plus centrale, semble disparaître de plus en plus ; mais elle n'en est pas moins réelle. Comme cette lumière pure et universelle, qui éclaire, qui pénètre, et qui meut tous les corps, est elle-même impereceivable à nos yeux grossiers, ou comme l'amour-propre qui agit sans cesse dans l'homme naturel ne se distingue pas toujours ; de même l'action du VERBE, qui est la vie, la lumière et l'amour de toutes les intelligences, agit dans l'homme surnaturel très réellement, quoique d'une manière insensible.

8.—Le dessein de Dieu, en agissant ainsi, est de cacher son opération à notre amour-propre, qui ne prenant plus de goût aux plaisirs impurs, aux objets sensibles, aux passions grossières, s'établirait un nouvel empire sur nos vertus mêmes, se complairait dans sa propre excellence, et corromprait l'action divine par une idolâtrie de soi d'autant plus dangereuse, qu'elle est plus raffinée. On ne pécherait peut-être plus en *homme* mais on pécherait en *Démon* par l'orgueil et la vaine complaisance. C'est pour cela que les états plus avancés de la vie spirituelle ne sont remplis que de tentations, de peines, de privations, de sécheresses, d'incertitudes, de misères, d'obscurités, de désolations, et de souffrances intérieures, jusqu'à ce que l'empire de l'amour-propre soit détruit, et que le règne de Dieu, qui est au-dedans de nous, soit établi dans l'âme.

9.—Alors cesse cette foule tumultueuse de pensées vagues et de passions déréglées, qui met l'homme naturel dans une frénésie perpétuelle. L'esprit est délivré de toutes ses activités inutiles, la volonté de toutes ses agitations inquiètes, et toute l'âme est réduite dans une paix, dans un vide, dans une solitude divine, où les sens et l'imagination, l'esprit-propre et la volonté-propre se taisent, pour écouter la SAGESSE ÉTERNELLE, qui parle au cœur, non par des visions, ni par des révélations, ni par des lumières sublimes, ni par des spéculations subtiles, mais un langage bien plus parfait et moins sujet à l'illusion, viz. le tout de Dieu et le néant de la créature, et l'hommage profond que le rien doit au Tout. Alors l'homme ne vit plus de sa propre vie, mais JÉSUS CHRIST vit en lui. Il renaît et devient enfant, sans esprit et sans volonté-propre. La lumière du VERBE devient son unique lumière, et l'amour du S. ESPRIT son unique amour. Sa vie est cachée avec JÉSUS CHRIST en Dieu, et cette vie nouvelle prend la place de l'ancienne vie d'Adam. Voilà la régénération dont parle l'Évangile.

Ce sont là les trois états de la vie spirituelle que les Mystiques appellent *Purgatif*, *Illuminatif*, et *Unitif*, et que Madame Guyon nomme Actif, Passif, et Divin, c'est-à-dire le renoncement aux vices grossiers, la destruction de l'amour-propre, et le rétablissement de l'ordre divin par l'amour pur.

10.—Voilà la substance de toutes les expériences de cette Dame. Tel a été le caractère de sa dévotion. Telles sont les Vérités qui remplissent ses écrits. *Verités* éternelles fondées sur la souveraine raison. *Verités* que la Sagesse suprême enseignerait également à tous esprits droits et à tous les cœurs humbles, supposé qu'il n'y eût point de Révélation. *Verités* connues dès le commencement du monde aux saints Patriarches. *Verités* qui les faisaient marcher continuellement devant Dieu sans être connues des hommes, comme Enoc et Job. *Verités* puisées dans l'Évangile, et qu'on y découvrirait, si on connaissait le don de Dieu, et si on ressemblait à ces *petits et simples* à qui il révèle ses mystères. *Verités* qu'on trouve plus ou moins développées dans les Ecrits des plus saints Pères de l'antiquité, en S. Ignace, en S. Clément Alexandrin, en S. Basile, en S. Ambroise, en S. Jean Chrysostome, en S. Augustin, etc. *Verités* dont les grands Solitaires se sont nourris dans les déserts les plus affreux. *Verités* par lesquelles les grands fondateurs des Ordres comme S. François d'Assise, S. Bernard, Ste. Thérèse, le B. Jean de la Croix, S. François de Sales ont renouvelé en différents siècles la face de l'Église. *Verités* qui ont engagé une infinité de Vierges et de Religieuses à s'ensevelir tous vivants dans la solitude pour se livrer à ces opérations purifiantes de la Divinité, que le bruit du monde et le soin des choses terrestres ne troublent que trop souvent. *Verités* enseignées par les plus éclairés Docteurs de l'Église, comme Albert le Grand, S. Thomas, S. Bonaventure, Grenade, Rodrigues, Sylvius, le Cardinal Bona, Gerson, et beaucoup d'autres. *Verités* enfin dont la tradition est universelle et immuable dans tous les tems et dans tous les lieux.

H.

HAFTEN, *Benedictus*.—Schola Cordis. et Regia via Crucis. Ant. 1685. Item Venatio Sacra, sive de Arte quærendi Deum.

De HAMPOOLE, Richardus.—Opera Col. 1536.

Ab HANSWYCK, Florentinus.—De Modo divinæ præsentia.

HARMONIA Mundi.

HARPHIUS, Henricus.—Illuminatus, sublimis, methodicus.

ANNOTATION.—Cet auteur approche du caractère de Taulère ; mais il est plus méthodique, spécifie davantage, et va bien plus loin : l'on peut même dire, qu'avant lui, et peut-être après lui, personne n'a pénétré comme lui dans la profondeur des états intérieurs d'une âme abandonnée à Dieu ; en quoi l'on s'aperçoit bien que Rusbrochius ne lui a pas été peu à secours. Son caractère est, de proposer la resurrection gradative des états de vies spirituelles dans l'âme épurée et éprouvée. Il montre comment après diverses mortifications purifications et épreuves de l'âme, il se suscite dans elle de degrés en degrés de nouveaux états de vie divine, premièrement active, puis passive, dans les puissances inférieures de l'âme, après cela dans les supérieures, (la mémoire, l'intellect, et la volonté :) ensuite dans son essence fongère, et enfin par dessus son être et les opérations de ses puissances, par l'investiture qu'en font les trois personnes de la Sainte Trinité, qui y manifestent leurs opérations adorables. C'est le Système le plus beau, le plus substantiel, et le plus avancé et profond de la Théologie Mystique qui se soit jamais vu.

Mais pour s'en apercevoir il ne faut pas s'y prendre selon l'ordre où les Éditeurs ont mis ses Œuvres mystiques, qui est fort mal conçu. A les voir avec le titre commun de *Théologie Mystique en trois Livres*, on dirait que ce tout n'est qu'un seul corps de Théologie divisé en autant de livres comme en autant de parties qui le constituent. Cependant ces trois prétendues parties sont trois ouvrages très-différents, dont chacun est complet par soi seul. Le premier, qui est le plus grand et le plus prolixe, est beaucoup plus moral que mystique, et ne fait que très peu notre sujet. C'est proprement le second et le troisième qui sont mystiques, et encore dans le second (intitulé le *Directoire des Contemplatifs*) faut il avoir patience jusqu'au chap. 25. (des anciennes Editions,) après quoi il entre droitement dans les profondeurs de son sujet, jusqu'à la fin. Son Troisième livre, autre traité à part, intitulé *l'Eden des Contemplatifs*, y entre bien plutôt. Il y retouche les mêmes choses que le Directoire, y en ajoutant néanmoins de nouvelles et de considérables ; expliquées plus dans le détail ce qu'il n'avait touché que brièvement, et le munit de plusieurs autorités des Docteurs et des Saints. On lui attribue encore plusieurs autres écrits que ne se trouvent guères, et qu'on ne fait point entrer en comparaison avec ceux que je viens de marquer.

Harphius était Gardien des Franciscains de l'observance étroite à Malines il y a plus de deux cents ans. Sa Théologie Mystique fut mise au jour en latin, et pour la première fois à Cologne, l'an 1538, et puis l'an 1556. Le P. Mabillon a raison de préférer pour l'intégrité ces Editions-ci à toutes les autres, quoique pourtant celles-ci aient été prohibées ensuite par l'Inquisition, non à cause des dogmes mystiques, mais à cause de trois ou quatre lignes contre l'incapacité des Directeurs et des Spirituels de ce temps là. L'Auteur après avoir dit dans le Douzième Chap. de son Directoire, que les parfaits, ou ceux qui ne l'étant pas sont néanmoins tellement mus et attirés de l'Esprit de Dieu, qu'ils sont obligés de suivre uniquement son attrait, n'ont pas besoin d'être sous l'obéissance ou la Direction des hommes, avait ajouté ces paroles : *sur tout en ce temps-ci, auxquels communément tous les Supérieurs qui conduisent les autres sont plus adonnés aux choses extérieures, qu'aux intérieures ; de sorte qu'ils n'entendent que fort peu ou rien du tout de la vie du dedans ; et parlant sans plutôt à obstacle qu'à secours à ceux qui étant attirés de Dieu à cette vie intérieure, sont soumis à leur direction. Et c'est la cause pour quoi il y a tant de relâchement et tant d'immortification entre les Religieux, je veux dire, que c'est parce qu'ils ne reglent pas leur conduite de la manière que le requiert la vie intérieure et les progrès qu'on y doit-faire.* Ces paroles firent sa disgrâce. Aussi les a-t-on rétranchées de l'Edition de Rome, 1585, de celle de Cologne, 1511, et des autres, d'où ils ont aussi oté un mot que l'auteur disait des *creatures éternelles* ; expression qui passait leur intelligence.

Les œuvres mystiques de cet Auteur ont parues en Français à Paris, l'an 1616, de la traduction de M. de la Mothe-Romaincourt, Conseiller du Roi : mais ce langage étant vieilli, une nouvelle Traduction, à tout le moins de son Directoire qui est sa meilleure pièce, ne serait pas maintenant hors de saison. On trouve encore ce dernier traité en vieux Flamen, mais rarement. Cet auteur se déclare beaucoup contre l'amour-intéressé, par rapport à ceux qui veulent tendre à la perfection.

Le P. HAYNEUVE, Jes.

HELMONTIUS, Joan. Bapt.—(Huic multa in natura, medicina, divinitus ostensa fuere, et in divinis interdum.) pius, mitis et humilis animi.

—Fr. Mercurius.

VAN HEMERT, Antonius.—Veritè à Germanico in Latinum, Speculum perfectionis, egrugium Theol. Mysticæ compendium. Antv. 1647, et nuper Belgice. Amstelod. 1699.

HERBERTS, Hermannus.—Illuminatus solidus, didacticus, methodicus.

HERMAS.—Vir Apostolicus, è primariis.

HERSENTIUS, Carolus.—Interpres et commentator Theol. Mysticæ Dionysii optimus.

HESYCHIUS.—Excellens admodum Allegoricus in Leviticum.

S. HIERONYMUS.

S. HILDEGARDIS. Theodidacta.

HILTON, Walter.—Scala Perfectionis. Angl. Lond. 1659. illum.

HISTOIRE du tiers Ordre de S. François d'Assise. à Lyon 1694. in 4.

HISTOIRE Generale des Carmes dechausses.

HOBURG, Christianus.

HOOGWANTS, Anneke. Belg.—Varia egregia. nec sine divino lumine.

HONORIUS SEYNENSIS.—Specimen Perf. Christianæ in triplici statu. 12 Paris.

HORSTIUS, Jacobus Merlo.—Pietatis singularis.

HOYWARD, Jan. Heyligdom der benauder Sielen. Belg.

HUGO, Hermannus.—Emblematicus mysticus, poetaque sacer.

HUGO VICTORINUS (vel à S. Victore)—Oper. Rothom. 1648. illum.

HUYGENS, Gulielmus.—Epist. Christianæ. Belg. et Gall.—Solid. practicus, humilis. Lo-van. 1686, etc.

I.

A S. JACOBO, *Fabianus*.A JESU, *Jacobus*.— *Thom. doctus, solidus, Method.*A JESU-MARIA, *Dominicus*.— *Emanuel*.— *Joannes*. Calaguritanus. Carmel.—Systematicus solidus, brevior.— *Josephus*.— *Nicolaus*.

S. IGNATIUS, Antiochenus.—Apostolic, sublimis amore Dei, humilitate profundus.

S. IGNATIUS, de Loyola.—Exercitia pia, ascetic.

ANNOTATION.—In all his practices of piety hitherto, (says his biographer,) he had only proposed to himself his own perfection. But God, who designed him for the evangelical ministry, and without his knowledge had already prepared him for it, by contempt of the world, by retirement, mortification, and prayer, now gave him other lights and measures. He began to consider that souls having cost our Saviour so dear, nothing could be more acceptable to him than to hinder their eternal ruin; he comprehended that the glory of God was most displayed in the salvation of souls, purchased with the blood of his Son. These were the sentiments which kindled in him his ardent zeal for souls. *It is not enough (said he) that I serve my Lord; all hearts must love him, all tongues must praise him.*

As soon as he had turned his thoughts toward his neighbour, howsoever dear solitude was to him, he gave it all up; and lest he should frighten those from him, whom he designed to bring to God, he changed his austere penitential dress for a more decent attire. Moreover, knowing that the ministry to which he was called required health and vigour, he moderated his austerities, and partook of ordinary food.

He preached publicly concerning the things of heaven; and to be better heard by the people, who gathered round him to hear him, he got upon a stone before the ancient hospital of St. Lucy. His mortified countenance, his modest air, his words animated with the spirit of truth, his zealous and affectionate entreaties, inspired his auditors with sentiments of the deepest compunction, with the love of virtue, and a horror of vice. But his private ministrations produced wonderful effects; he converted the most obstinate sinners, by laying before them the maxims and duties of Christianity, and by causing them to meditate upon them in retirement. Some were so wrought upon, that they renounced the world, and changed at the same time both their manners and state.

The many reflections which Ignatius made upon the force and power of the evangelical maxims, and the many trials of their operation both in himself and others, moved him to write a book of SPIRITUAL EXERCISES, for the good of souls that live in the world. This book has so great a part in his history, and is so little known abroad, that it will not be unprofitable to give an account of it.

The SPIRITUAL EXERCISES of Ignatius are something more than a bare collection of meditations, and christian considerations: if they were that, and no more, there would be nothing in them particular and new.

Ignatius is not the first who has taught us the way of raising our minds to God, and of looking into our souls, by the means of prayer and contemplation. Before him, were known the several heads of meditation, as concerning the end for which we were created, the enormity of sin, the pains of hell, the life and death of our Saviour; but this much may be said, that before him, there was not a certain and prefixed method for the reformation of manners: to him enlightened by God, we owe this method, and he it was who, in a systematic way, after a manner altogether new, reduced (as it were) into a *holy art* the conversion of a sinner. Knowing, on the one hand, the perverse inclinations of the heart of man; and on the other hand, the power and virtue of the particular truths of Christianity, when rightly applied, to rectify those corruptions, he has set down a process or way, by which man with the succour of grace may recover himself out of his sin and degradation, and climb to the highest degree of Christian perfection. In effect, if we look narrowly into the matter, there is as much difference between the ordinary meditations of religious books and these exercises, as between the knowledge only of simples and the entire science of medicine; which has its principles and aphorisms, (the result of accumulated experience,) for the cure of diseases, according to the constitution of bodies, the nature of distempers, and the quality of remedies. But that the reality of what is above stated may be apparent, we shall here set down the whole order and SCHEME of IGNATIUS'S SPIRITUAL EXERCISES; which are adapted for a FOUR WEEK'S RETREAT, for such as desire to ENTER UPON A CHRISTIAN LIFE. . . (See the account of them in his Life, as also of the original principles, spirit, and rules of the 'Society of Jesus.'

INSTRUCTIONES de via perfectionis.

INSTITUTIONES spirituales cujusdam Ancillæ Dei, anonym. Colon. 1660.—ex Italico. illumin. Asceticæ.

JOACHIMUS Abbas.

P. JOAN Evangelista. *Vide Evangelista*.JOANNA de Cambry. *Vide Cambry*.

JOANNES Moscus.—Auctor Paradisi in Vitis PP. pius.

JORDANUS, *Raimondus Idiota*.—(Opera ejus Parisiis in 4. 1654.) pius, fervidus amore.

A S. JURE, Soc. J. P. Joan. Bapt.—*Illum. solidiss. insignis Christi commendator in egregio opere, de la connoissance et de l'Amour du Fils de Dieu*. Paris. 1688.

S. JUSTINIANI, *Laurentius*.—*Patriarcha Venetus* ill. Oper. fol. Lugd. 1568.A KEMPIS, *Thomas*.

K.

LACMAN, *Jean*.—*Pensees Chretiennes*.

L.

LANCIUS, *Nicolaus*—Opera ejus, fol. II Voll. Antv. 1650.—Ejusdem Meditat. spiritual. Herbipoli 1694. *Germ*.

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Le P. de LANGLE. — *Conduite Spirituelle.*

LANSBERGIUS, *Joan-Justus.* — *Pietatis solidæ formator insignis, illumin.*

LANSELIUS. — *S. Dionysii Editor.*

LISSOT, *Joannes.* — *Collectio Epistolarum spiritualium optimarum de quibusvis materiis.*

LATINIACUS, *Paulus.* — *Canones Amoris divini. solidi.*

LAUTENSACT, *Paulus.* Germ.

LEADA, *Joanna.*

ANNOTATION. — This individual, as already observed, was the occasion of the Philadelphia Society, which, after continuing its meetings during some five or six years, was dissolved, the members of it having thereby "completed their public testimony." At its first institution, it created some sensation in the metropolis, by reason of the respectability and talent of its members, and by its declarations concerning the coming of the Lord, and the great natural and moral revolutions which were to precede and follow that event. One of the professed objects of the association, was to promote the cultivation of a pure spiritual and practical piety, and indeed some of the writings that issued from it to that end, are most excellent and enlightened performances; whilst the leading members of it themselves aimed at a highly transcendental knowledge, according to the superior lights which they considered distinguished their age through the writings of Behmen, and themselves in particular, as being under the immediate direction of Mrs. Lead, whom they believed to be subject of the Divine revelations, and a kind of illuminated prophetess of the last times, to reveal the Divine councils in respect to the declared approaching restitution of all things; whose pretensions to that office seemed to them to admit of no doubt, both from the nature and character of her published writings, and her holy walk and conversation. Being of inquisitive and devout minds, and well acquainted with the principles of Behmen's philosophy, and therefore with what he declares concerning the mystic signification of his revelation; and then considering the mystery of the six days' creation, and also the Scripture declarations concerning the coming of the Lord; and further observing Mrs. Lead's great piety, (and there are undoubtedly many passages in her writings which show her to have been a deeply experienced person in the interior life,) and finding her visions, divested of her individual form of conception, to be in harmony with Behmen's principles, and the subjects of them accordant with their own speculations, — I say, considering all these points, they, probably, by degrees were induced to believe her, as she considered herself to be, extraordinarily inspired of God. For they deemed it a false principle, and highly subversive of gospel privileges to maintain that God had ceased to reveal himself to man since the days of the apostles, and that all pretensions to the same are illusions, and but the fancies of complacency or enthusiasm.

It would not, perhaps, be difficult to dissect Mrs. Lead's character, and demonstrate the philosophy of her prophetic assumptions, from a consideration of the constitution of her mind, the character of the piety of the Cromwell-Muggletonian-fanatic days in which she lived, her undirected study of Behmen's works then first published in English, and the popular spiritual topics of her age; but that belongs not to this place.

These observations are not to be taken as casting ridicule, or even venturing a determinate judgment upon her writings, but only to afford a general notion of their character and constitution. But whatever may be thought of her own compositions, there cannot be two opinions as to the merit of the prefaces and poems with which some of her latter works have been illustrated by their gratuitous publisher, her son-in-law, the learned Francis Lee. Wesley's hymns may stand on an equality with those poems for expression of true christian experience; but there is, perhaps, no poetry extant in English, equal to them for the fine classic, sparkling, Pope-like poetic genius, applied to the illustration of the spiritualities of the life of faith, according to the true evangelical theory.

The following is a list of her pieces: — 1. — *The Heavenly Cloud; or, the Ascension Ladder.* 4to. 1682. pp. 40. 2. — *The Revelation of Revelations; an Essay towards the Unsealing, Opening, and Discovering of the Seven Seals, the Seven Thunders, and the New Jerusalem State.* 4to. 1686. pp. 130. 3. — *The Enochian Walks with God, found out by a Spiritual Traveller.* 4to. 1694. pp. 38. 4. — *The Laws of Paradise; given forth by Wisdom to a Translated Spirit.* 8vo. 1695. pp. 69. 5. — *The Wonders of God's Creation manifested in the Variety of Eight Worlds, as they were made known experimentally to the Author.* 8vo. 1695. pp. 89. 6. — *The Message to the Philadelphia Society, whithersoever dispersed over the whole Earth, together with a Call to the several gathered Churches.* 12mo. 1696. pp. 108. 7. — *The Tree of Faith: or, the Tree of Life, springing up in the Paradise of God; from which all the Wonders of the New Creation must proceed.* 12mo. 1696. pp. 122. 8. — *The Ark of Faith, or a Supplement to the Tree of Faith, for the further Confirmation of the same; together with a Discovering of the New World.* 12mo. 1696. pp. 33. 9. — *A Fountain of Gardens, Watered by the Rivers of Divine Pleasure, and springing up in all the variety of Spiritual Plants: blown up by the Pure Breath into a Paradise: Being a continuation of the process of a life according to faith, of the divinely magical knowledge, and of the new creation, in mutual entertainment between the Essential Wisdom and the soul, in her progress through Paradise to Mount Sion and the New Jerusalem: In a Spiritual Diary of the wonderful Experience of a Christian soul, under the conduct of the heavenly Wisdom, from the first vision in April, 1670, to the 2nd of August, 1686.* 4 vols. 12mo. 1697, 1697, 1700, and 1701. 10. — *A Revelation of the Everlasting Gospel Message, which shall never cease to be preached till the hour of Christ's eternal judgment shall come, whereby will be proclaimed the last love jubilee, in order to the restitution of the whole lapsed creation.* 8vo. London, 1697. pp. 39. 11. — *The Ascent to the Mount of Vision.* 4to. 12. — *The Signs of the Times.* 4to. 13. — *The Wars of David, and the Peaceable Reign of Solomon; symbolizing the Times of Warfare and Refreshment of the Saints of the Most High God. To whom a Priestly Kingdom is shortly to be given, after the Order of Melchisedeck.* Containing, (1.) An Alarm to the Holy Warriors to fight the Battles of the Lamb. (2.) The Glory of Sharon, in the Renovation of Nature, introducing the Kingdom of Christ. 4to. 14. — *A Second and Third Message to the Philadelphia Society.*

In the treatise of Mrs. Lead, entitled the "Fountain of Gardens," the warm-hearted Editor inserted an advertisement relative to Dr. Pordage's works, (which had been translated into German, and published at Amsterdam, 8vo. 1698, pp. 636,) only one of them having been printed in Eng-

Funeral Sermon preached while alive in the Body
The Resurrection of Life
The last hours of Jane Lead by a Friend. From the
German.

lish. The advertisement is as follows : but were the writer called upon to give an opinion concerning Dr. P.'s works from the published treatise in English, he would judge them of little worth in a theosophical point of view ; and as to their being the fruits of a special divine illumination, he could not entertain such a question at all, any more than in the case of the sublimated conceptions of the before-mentioned individual :—

"Whereas, in the year 1683, there was printed a treatise of that enlightened philosopher and profound divine, Dr. John Pordage, Mrs. Jane Lead's most intimate friend, entitled 'Theologia Mystica ; or, the Mystic Divinity of the Eternal Invisibles, viz., 'the Archetypal Globe, or the Original Globe, or World of all Globes, essences, centres, elements, principles, and creations whatsoever ;' wherein many deep and hidden mysteries have been unfolded from a ray of the Divine light : and as the same, though published with great disadvantage to the author's memory, and the great things therein delivered, has excited in several searching spirits an eager and longing desire to see the rest of his writings made public : *This is to give notice*, that leave having been at last obtained, after many reiterated solicitations, from the executors of the said Dr. John and of Mr. Francis Pordage, the publisher of this book will undertake to gratify the world with all the theological, theosophical, and philosophical works of the said illuminated son of wisdom, which are come to his hands, if there shall be any suitable encouragement given to such a design. The titles whereof are these that follow, viz.—

"1.—*Philosophia Mystica* ; or, a Treatise of Eternal Nature, wherein the Distinction of God from Nature is discussed, and many weighty Questions, both Physical and Divine, relating especially to the Human Soul, are resolved. 2.—*The Angelical World* ; or, a Treatise concerning the Angelical Principle, with the Inhabitants thereof, and God Introducing himself in this Principle. 3.—*The Dark Fire World* ; or, a Treatise concerning the Hellish Principle, with the Inhabitants, and Wonders, and God manifesting himself in this Principle. 4.—A Treatise concerning the *Incarnation of JESUS CHRIST* : Wherein all the Present Controversies in this Particular, are Discussed, by a Lover of Truth, who desires to hold the Just Balance with the Even Weights. 5.—A Discourse concerning the *Spirit of Eternity*, in its First Being. 6.—*Sophia* ; or, Spiritual Discoveries. 7.—*Experimental Discoveries* concerning Union of Natures, of Essences, of Tinctures, of Bodies, of Persons, and of Spirits." There being, it is presumed, no encouragement given to the scheme, it fell to the ground, and the works yet remain unpublished in English.

LUDOVICUS LEGIONENSIS.

LUDOVICUS PARIISIENSIS.—Palatium Amoris divini.

LULLIUS, *Raimondus*.—Amicus et Amatus, libellus aphoristicus, solidus, sublimis.

LUTZVIC, *Stephanus*.—Cor Deo devotum.

LUSTHOF des Gemoeds. Belg.

M.

S. MACARIUS, *Ægyptius*.—Theodidactus, solidus, realissimus, penetrans.

MADRILIENSIS, *Alphonsus*.—Solidus, practicus, methodicus.

A S. MAGDALENA, *Maximinus*.

MAILLARD, *Jean*. S. J.—Interpres Gall. Jo. à Cruce.—Scripsit et *La direction des âmes qui aspirent dans le monde à la perfection*. in 12mo. Paris. 1702.—liber laudatissimus, rerum mysticarum quæ ad vitam spiritalem ac perfectam pertinent, Epitome perfectior.

—Item, *La vie de Marie Bon, de l'Incarnation*.

MALAVALLIUS, *Franciscus*.—Contemplationis activæ scriptor primarius ac facilis.—

Paratur ejus Epitome, ut et Berneri, clara et Methodica, quamprimum Gallice edenda.

DU MANS, *Martial*.—*Pratique de l'année sainte*.

MARGARITA EVANGELICA.—Illuminata, internæque anonymæ.

ANNOTATION.—sur la "Perle Évangélique." Ce livre est vraiment anonyme ; et Sandæus se trompe de le donner à Eschius Prêtre d'Anvers, qui n'a fait que le publier. Il a été composé par une sainte fille qui a pour fondement principal de sa doctrine la présence continuelle de Dieu dans l'âme, comme celle du soleil dans le ciel, pour en déchasser le mal et les ténèbres, et pour remplir son fond de la vie heureuse et éternelle par l'action du Père sur la mémoire, en la faisant toujours penser vivement à Dieu ; par celle du Fils sur l'entendement, en l'illuminant de la vive et salutaire lumière de la vérité ; et par celle du S. Esprit sur la volonté, en l'animant saintement de l'amour divin : le tout en vertu des mérites et de l'entremise de l'Esprit joyeux, de l'âme affligée, et du corps mortifié et mort de Jesus Christ, afin qu'en l'imitant dans la voie de l'amour, de l'abstinence, et des souffrances, Dieu ait joie, paix, plaisir, et contentement éternel dans nous : Principes que cette sainte fille inculque et amplifie partout fort vivement et avec grande cordialité. On trouve dans ce livre plusieurs belles vérités et plusieurs principes importants touchant le fond et les facultés de l'âme, la présence de Dieu, ses opérations, etc., qui se trouvent rarement ailleurs, et qui servent beaucoup à soudre certaines difficultés considérables de la vie intérieure et de la Théologie Mystique.

La Perle Évangélique a été imprimée plusieurs fois en Français, en Latin, en Allemand, et en Flamen. L'Édition Française est des Pères de Bourg-fontaine de Paris, vieille de plus d'un siècle. Ils la firent sur l'Édition Latine de Cologne 1545, qui pourtant n'est pas le vrai original, mais une traduction d'Eschius, où l'ordre est changé pour de trois parties qu'elle avait, la réduire en quatre : mais la plus grande variation est, que de peur de choquer le monde savant en rendant ce livre à sa source, je veux dire à une fille, on en a retranché non seulement la première préface, mais changé en termes masculins les termes féminins de la reconnaissance que le premier Éditeur Flament (qu'on croit être le même Eschius) fait à la fin de l'ouvrage, d'avoir été converti à Dieu par le ministère de cette fille, qu'il appelle, une des *épouses* de Dieu, sa *servante* et son *amie* : au lieu de quoi on a substitué les termes masculins de *serviteur* et d'*ami* : comme s'il fallait avoir honte de faire paraître aux savans dédaigneux la vérité venante d'une femme, quoique pourtant le S. Esprit ait souvent plus de prise sur elles que sur eux, leur esprit étant plus libre des fatras de la science humaine, plus docile et plus porté vers la piété que celui des doctes, dont il plaît à Dieu de confondre la sagesse, la présomption, et l'orgueil par des moyens si propres à son dessein, et si mortifiants pour ces cœurs superbes. Quoi qu'il en soit, ce qu'en dit le même Eschius dans la première

préface d'une des anciennes Editions Flamendes et originales d'Anvers, met la chose hors de toute doute, et est trop beau pour ne pas repaier ici par une citation qui sans cela serait hors d'œuvre, la suppression qu'on en a faite en Français et en Latin.

"Ce livre," dit il, "a été écrit par une fille vertueuse, inspirée du S. Esprit, et enseignée par propre expérience. Dès sa jeunesse elle s'était donnée au Roi de gloire, dont elle suivit constamment les traces jusqu'à la mort, par toutes sortes de voies, douces et amères. Elle vivait chez son Père, où la soumission à un Père spirituel, les jeûnes, les prières, les veilles, et autres pénitences, lui soumièrent la chair à l'esprit: ensuite de quoi exercée par de grandes et de nombreuses tentations de l'ennemi, par une résistance virile, par l'amertume de bien des morts spirituelles, et par d'ardentes prières, la grace de Dieu lui fit surmonter ses passions et ses tentations, et acquérir beaucoup de vertus. Dès là elle était souvent si détenue dans l'entretien de son esprit avec Dieu, qu'elle en oubliait les affaires, le temps du repos, et le reste. La garde qu'elle faisait continuellement de son cœur pour le maintenir en pureté, la remplissait si forte de la lumière et de la joie de Dieu, que toute autre chose s'en effaçait de son esprit. Elle fut éprouvée comme l'or par le feu dans le creuset des souffrances, des mépris, et des persécutions de la part des gens du monde et des personnes dévotes: et alors elle ne faisait que prier et demeurer ferme dans la voie cachée où Dieu l'avait mise, toujours bénigne, toujours aimable, toujours joyeux, et priant Dieu pour ceux qui la faisaient souffrir. Il n'y a que Dieu qui sache la grandeur des peines intérieures qu'elle ressentait pour l'égarément des hommes et la perte des âmes. Elle communiait tous les jours sur le désir et sur les mérites de son Bien-aimé; et toutes ses pratiques allaient à ce but, que Dieu put avoir gloire, paix, plaisir et contentement en elle: ce qu'elle répétait souvent, disant même au moment de sa mort en s'adressant à Dieu, *O Seigneur, eussiez-vous joie, eussiez-vous paix et contentement en moi!* paroles avec lesquelles elle rendit doucement son esprit à son Dieu le 28 Janvier l'an 1540, qui était le 77e. de son âge."

Quoique son livre ait été souvent imprimé, il ne laisse pas pourtant d'être maintenant assez rare. La dernière impression Flamende qui en fut faite est d'Anvers de l'an 1629. Et c'est une des plus belles et de plus fidèles. Je ne sais si on l'a remis en meilleur Français, celui de la première édition ne pouvant plus être d'usage.

Comme ce livre n'est pas seulement pour la vie passive et contemplative, mais aussi pour l'active et l'ascétique, à laquelle plus de gens sont plus propres qu'à l'autre, et dont plus d'Auteurs ont traité que de l'autre, il ne sera pas hors de propos d'indiquer à cette occasion quelques-uns de ces Auteurs qui ont écrit, soit pour ce dernier genre de vie, soit pour l'un et pour l'autre tout ensemble.

Chacun sait que THOMAS à KEMPIS ou le livre de *l'Imitation de J. CHRIST*, est d'un grand secours pour ceux qui veulent revenir à eux mêmes, être imbus des maximes de l'Evangile, et se rendre à Dieu par la voie du cœur, qui ne garde point de méthode artificielle. Il insiste particulièrement sur le dégagement de toutes choses et de soi-même, et sur le devoir de se donner à Dieu entièrement et sans réserve. Il serait inutile de parler des Traductions et des Editions d'un livre aussi connu que celui-ci, qu'on a publié en quatre livres pour l'usage des Protestans.

Le Combat Spirituel, autre très excellent livret, que la pluralité de voix attribue au P. LAURENT SCUPOLI, Theatin, est un manuel très propre à ceux qui cherchant Dieu par la voie du cœur, veulent y joindre aussi celle d'une perception plus distincte, et procéder par ordre et par principes. Il réduit toute l'affaire à quatre points principaux, qui sont, la défiance de soi-même, la confiance en Dieu, l'oraison, et la pratique ou le bon usage de nos puissances. Il donne sur chacun de ces points d'excellentes règles, faciles à imprimer dans l'esprit pour s'en souvenir au besoin à la faveur de l'ordre qu'il observe clairement. S. François de Sales recommandait ce livre sur tous les autres et il l'appellait son Directeur. La bonne Edition et la plus complète doit avoir non 33 mais 66 chapitres, avec un petit traité adjoind de la *paix de l'âme ou du sentier du ciel*, et un autre* des *douleurs mentales de J. Christ*, comme on les trouve dans la Traduction du P. Mazotti imprimée à Paris plusieurs fois, quoique celle du P. Brignon de l'an 1688, qui est la plus Française et qu'on a réimprimée depuis peu à Bruxelles, n'ait pas ce dernier traité. Ce livret se trouve aussi en Latin, en Flamen, et en plusieurs autres langues.

L'Art ou la Methode de servir Dieu d'ALPHONSE DE MADRID est un autre petit manuel ou livret exquis, solide, tout praticable, essentiel, méthodique, et de la portée de tous. Son but et l'abrégé de son contenu est, que par le motif de la gloire et de la volonté de Dieu, et en reconnaissant notre néant de nature, et notre néant de chute et de péché, on s'emploie à servir Dieu principalement par l'exercice de nos facultés spirituelles du désir et de la liberté, en faisant pénitence, en nous haïssant nous-mêmes, en priant assidûment, en apprenant l'humilité et la patience de J. Christ, et en doutant nos passions, pour parvenir au pur amour de Dieu, joint au légitime du prochain et de nous-mêmes selon Dieu et pour lui. Je ne sais si l'Auteur l'a écrit en Latin ou en Espagnol: outre ces deux langues, on l'a encore en Français et en flamen. Mais il ne se trouve presque plus.

La Theologie Germanique est une autre petit ouvrage anonyme, ancien et fameux, très-

* Ita appellatur libelli egregii de Pace (aut de quiete) animæ, (aliis, *Semita Paradisi dicti*) auctor in Censura sive Approbatione Latina Sylvestri de Pardo, Theol. Licent. Canonic. et librorum Censoris, Antwerpæ data 8. Idus Junii 1587. quæ Editioni Belgicæ Sylvæduensi. anni 1613; annectitur, licet Anglicana interpretatio ac editio anno 1700, (quam Germanica Francofurtensis, anno 1706, imitata est) ipsum nominet de Bovilla.

† Hunc libellum putant plerique nominari GERMANICAM Theologiam, quod in Germanico idiomate primitus sit scriptus: quæ etiam mea fuit sententia. At re propius perpensa, inducor ut credam epitheton hoc non tam ab idiomate quam ab Ordinis dignitate desumptum esse, qui Ordo cum dicatur *Teutonicus*, liber inde sit denominatus *Theologia Teutonica*, hoc est, ab Auctore Ordinis Teutonici profecta, quocunque deinde modo titulum hunc variaverint Editores varii, ipseque Latinus interpres pro dictione *Teutonica*, vocem *Germanicam*, at minus significanter adhibuerit.

Ad characterem Theologiæ Teutonicæ sive Germanicæ reducendus est vovissimus Auctor Belga JACOBUS BRILLIUS, initio seculi hugus Leidæ fati functus, cujus *Opera* posthuma Amste-

radical et très-exquis, qui ne contient presque que de purs principes de la vraie Théologie Chrétienne intérieure et pratique. Le tout de Dieu, le néant de l'homme, le mal d'appropriation, l'abnégation de soi et du reste, le discernement de la vraie lumière d'avec la fausse, et de la vraie liberté d'avec la fausse, etc. sont la matière qu'il traite sans beaucoup de méthode, mais d'une manière qu'on sent bien substantielle et venir d'une âme éclairée de Dieu. La préface de la nouvelle Edition Française qui vient de paraître, en apprendra plus de particularités.—Un de ses Editeurs Allemands, le célèbre *Jean Arndt*, jadis Inspecteur dans le Duché de Lunebourg, en avait imbibé l'esprit, aussi bien que de S. Macaire, qu'il savait par cœur, et de Taulère, comme il paraît par tous ses ouvrages de piété et signamment par son insigne livre du *Vrai Christianisme*. Ouvrage qui par sa manière de proposer tout le solide de la piété et de la vie vraiment chrétienne sans jamais quitter l'autorité et les termes de la Ste. Ecriture, s'est acquis l'estime universelle de tous.

Le P. ALEXIS DE SALO, Capucin, dans son *Chemin assuré du Paradis*, tâche de faire réduire en pratique sur toutes sortes de choses, et à l'égard de tous nos sens, passions, affections, et dans tous nos actes d'esprit, le précepte de Jesus Christ tant recommandé dans la Théologie Germanique, qu'il faut se renoncer soi-même pour le suivre; et il appuie tout ce qu'il enseigne par des exemples fort simples et fort naïfs. Son livre traduit de l'Italien a été imprimé à Lyon 1620, à Douai 1627, etc.

Le Père JUSTE LANSBERG, chartreux, qui vivait il y a un siècle, a écrit solidement et d'une manière touchante des choses intérieures et spirituelles de la piété et de la vraie dévotion. Ses œuvres sont comprises en deux volumes (in 4to) et en cinq parties, dont les trois premières sont des sermons sur les dominicales, sur les fêtes et sur l'histoire de la Passion; et les deux autres, des traités de piété, une apologie de la vie monastique, des lettres, et des vers de dévotion. Il est méthodique et suit fort bien son texte dans ses Sermons sans y oublier le sens intérieur et allégorique. De ses traités de piété, l'un en a traduit deux en beau Français il y a peu d'années, l'un de la *milice Chrétienne*, ou le *Combat spirituel*, imprimé à Paris en 1670, qui contient des instructions salutaires pour se dépourvoir des vices, et de la corruption, et pour acquérir les vertus et la pureté afin d'atteindre à l'union divine; l'autre livre qu'on a traduit du même Auteur, est un *Discours de J. Christ à l'ame devote en forme de lettre*, publié à Paris 1674, et ce traité n'est que la dernière partie de son *Amoris divini Pharetra*. Ce livre est un excellent manuel de dévotion et de piété, qui renferme en abrégé toutes les règles les plus solides de la conduite et de la vie vraiment Chrétienne. ERASME a écrit un petit livre approchant de ces deux-ci quant au titre et à la matière: c'est son *Enchiridion Militis Christiani*, ou *Manuel du soldat chrétien*, qui est une très-bonne pièce: mais il n'est pas si intérieur que ceux de Lansberg et ne va pas si loin. L'Auteur Espagnol du livret le *Tresor de l'ame*, traduit en toutes sortes de langues, sous le titre de *Desiderius Pergrinus* (à Rotterdam 1674),* ne cède en rien à Lansbergius, quand sous l'emblème aussi utile que divertissant d'un berger qui voyage pour trouver l'amour de Dieu, il nous met devant les yeux les progrès d'une âme qui par les vertus Chrétiennes, par les souffrances et par l'amour divin, atteint jusqu'aux prémices de la jouissance de Dieu. Il paraît que cet Auteur était Religieux, et partant que c'est à tort que Sandibus a prétendu le donner à Servet dans sa Bibliothèque des Antitrintaires.

ALPHONSE RODRIGUEZ, Jésuite, dans son excellente *Pratique de la perfection Chrétienne*, traite des mêmes matières, mais avec plus d'étendue. Il procède assez méthodiquement par des règles et par des instructions qu'il accompagne des exemples les plus beaux et les plus édifiants, qui soient dans les vies des S. S. Pères des déserts et d'autres saintes âmes; ce qui, joint à la grande clarté et facilité de son livre, ne peut que le rendre très-atrayant aussi bien que très-utile à toutes sortes de personnes jusqu'aux enfans mêmes.

En fait d'instructions munies d'exemples, voici des sources qui en fourniront grande quantité. Les vies des S. S. Pères des déserts, recueillies par le P. Rosweyds, Jésuite, et publiées à Anvers deux fois en Latin l'an 1615, (qui est l'Edition la plus belle et la plus correcte,) et l'an 1628; et deux fois en Flamen environ le même temps: publiées aussi en Allemand à Francfort il n'y a pas long temps; et que les Français, qui n'en avaient qu'une petite partie en vieux Gaulois, ont en parfaite-beau langage par le célèbre Traducteur Mons. d'Andilly, qui pourtant y a fait de trop retranchemens et d'omissions; sans qu'on y ait rien rétabli ni dans ses réimpressions de France, ni dans la nouvelle d'Anvers de l'an 1694. Il est vrai qu'il les a augmentées de quelques excellentes vies, comme entre autres de celle de STE. SYNCLETIQUE; mais on la trouve plus correcte dans le *monumenta Greco-Latins* de M^r. Cotelier; Tom I. et on aurait pu sans tort ajouter des mêmes monuments (Tom II. et III.) les admirables vies de S. EUTHYME et de S. SABAS.

Les Actes des Martyrs quand ils sont sincères, et tels qu'en a recueilli le P. Ruinart dans son livre *Acta Martyrum sincera et selecta*, imprimé à Paris en 1689. Le recueil de la *Mort des Justes* par le P. Lallemand, reimprimé aux Pais-Bas en 1673, sur l'édition de Paris. A quoi l'on peut joindre la Relation de la mort de quelques Religieux de la Trappe, comme de celle de Dom Muce, du Comte de Santena, réimprimées plusieurs fois à Bruxelles.

Les Conférences de JEAN CASSIEN, Prêtre de Marseille en réputation de sainteté dans le cinquième siècle, traduites du Latin en Français, et imprimées à Paris en 1665, mais sans la 13e Conférence, que l'on s'est imaginée être pleine d'erreurs sur les matières de la grace, quoiqu'il les connût mieux d'expérience que ses censeurs, encore qu'il ne se soit pas expliqué avec toutes les précautions nécessaires pour prévenir les oppositions des esprits disputeurs.

Iodami nuper (1705.) Belgice (in 4to) prodierunt, quæ vero testantur animum divino lumine omnino illustratum, veraque cognitione tum sui nihili, tum Dei sufficientiæ, atque etiam realitatis solidæ quæ in Christi notitia ac communicatione inest, intelligentia radicali omnino perfusum. Totus est, quantum ad dictionem, in Scripturarum, ut et Theologiæ Teutonicæ verbis; quantum ad res, in earundem spiritu interno, solido, miti, pacifico, atque ad unitatem et ad finem omnium summum ac unum omnia semper reducente. Inter Tractatus circiter quadraginta quibus ejus Opera continentur, unus exstat, decimus quintus numero, (a pag. 448. ad. 501.) qui sub titulo, *Vitæ occultæ*, sive *Vitæ Fidei*, egregiam totius Theologiæ Teutonicæ paraphrasin atque explicationem exhibet. Ceterum Auctor literis operam non dederat, et quoad vixit, intra se latuit, aliis quantum ad animi dona, prorsum incognitis.

* Lege, Jacobus Stella Franciscanus in libro ejusdem tituli, videlicet de Vanitate Mundi.

Les Règles de S. BASILE, les *Institutions* de S. DOROTHEE, Abbé du sixième siècle, traduites du Grec en Français par l'Abbé de la Trappe, et imprimées à Paris l'an 1686, *L'Echelle Sainte* de S. Jean Climaque, Père et Abbé du même siècle, dont on a des Editions Grecques-Latines, Latines toutes seules, et une double traduction Française de M. d'Andilly, dont la première fut imprimée à part à Paris en 1653, l'autre se trouve et à part, et jointe avec de longues notes aux vies des Saints Pères des déserts, 1675. Ce qu'il y a d'Evagrius, quoique incomplet, dans les Monumens Grecs-Latins de Mr. Cotelier, (Tom. 3, à Paris en 1686.) Les *Apophthegmes des Peres*, auprès du même; Tous ces livres là, sont remplis d'instructions fort divines, et d'exemples très animans, et en même temps très-convaincans par des effets réels que la pratique d'une vie parfaitement Chrétienne, pénitente et spirituelle, n'est pas une chose ni impossible, ni seulement en idée.

On pourrait se convaincre vivement et salutairement de la même vérité par un très grand nombre d'autres Vies admirables de plusieurs personnes excellentes de toutes sortes d'états et de conditions*, de celles même dont la mémoire est encore assez récente : mais pour ne pas choquer la scrupulosité de certains gens, et pour éviter la prolixité, il me suffira de ne faire mention que de deux, l'une d'un homme et l'autre d'une fille. La première est la *Vie de Monsieur de Renty*, de qui la haute vertu fut depuis peu l'admiration de la France et de tout Paris où il mourut l'an 1649. Cette excellente vie, dont le P. St. JURE, Jésuite, (auteur pieux, spirituel et solide de plusieurs autres traités,) nous a donné l'histoire, est un raccourci de ce qu'il a et de plus exquis en fait de vertus Chrétiennes, et de plus solide dans la vraie spiritualité. L'on y peut remarquer non seulement les maximes, mais aussi la pratique de ce qu'enseignent le vrais Mystiques sur les différents états des âmes, sur l'amour pur, sur l'oraison et la contemplation, et autres matières semblables, qui y sont touchées, comme tout le rest, d'une manière si nette et si solide, que les lecteurs qui ont le moins de dispositions soit à ces sortes de sujets, ou à la lecture de ces sortes de vies, ne peuvent se défendre d'en avoir le cœur attendri et persuadé. Voici le jugement qu'en a fait un Protestant de considération, et qui ne saurait être suspecté de partialité non plus que de crédulité sur ces sortes de choses : *Quelque entêtement qu'on ait encore pour la fable, il faut avouer que la Vie de Monsieur de Renty n'en ressent pas. L'on y remarque de si excellentes vertus, qu'on doit mettre avec justice celui qui les a pratiquées entre les plus grands modèles que la France ait fournis à notre siècle.* Ce sont les paroles de M. Burnet, Evêque (Anglais) de Salisbury, dans sa préface sur la vie de M. Adele : et c'est le même, à ce qu'on dit, qui a traduit et publié en Anglais la même vie de M. de Renty dont il s'agit.—L'autre vie, dont je viens de dire que je voulais faire mention, est la *vie de la Mere ELISABETH de l'Enfant JESUS*, qui n'est inférieure en rien à celle de M. de Renty, lequel avait servi de Guide, aussi bien que le P. St. Jure et M. de Bernières, à cette excellente Religieuse, morte à Paris l'an 1677. Sa vie est imprimée au même lieu, l'an 1688. Celle de la Baronne de CHANTAL est trop célèbre pour avoir besoin de recommandation particulière, si seulement elle n'était pas si rare en ces pays. [V. les Vies.]

Au reste, en lisant les vies des S. Pères des déserts, il ne faut pas s'en rebuter d'abord par la lecture de celles qui sont tirées des *Epîtres* de S. JEROME, qu'on a mises les premières, et qui, à dire le vraie, se ressentent un peu trop des déclamations affectées de sa rhétorique. Celles de RUFFIN, de PALLADE, de THEODORE, de S. SULPICE SEVERE, les recueils de JEAN MOSCHUS, et de plusieurs autres, sont quelque chose d'une trempe plus simple, plus naïve et plus touchante.

Entre les auteurs qui ont écrit à dessein touchant les matières de l'Oraison, de la Méditation, de la Contemplation et des choses qui en dépendent, en voici quelques uns des plus familiers et des plus utiles.

S. PIERRE D'ALCANTARA, ami et contemporain de Ste. Thérèse, a écrit un petit *Traité* bien utile de l'Oraison et de la méditation, qui a été imprimé plusieurs fois en Latin, en Français, et en d'autres langues, de même que le traité de HORSTIUS, *Paradisus animæ*, manuel pratique et exquis sur tous les sujets d'Oraison. La première partie du *Thalamus Sponsi*, roule aussi sur cette matière, de même que la première partie de l'*Introduction à la vie devote* de S. FRANÇOIS DE SALES dont le livre entier contient de très-bonnes instructions de piété et de conduite pour toutes sortes de personnes, même pour celles qui sont dans le grand monde. Ce traité, avec celui de l'*Amour de Dieu*, et ses *Lettres*, excellent entre les ouvrages de cet Auteur, dont le caractère est, de tâcher à rendre facile à tout le monde la pratique de la vraie piété, et d'inspirer à tous la paix et une dévotion solide, tant par une condescendance équitable aux dispositions des âmes, que par un esprit de douceur toute singulière, caractère tant recommandé par Jésus Christ, et qu'entre les anciens S. CLEMENT, dans sa divine lettre aux Corinthiens, et S. POLYCARPE dans la sienne aux Philippiens, ont parfaitement exprimé.

Le P. NOUET, et le P. RAPIN, Jésuites, ont écrit de fort bonnes choses de l'Oraison et de ses espèces : le première plus amplement dans son *Homme d'Oraison* imprimé à Paris l'an 1674, et l'autre en abrégé, dans son *Oraison sans illusion*, qui est le même livret qu'on a réimprimé dans la seconde partie de la Théologie du Cœur, sous le titre d'*abrégé de la Théologie Mystique*. Dans la même partie de la Théologie du Cœur il y a un petit traité d'une fille, intitulé de la *vie intérieure*, où la matière et les espèces de l'Oraison sont expliquées avec une simplicité et une facilité non communes : et plus brièvement encore dans la quatrième conférence du divin Livret, le Berger illuminé, qui est le premier de cette même Théologie du cœur. Un pauvre villageois† (comme il

* Copiose invenies à multis Auctoribus inter Catholico Romanos collectas, v. g. a Laurentio Surio quatuor tomis, præsertim vero a BOLLANDO ejusque adjunctis vel successoribus Henschenio, et Papebrochio, etc. qui, si continuaverint, infra tricesimum volumen non sunt substitui. Celebrerrimus Arnoldus volumen collegit piissimarum, vitarum quorumcumque qui annis 200. abhinc vixerunt, idque edidit titulo; *Vita fidelium*, vel credentium, Halæ 1701. in 4to. Germanice, et quidem ad usum Protestantium potissime, licet et nonnullæ intersint etiam Sanctorum Catholico-Romanorum vitæ. Ceterum pro eo quod vitas ejusmodi admiratione dignas nominavi, erunt procul dubio qui contra contendunt eas risu potius vel contentu dignas debere dici; verum, quid iudicium de rebus divinis ac spiritualibus ad brutas animas, quæ olim, non sine pudore, licet sine fructu, sententiam mutare cogentur? vid. Sap. cap. v. 1—14.

† Nomen ei fuit, JOANNES DAUMONT, fueratque vinearum cultor, a quodam labore destituit ut scriptioni et animarum quarundam cultura sive directioni, vacaret liberius, erant inter discipulos ejus et eruditi et Ecclesiastæ. Scripta reliquit quam plurima, non adhuc edita. Vixit in Britan-

paraît par le style) a aussi écrit d'une manière très-affective un traité de *Méthode d'Oraison*, ou *Abregé de l'Agneau occis*, imprimé à Rennes, 1669, où par la considération de Jésus Christ dans le cœur, il enseigne trois sortes d'oraisons proportionnées aux trois états de la vie spirituelle. Le petit traité de Madame GUYON,* *Moyen court et facile de faire Oraison*, avec son excellente, *Exposition du Cantique de Salomon*, est aussi au jugement de bien des personnes, un des plus concis et ensemble des plus faciles et des plus achevés qui se puissent trouver sur ce sujet, quoique d'autres en fassent des jugemens bien différens. *Pro captu lectoris habent sua fata libelli*.

ANTOINE ROJAS, Prêtre Espagnol, dans son traité *la Vie de l'Esprit*, imprimé à Paris l'an 1660, et dont on a publié depuis peu à Cologne (1696) la première partie en Alleman : le célèbre MALAVAL de Marseille, dans sa *Pratique facile de la Contemplation*, imprimée trois fois à Paris, publiée à Rome en Italien par les soins du Cardinal d'Estrée, et qu'on a aussi mise au jour en Flamen : son continuateur le P. EPIPHANE LOUIS, Abbé d'Estival, dans ses belles et solides *Conférences Mystiques*, imprimées à Paris, l'an 1676, aussi bien que dans ses *Lettres* ; la *Guide Spirituelle* de MOLINOS où les prétendues erreurs qu'un certain Protestant prétend Historique-mystique lui impute dans l'abrégé qu'il en a fait, ne se trouvent point sinon que la passion et l'ignorance les y mettent par de fausses gloses ; puisque les premiers Approuvateurs dont quelques-uns étaient inquisiteurs, n'y ont point vu de mal, non plus que les gens de bien soit d'entre les Protestans, qui l'ont traduite en Latin et en Flamen, soit de toute l'Europe, où il s'en est fait plus de vingt éditions en diverses langues en moins de six années. Le frère LAURENT DE LA RESURRECTION, Religieux Carme, mort depuis peu à Paris, dans les traités qui ont paru de lui, sa *Vie*, ses *Mœurs*, ses *Lettres*, et ses *Entretiens*, qu'on a tous réimprimés en Hollande et joints aux traités de Madame Guyon.†

Enfin le P. PINEY, Dominicain, (qui écrit un peu trop en Prédicateur) dans son *Traité des Trois différentes Manières de se rendre intérieurement Dieu présent*, (savoir, par le souvenir amoureux de Dieu et de ses perfections ; par l'adhérence amoureuse à sa volonté ; et par la peine sensible où l'on est d'y manquer,) traité imprimé à Lyon, en 1685 : et encore toute la seconde Partie du *Thalamus Sponsi* ; — tous ces auteurs-là, dis-je, sont très-bons pour la Contemplation active ou ordinaire, et pour l'exercice continué de vivre en la présence de Dieu : en quoi la Méthode du Frère Laurent, § quoique homme sans lettres, excelle au dessus de tous par sa simplicité, par sa cordialité, par sa facilité, et par sa solidité. Le Cardinal BONA dans sa *Voie abrégée pour aller à Dieu*, tra-

nia Armorica, deinde et Parisiis. De eo sunt intelligenda quæ in Epistola decima P. Rigoleuci (in Opusculorum suorum volumine, pag. 405.) leguntur, ex Gallico sic Latine reddita : *Inler illos qui mundi negotiis (sive laboribus) sunt ex officio impliciti, reperuntur nonnumquam animæ illa ferventes quæque per interiorum mentis recollectionem, in qua se exercent, principio suo (Deo) tam arcte uniantur, ut hominum lotiusve mundi sermones ac rumores, qui earum aures continue circumsonant, non magis tangant atque officiant earum mentem ac spiritum quam ventorum sibilus vel aquarum susurri. Habemus hic loci ancillam (ea fuit Armella Nicolaa, de qua superius,) et in vicinia bonum rusticum (is ipse est hic Joannes Daumont) qui in eo sunt statui, imo et multum ultra progressi.*

* Prodiere postmodum, anno 1704, ejusdem Opuscula, quotquot eo usque protulerunt haberi, omnia, et nitidiora, et correctiora, et auctiora tractatulo insigni, cui nomen fecit, *Les Torrents*. Ea Editio, cujus Titulus est, *Les Opusculs spirituels de Mad. J. B. M. de la Motte-Guyon*, incipit ab Editoris generali Præfatione quæ Apologiæ species est tum pro Auctore, Domina Guionia, tum pro ejus Operibus ac doctrina contra ea quæ Episcopus Meldunensis in libro *Instruction sur les États d'Oraison*, etc. aliique opposuere. Post primum de *Oratione facile faciendi* tractatulum modo memoratum, sequitur hæc in editione, egregius iste qui *Torrentes* dicitur, quia sub torrentium aquarum emblemate ac similitudine describit illa admirabiliter vias non paucas purificationis, per quas transire oportet eas animas quæ hæc in vita ad statum veluti Apostolicum pertingere debent, ut alias deinde lucrifaciant Deo : cujus vero status vestigia multa passim in sequenti *Explicatione Cantici Canticorum* eadem exhibet. Adjunctus est et his opusculis tractatulus serius repertus *Regularum pro illis qui Infantia Jesu Christi colendæ ac imitandæ sese devoverunt, et societatem aliquam propterea inter se instituerunt*. Dicitur Nobilis illa Domina adhuc in vivis esse, et quidem libera, et in secessu, apud generum suum, Comitum de V. . . . in provincia Vastiniensi. Serius quoque exhibitus est libellus Directoris ejus P. E. DE LA COMBE, *Brevis instructio ad Perfectionem Christianam*, etc. qui deinde seorsum excusus est.

Notandum, verba Tractatus *Torrenitium* prima fuisse ambiguitati obnoxia. In manuscripto erant, primo, nomina *Jesus, Maria, Joseph*. Dein sequebatur titulus, *Exordium de modo quo Deus format animas*, etc., tum ipse contextus, *Eorum nomine . . . scribere incipiam*, quæ verba relativa Editor referri putavit ad illas animas, quarum scilicet, nomine, hoc est, rogatu, vel commodò, scriptio facta sit : quamvis forte Auctor eadem retulerit ad tres illos prænominos Sanctissimos, quos vero, quia a contextu per titulum exordii aliquot lineis constantis separabantur, non cogitavit Editor cum contextu relationem habere, sed sola Catholico-Romanorum quorundam consuetudine præponi, adeoque et omitti posse propter illos quibus ea consuetudo in usu non est.

† Gertrudis Mora, de qua supra mentio facta est, mire hoc in argumento (de Contemplatione activa) commendat Methodum atque doctrinam P. AUGUSTINI BAKER, Benedictini, cujus illa vim propria experientia in sui ad Deum per illum Religiosum conversione efficacissime et sensit, et vita ostendit, et in Confessionibus ab ipsa scriptis. (quibus hujus Religiosi Apologiam præfixit) mirum in modum extulit. Pii tamen Viri illius scripta non nisi Anglice exstant, quod sciam, eaque duobus (in 8vo. voluminibus, studio P. Cressii, sub titulo *Santa Sophia*, cum nonnullis sacris exercitiis, edita anno 1657. Duaci, præmissa Editoris præfatione in qua difficultates Doctrinæ P. Bakeri a nonnullis oppositæ, ab Editore dissolvuntur.

§ Ex iis nonnullæ in Germanicum idioma conversæ sunt per Cl. G. Arnoldum, et Francofurti ann. 1702. excusæ.

Hoc in argumento, de Oratione, nescio utrum utiliora ac nervosiora legi possint quam quæ inveniuntur in libro Germanico supra memorato, qui nomen *Illarî Theomilî*, titulum, *Continuæ animi lætitiæ (sive hilaritatis)* præfert, præcipue a cap. v. ad finem Partis primæ. quibus vero in *alter a Parte* addidit auctor Germanicam interpretationem Gallici Tractatus egregii, ad hanc quoque materiam pertinentis, ac dicti, *Præses*, (sive exercitia) *ad se in continua Dei præsentia tenendum*, auctore D. COURBON Presbytero ac Theologiæ Doctore.

duite du Latin en beau Français, et imprimée à Bruxelles, 1683 : et le *F. Jean de S. Samson* dans son *Traité de l'Amour aspiratif*, qui se trouve dans la seconde Partie de la Théologie du Cœur, vont au même but, par la voie des aspirations continues, à quoi conduit aussi un petit livret Français, fort solide et fort affectif, intitulé, *Méthode pour converser avec Dieu*, imprimé à Paris, l'an 1685, et réimprimé à Bruxelles quelque temps après.

Le P. GUILLORÉE, Jésuite, dont on a six ou sept excellents traités imprimés plus d'une fois à Paris ; les *Lettres spirituelles d'un Ecclesiastique* recueillies par M. de LASSOT et publiées depuis peu au même lieu en 5 petits volumes, peuvent être d'un usage fort grand et presque universel sur tout ce qui concerne tant la vie active et extérieure, que l'intérieure et la Contemplative. Il en est de même de l'excellent *Catechisme spirituel* du P. SURIN, Jésuite, imprimé plusieurs fois (la dernière en 1693) à Paris, en 2 volumes : aussi bien que de ses *Fondemens de la vie spirituelle*, réimprimés à Liège en 1679, dans lesquels l'auteur à l'occasion de plusieurs sentences de Thomas à Kempis, dont il donne l'explication par forme de demandes et de réponses, achemine solidement son lecteur à la vie spirituelle par la déduction de ses points le plus importants, de ses voies le plus faciles, et de ses obstacles le plus nécessaires à éviter et souvent les moins aperçus. Le petit *Catechisme Chretien pour la vie interieure* de M. OLIER,* supérieur du séminaire de S. Sulpice, imprimé souvent à Paris, et publié même en Flamen à Louvain 1686, contient le substantiel de ce que son titre promet, en se tenant presque toujours aux paroles et aux plus claires instructions de la Ste. Ecriture.

Pour finir par une fille cette section qu'on a commencée par une fille, disons un mot des Œuvres spirituelles de JEANNE DE CAMBRY, Religieuse recluse à Lille. Sa vie imprimée à part à Anvers 1659, contient beaucoup de particularités sur les conduites de Dieu envers les âmes. Ses œuvres, qui ont paru ensemble à Tournai en 1665, ne traitent pas moins solidement, ni même moins régulièrement et nettement des vérités et de la pratique des choses chrétiennes, intérieures et mystiques, que les écrits des hommes les plus étudiés. Dans son plus grand traité, qui est celui de la *Ruine de l'amour propre*, (qui fut imprimé séparément à Paris), elle traite par ordre toute la vie intérieure ; et elle en explique les états (comme Rusbrok dans son *Ornatus nuptiarum spiritualium*), par l'emblème de ce qui se passe successivement dans les quatre saisons de l'année. Ce traité divisé en quatre livres, parle dans le premier de l'amour-propre, et en général des grâces de Dieu pour le supprimer : dans le second, de l'avancement des grâces de Dieu dans les profiteurs, y appliquant plusieurs choses du Cantique de Salomon : dans le troisième, des privations rigoureuses, des tentations et épreuves spirituelles ; et dans le quatrième, du rétablissement de l'âme en état parfait. Ces deux derniers sont très-sublimes, aussi bien que très-propres à satisfaire aux difficultés qu'on fait souvent aveuglément contre les voies intérieures. Son *Flambeau Mystique*, qui se trouve aussi imprimé à part, est une courte explication tant des choses que des mots de la voie et de la Théologie Mystique, aussi bien qu'un abrégé d'instructions pour les Directeurs des âmes. Il y en a pour la Direction des familles dans son traité de la *Reforme du Mariage*. Celui de l'*Excellence de la Solitude* est plus pour les personnes retirées ; et l'*Exercice pour parvenir à l'Amour de Dieu*, qui est aussi solide que court et méthodique, est à l'usage de tout le monde, comme aussi celui qui a pour titre *Lamentation de l'Âme captive dans son corps mortel*, où elle fait voir, qu'en quelque genre et en quelque état de vie que l'on soit, même dans le plus charmant et le plus sublime de la vie spirituelle, il se rencontre néanmoins partout matières de lamentations et de larmes. Sa manière de dire les choses porte le caractère d'une naïveté cordiale et d'une netteté solide et forte propre à convaincre l'esprit et le cœur de ceux qui cherchent le vrai Bien avec sincérité. Il semble qu'il entre ordinairement moins de cela dans les écrits des hommes que dans ceux des femmes.

A S. MARIA, Petrus Thomas.

Le P. MARIE.—Sainte Solitude.

S. MARIA MAGDAL. de Pazzi.—Ecstatica.

Des MARTYRS, Barthelemy.—De la Vie spirituelle. laudatur valde.

MASSUTIUS, Thomas.—De Cœlesti conversatione.

MATTHÆI, Joannes.—(Zimmermannus).—J. Boëmii Apologista doctissimus, egregius.

A MÂTRE DEI, Alphonsus.

—Hieronymus.

S. MAXIMUS.—(Oper. Paris. 1675.)

S. MECHTILDIS.—Illuminata, divinis commercii ac visionibus clara.

—Sa pratique de Devotion in 12. a Paris.

MEDITATIONES.—De doloribus Christi mentalibus, affectuose.

METHODUS conversandi cum Deo.—Libellus facilis, optimus, utilissimus.

METHODUS Orationis.—internus Auctor. vid. Daumont.

MOLINOS, Michael de.—Guide Spirituelle pour degager l'ame des objets sensibles, et pour la conduire par le chemin interieur a la Contemplation parfaite, et a la Paix interieure.—Traite de la Communion Quotidienne.

ANNOTATION.—A l'égard des Protestans, (remarks the Editor of the French edition, in his Introduction,) j'avoue que la pureté de leur religion et la simplicité de leurs idées ne s'accroissent pas des termes embarrassés des Mystiques. Le seul mot de *Contemplation* les effarouche, ceux de *vue generale*, de *foi obscure* et *confuse*, leur donnent de l'horreur, parce qu'ils sentent le Papisme, et lors qu'ils entendent parler de *secheresse*, de *tenebres divines*, de *nuit obscure* ou *resplendissante*, de *inaction*, de *aneantissement*, de *voie interieure*, de *martyre spirituel*, de *purification active* et *passive*, de *contemplation infuse*, d'*union* et de *transformations divines*, de *deification* ; ils ne peuvent s'imaginer comment il y a des gens si fous, pour dire sérieusement de si grandes pauvretés.

* Egregius admodum ac solidissimus hicce libellus novissime recusus est in Belgio, Gallice, annexis de *Vita gratia* fervidissimis inexplētæ abundantia animi elevationibus. Titulus libri est: *Catechisme Chretien pour la vie interieure* par M. Olier, 1703. Nullum unquam vidi Catechismum, et molis quidem adeo parvæ, huic æquiparandum.

Mais on les prie de considérer que les Mystiques pourraient bien avoir eu de bonnes raisons de se servir de ces termes, et les avoir cru très-propres à exprimer les idées qu'a donné la vie de JÉSUS CHRIST, resuscitée en eux-mêmes. On n'entreprend pas présentement de justifier ces idées; on dira seulement que puisque personne ne condamne les termes de Géométrie, d'Architecture, ou de Peinture, parce qu'il ne les entend pas, à cause de la persuasion où l'on est, que ceux qui possèdent ces arts et ces sciences, ont plusieurs connoissances que le vulgaire n'a pas, et qu'ils ont besoin, pour les exprimer, de mots qui lui sont inconnus; il n'est pas juste non plus de rejeter les phrases Mystiques, parce que ceux qui n'ont pas étudié les Théologiens, qui les emploient, ne les entendent pas du premier coup.

Voici le principe de l'erreur: Tout le monde s'imagine que la religion est quelque chose de fort facile; et l'on a raison. Il n'est rien de plus aisé que de comprendre les fondemens du Christianisme, et de devenir bon chrétien, puis qu'il ne faut que consulter attentivement la lumière naturelle, lire l'Evangile, vouloir donner son cœur à Dieu, et exécuter sincèrement cette résolution. Mais y a-t-il beaucoup de gens qui le fassent?

On tire de cette vérité une conséquence très fautive. La plupart du monde se contente d'une certaine honnêteté morale, ou de la profession du Christianisme, quoique cependant *l'amour-propre* règne toujours dans le cœur, et qu'on soit encore tout plein de soi-même et du siècle. Dans cette disposition d'esprit, on se persuade peu à peu que la piété ne consiste qu'en cela, ou tout au plus en quelques attraites de dévotion sensible: de sorte que lorsqu'on entend dire que ce n'est là que l'état de ceux qui commencent, et qu'il faut passer jusqu'à se renoncer entièrement, s'aneantir en la présence de Dieu, étouffer toutes ses passions, et même ses pensées et ses connoissances, n'avoir d'esprit ni de volonté que les lumières et le bon plaisir de Dieu, être uni et transformé en lui; on s'imagine que tous ces grands mots ne renferment qu'un pur galimatias, et que ce ne sont que des visions d'un esprit mélancolique, parce qu'on se croit homme de bien, et qu'on ne sent rien de semblable. Les plus soupçonneux, qui sont d'ordinaire les plus ignorans, regardent ces expressions comme des paroles magiques, qui ne sont inventées que pour tromper les simples, et qui renferment quelque erreur secret.

Si l'étendue d'une préface me permettait d'entrer dans le détail, je pourrais faire voir que beaucoup de termes des Mystiques sont tirés de l'Ecriture sainte, et qu'ils ne s'en sont servis que dans le sens de *Jesus Christ* et de ses *Apôtres*: mais cela demande un ouvrage à part. Il me suffit présentement d'assurer le lecteur qu'il n'a qu'à se donner tout à Dieu, et à faire une étude sincère de la piété et de la morale chrétienne, pour entendre bientôt le langage des vrais Mystiques: car j'exclus de ce nombre certains individus extravagans, qui font consister la contemplation en des ravissements et des extases; ce qui est sans doute la cause que cette espèce de Théologie est tombée dans le mépris chez les Protestans, et devenue l'objet de l'admiration des Catholiques superstitieux.

La contemplation, selon Molinos, Malaval, Jean de la Croix, Harphius, et les autres vrais Mystiques, n'est autre chose que cet état de l'âme, qui a toujours Dieu devant les yeux, qui n'entrepren rien que pour lui plaire, qui ne murmure jamais contre ses ordres, qui est *parfaitement resignée* à sa volonté, qui baise la main qui la frappe, qui se regarde comme indigne des faveurs du ciel, qui ne lui demande jamais des miracles ni des grâces extraordinaires, qui reçoit avec tranquillité et dans une sainte indifférence le bien et le mal, qui ne se croit rien, qui ne s'estime rien, qui ne veut que ce que Dieu veut, en un mot, qui ne vit plus elle-même, c'est Jésus Christ qui vit en elle, et son Esprit saint qui l'anime. C'est là *cette nouvelle creature, que Dieu forme dans les âmes, qui regenere véritablement*, et que je ne saurais décrire, parce que je suis encore trop imparfait, et que la langue et les expressions me manquent. Mais comment en pourrais je venir à bout, puis que le saint et savant *Usherius*, ayant commencé un traité sur la nature de la sanctification, à la sollicitation d'un de ses amis, avoua qu'il en sentait alors si peu les effets, qu'il n'en pouvait parler que comme un perroquet, sans connoissance ni intelligence de ce qu'il en aurait écrit. L'ami auquel il parlait, tout étonné d'entendre faire une confession si humble à un chrétien aussi parfait que l'était *Usherius*, et que Dieu avait souvent honoré du don de Prophétie: ce dévot Prélat poursuivit en ces termes: "Il faut que je vous dise que nous n'entendons pas bien ce que c'est que la sanctification et la nouvelle créature; ce n'est pas moins que d'être amené à un *parfait* renoncement de sa propre volonté, et une *entière* soumission à la volonté de Dieu, en sorte que l'on vive dans une continuelle offrande de son âme à Dieu, dans les flammes de l'amour, en s'offrant à lui en sacrifice, comme une *parfaite holocauste* en Jésus Christ. Il y a beaucoup de gens qui font profession du Christianisme; mais bien peu qui sentent par expérience ces opérations dans leur âme."

Je veux que cela soit, dira un Protestant: mais que fait cela pour justifier les phrases des Mystiques; pourquoi envelopper sous des termes obscurs la science du salut, et faire un langage à part de ce que Dieu veut révéler à tous les hommes? Ne sait-on pas combien les expressions des scholastiques ont corrompu la Théologie, et qu'en ces sortes de matières, on invente rarement de nouveaux mots, qu'on n'invente aussi de nouvelles choses, ou qu'on n'obscurcisse des idées claires, ou qu'on n'en détermine d'autres à un certain sens, que Dieu voulait qui demeuraient suspendues et confuses, ne nous en ayant pas dit davantage? J'avoue que cette objection suffirait seule pour faire rejeter tout d'un coup tous les termes nouveaux des Mystiques s'ils regardaient les mystères de la foi et de la Théologie spéculative, puisque les termes nouveaux sont extrêmement suspects en cette occasion, et qu'ils sont presque l'unique cause de toutes les disputes et de tous les schismes, qui déchirent le Christianisme; mais ces expressions ne concernent que la morale, et ne marquent autre chose que les différentes dispositions, où se trouve une âme, qui s'est consacrée à Dieu, et les divers états par où elle passe.

A l'égard de l'obscurité des livres mystiques, elle peut avoir diverses causes. Il y a des *Mystiques Ideals*, qui étudient cette science par vanité, comme on fait la plupart des autres, et qui n'ayant point de piété solide, ne peuvent parler des effets de la grâce et des opérations du Saint Esprit dans les âmes, que par *imagination* ou mémoire et le plus souvent d'une manière fautive et confuse. Ceux-ci, pour faire les savans, ont ordinairement mêlé, dans leurs explications mystiques, les conceptions confuses de la métaphysique d'Aristote; ce qui a achevé de gâter cette Théologie.

Cette obscurité peut aussi procéder du défaut d'attention et d'expérience de ceux qui les lisent. LA SCIENCE MYSTIQUE est la science du cœur de l'homme et de l'amour de Dieu. On peut bien

l'appeler *mystique* ou *cachee*; car il y a très-peu de gens qui l'étudient *véritablement*, et qui s'y rendent experts. Ceux qui ne rentrent presque jamais en eux-mêmes, qui ne sentent point leurs besoins spirituels, qui n'aiment pas Dieu sincèrement, qui ne se donnent pas tout entiers à lui, qui ne consultent point la vérité éternelle; comment entendraient-ils le langage des saints, et ne seraient-ils point éblouis des clartés célestes, auxquelles leurs yeux foibles ne sont pas accoutumés? * * * [So far from the editor's introduction to the "Spiritual Guide." The following sentence is taken from the commencement of the author's preface, and may be said to contain the principle which is carried out in almost every sentence of that most admirable practical treatise of Mystic Divinity:—

"Le but de la vraie philosophie est de perfectionner l'esprit, et de pousser la connoissance et la recherche de la vérité, aussi loin qu'on le peut. La fin de la THEOLOGIE MYSTIQUE est de PURIFIER L'AME, ET DE L'UNIR AVEC DIEU, AUTANT QU'ELLE PEUT L'ETRE EN CETTE V.E."]

In his introduction to "le Traité de la Communion Quotidienne," the editor thus observes concerning it:—"L'Auteur y prouve qu'on peut et même qu'on doit communier tous les jours, pourvu qu'on ne soit pas en péché mortel, c'est à dire, déchu de l'état de grace, et en état de condamnation présente. Il allègue une infinité de Pères et de Théologiens scholastiques, qui ont soutenu ce sentiment: mais si quelqu'un doute que la fréquente communion ait été en usage dans l'Eglise primitive, il n'a qu'à lire la Lettre 289, de Saint *Basile* adressée à la Dame *Cesaria* où cet Evêque traite expressément de cette matière, et montre dès l'entrée que c'est une chose bonne et utile de communier tous les jours. Il témoigne qu'encore de son temps, on communiait quatre fois la semaine dans son église, le Dimanche, le Mercredi, le Vendredi, et le Samedi, et même d'autres jours, si l'on célébrait la mémoire de quelque martyr."

MONELIA, *Antonius*.—in Theol. Mysticam S. Dionysii. commendatur à Card. Bona.

MONTANUS, *Arias*.—laudat Hielem.

MONTANUS, *Guillaume*.—*Pratique des bonnes intentions*.

MORA, *Gertrudis*.—illuminata, pietatis, humilitatis, mansuetudinis incomparabilis.

MOSCUS, *Joannes*.—in vitis Patrum, egregius.

N.

NIEREMBERGIUS, *Joan. Eusebius*.—Doctrina Ascetica, sive Institut. spiritual. pandectæ. Col. 1696. Vita Divina, sive, Via Regia ad perfectionem. Adoratio Dei in spiritu etc. et plura alia. Mysticus, Asceticus et Moralista insignis.

S. NILUS de Oratione.—Admonitiones, Epistolæ Gr. Lat. opusc. etc. cum notis Suaresii, Allatii, etc. Romæ 1673. 2 voll. Item Paris. 1639. illumin. Asceticus.

S. NORBERTUS.—Sermones. Prag. 1676.

A S. NORBERTO, *Hermannus*.—Cibus solidus perfectorum. Ant. 1670.

NOUETUS, *Jacobus*.—bonus Orationis commendator et scriptor.

O.

OCCULTUS cordis homo.—Lib. Germ. Belg. merito laudatus.

OLERIUS (Olier) *Jacobus*.—Catechismus Chr. solidiss. practicus et dogmat.—Et alia, *Gall.*

A S. ONUPHRIO, *Bernardus*.

ORIGENES.—illuminatus à Deo.

De OKOSCO, *Alphonsus*.—Solide pius, tener, humilis, doctus. Confessionum libellus, mole exiguus est, valore non item.

OSUNÆ.—Abecedarius. à Roja laudatus.

VAN OUTRIVEN, *Joost*.—Sterre Jacobs. Belg. ill.

P.

PACHYMERES, *Georgius*.

PALAEFOX, *Joannes de*.

PALAVICINUS.—Arx Christianæ Perfectionis 12 Mogunt.

PALLADIUS.—Optimus et Autoptes Historicus Vit. Patrum in desertis.

PALMA, *Blasius*.—Thesaurus indeficiens sive actus interni virtutum. 24. Lubl. 1646.

De PALMA, *Hugo*.—Brevis, methodicus, utilis Mystico practicus.

—*Ludovicus*.

PARACELSUS, *Theophrastus*, etc.—Arcanis in Medicina et natura clarus.

A S. PAULO, *Simon*.

De PERFECTIOE CHRISTIANA.—illum. methodic. brevis, essentialis.

P. PENNEQUIN.—Isagoge ad Amorem divinum. Ant. 1661.

PETRUCCI, *Pietro. Maith. Card.*—Contemplator laudatissimus.

PINY, *Alexander*.

POIRTERS, *Adziaen*. Belg.

POIRET, *Petrus*.—Oeconomia Divina. De Eruditio Solida Superficiaria et Falsa—Cogitationes Rationales de Deo, Anima et Malo—Bibliotheca Mysticorum—Opera Postuma.—Amstel. 1677—1722.

ANNOTATION.—This learned, inquisitive, and most pious individual—notwithstanding his early variations from the orthodox christian theory, (through want of that perfect light which has since been afforded in Law,)—besides being the author of the above-mentioned voluminous and profound works, was also the editor of numerous other treatises, all relating to mystic divinity. Indeed, he may be said to have been the first to draw forth this science from its seclusion, to have shown the unity of its spirit in the ascetic, mystic, theosophic, or other forms, in which it had been found in various ages and individuals, and to have presented it in a proper point of view to the consideration of the world. The following is an enumeration of part of his labours, in this respect, being treatises which he collected together, studied, digested, and supplied with original introductions, prefaces, apologies, or other needful explanatory discourses, in some cases translating them into French; and also published, or obtained publishers for them, among the booksellers of Am-

sterdam, Cologne, and other places where Protestantism was tolerated, a Romish inquisition over the press not erected, and a just degree of religious liberty enjoyed; viz: *Œuvres de Madame Guyon*, 36 vols.; *Œuvres de Bertot*, 4 vols.; *Œuvres de Bourignon*, 18 vols.; *La Vie de la bonne Armelle*; de Grejoire Lopez; du Marquis de Renty; Catherine Adorna; les *Œuvres et la Vie d'Angele de Foligni*, with an appendix from Blosius; Théologie du Cœur, contenant *Le Berger illumine*, *L'Abrege de la Perfection Chretienne*, *La Ruine de l'Amour propre*, *La Vie Interieure*, *L'amour Aspiratif*, *Abrege de la Theologie Mystique*, du P. Rapin; Théologie Réelle, contenant une *Preface Apologétique sur la Theologie Mystique*, la *Theologie Germanique*, *Traite du Retablissement de l'homme*, (Marie Henrics) *Lettre sur la Regeneration*, *Regles et Maximes Spirituelles tirees de celles de Jean de S. Samson*; Molinos' *Spiritual Guide*, et concernant le Quietisme et les Quietistes; Théologie de la Présence de Dieu, contenant *La Vie*, les *Mœurs*, les *Entretiens*, la *Pratique*, et les *Lettres du Frere Laurent de la Resurrection*, etc.; with many other treatises of a similar character.

The labours and services to religion of this very worthy and indefatigable writer cannot, indeed, be duly estimated by us; there may, however, be occasion to refer to him again, in connection with the subject of the Philadelphians, or with that of the revival of the life and spirit of Christianity in the early part of the last century, to which, doubtless, the practical writings of Bourignon, through his instrumentality, in some degree contributed. His treatises may be profitably perused by the candidate, in their due place, that is, as he shall come to feel a necessity for the knowledge thereof; after having become thoroughly master of the works of that original writer and standard of all scientific, as well as practical divinity, the subject of the present proposed biography.—Would the reader judge for himself of the *groundless fantasies*, and grossly *heterodox opinions* promulgated in Bourignon's writings, (and indiscriminately espoused by Poiret,) which she unhesitatingly declares to be truths revealed to her by God,—as also of the great piety and ability, and great weakness of her adherents, he has only to refer to pp. 44—52—78 of Dr. Garden's "Apology" for her, and the other portions of that work. Poiret thus boldly speaks of the benefits he had derived from her writings, in the premonition to the fourth volume of his 'Divine Economy,' but it must be remembered that this was in the *first ardour* of his religious experience:—"I profess, honestly," says he, "that had it not been for the writings and conversation of Madame Bourignon, I had known nothing solidly in divine matters, nor indeed in natural. All the truths [and groundless theories] I have proposed in these treatises, are only the consequences of her principles, or of my own deductions, which I carried still deeper, encouraged by the light she gave me into all subjects whatsoever. Nay, more, had it not been for the Divine light I received from her, I should, to this day, have been in the darkness of death, in blindness of heart, in the slavery and idolatry of vain, proud, presumptuous, and chimerical corrupt reason; and such a creature, that it would have been better for me never to have been born.

"For whatever knowledge in the Scripture or divinity, in holy or mystical books, I might before have acquired,—and I fancied I understood all these very well,—yet was all but darkness till, by God's grace, I met with the writings and conversation of this remarkable instrument of God.

"For my own part, I confess I have taken, and do yet take the substance of what she says for truths coming from the mouth of God himself (!) being convinced thereof in my very soul, by such effects as can proceed from God alone [an illogical inference]. And so I made no scruple to embrace these truths as sure rules, to consider them thoroughly, and to search out the consequences of them, knowing that from truth nothing but truth could follow! * * *—And I cannot comprehend how any one, whose heart is not wilfully set against God, can condemn or slight her writings, if he has read them with any attention, or at least the chief of them, such as the *Light of the World*; *Light risen in Darkness*; *Solid Virtue*; *Antichrist discovered*; *Renovation of the Gospel Spirit*; the *Touchstone*; and the *Apology* before her life. [If the general reader has strength of understanding to separate the chaff from the wheat in theological writings, all the mere speculative novelties* from the true practical Christianity, he may derive profit from a perusal of these works.]

* Law, in a letter to Dr. Cheyne, speaking of MARSAY, an anonymous French writer of his day, the author of '*le Témoinage d'un Enfant de la Vérité*,' and other '*Œuvres*,' nine vols., 12mo. 1738—40, thus writes: " * * * I have read the *Témoinage d'un Enfant*, etc. The first of those discourses I read about three or four years ago, in the high Dutch. I was then acquainted with a German, who knew the author very well. He told me [query, P. B. in Somerset Gardens, 1738,] that he was an academic, of between forty and fifty years of age, famed for great learning, and much read in J. B. and the mystical divines; all which was too plain to be doubted of. I need not tell you that I much admire this author, where he only treats of the nature, progress, and perfection of the spiritual life. But I think it is as plain and unquestionable that he is a very fanciful writer; mixing ungrounded notions and flights [about the planets being inhabited by human beings, souls from earth, etc.] with that part of religion which should be *frank* from them. And therefore to me he appears an author not at all fit for the public perusal, and had been better only read or handed about in manuscript.

"Spirituality itself is such a contrariety both to learned and unlearned human nature, that nothing whimsical or conjectural should be connected with it. This gives Rationalists too great an opportunity of exploding it all as chimerical, and makes even people well-inclined to it, to be distrustful of it, and afraid of giving into it. Whereas, if the true spirituality of the Christian life was kept within its own bounds, supported only by Scripture doctrines, and the plain appearances of nature and experience, human reason would be strangely at a loss to know how to expose it.

"I could almost wish that we had no spiritual books, but those that have been wrote by Catholics. [This was written more than a hundred years ago.] Not a line or a thought in Bertot wants to be excused. You have every instruction from him that a person come from heaven could give you; and always see that he is only teaching you the true height and depth of the gospel.

"The Philadelphians here, in the last century, and their correspondents in Holland, are a full proof of what I have observed above [concerning the mixing up *whimsical conjectures* with true religion, and then baptizing the compound with the title of *divine visions and revelations*.]

"The author and translators of the '*Témoinage*,' have plainly adopted the Bourignon scheme. I need not tell you that this scheme cannot maintain the most fundamental articles of our redemption, the necessity of the sufferings, death, and sacrifice of our Saviour, etc.—Prejudice,

POLCK, Jean.—*le Trésor cache au champ de l'Evangile. Belg. Germ. Gall. Brux. 1673. Ca-*
techismus est excellens, solidus et practicus.

S. POLYCARPUS.—*Vir Apostolicus.*

A. PONTE, Ludovicus, S. J.—*Meditat. solidæ.*

—*de Perfect. Christiana.—Lat. Col. 1625. et Gall. Paris. 1665.*

—*Dux spiritualis, 2 voll. 4. Col. 1626. et Gall.*

—*In Canticum Canticorum. fol. Colon. 1623.*

POSSINUS, Petrus.—*Collector Thesauri Ascetici. Editor operum S. Nili.*

POSTELLUS, Gulielmus.—*à Frankebergio summe laudatur, Cabalista.*

and fondness for singularity, carried even the pious and learned Poiret so far as to defend Bourignon in this and other matters, contrary to the gospel." Marsay's singular Life was translated into English, A.D. 1772, by a Moravian preacher, at the request of Henry Brooke, of Dublin, heretofore named, and the author of "Redemption," a poem: it exists only in MS. of which the writer has a copy.

Another individual demanding notice on the present occasion, is the celebrated BARON SWEDENBORG, a scientific mineralist, and natural philosopher, who, quitting those comparatively obscure studies, appeared in the field of theology about sixteen years prior to Law's decease. He was a man of a highly-cultivated mind, of great inductive powers, and research in theoretical science, and of a subtle imagination, though totally devoid of that masculine strength, penetration, and severity of judgment which are ever found to be the characteristics of powerful common sense, and a sound practical understanding.—It is supposed that his mind became ~~not~~ turned to the popular subjects of theology and metaphysics, by Law's 'Appeal,' 'Animadversions,' and other tracts then published; and by the indiscriminating perusal of the writings of Jane Lead, Bourignon, Poiret, Englebert, Marsay, Reeve and Muggleton, and other famous visionaries, and ideal writers of the German, Dutch, French, English, and other schools, orthodox and spurious, ancient and modern; then again by the reminiscence of occasional glimmerings of deep truth in the works of the ancient philosophers, correspondent with what is so fundamentally, systematically, and freshly revealed in Behmen; and along with all this must be taken into account his observations of the wrangling and janglings concerning 'faith and works,' and such like letter-learning topics of knight-errant religionists in his day, who, he plainly perceived, understood not their subject in its ground, and were therefore vainly fighting in the dark. To which must also be added, the consideration of his science as a physiologist, his apprehension of the truth of the principles of nature, and of the philosophy of spirit and body, so wonderfully opened in Behmen, and his endeavouring to elaborate that ancient philosophical subject, divested of Behmen's technicality, in a scientific manner. For there is not a truth of any import in all his works, which may not be instantly divested of the form he has given it, and traced to its source in Behmen's principles, whether derived immediately from him, or through his expositors. All these were splendid materials for a man of Swedenborg's peculiar constitution of mind, his great power of mental elaboration, calm even temperament, and indefatigable application, to work with; and what were the results he produced, may be seen in his writings after the year 1745. [In a new edition of part of Lead's works, published in 12mo., London: Ogle and Co., 1816, the editor makes the following remark: "Such persons as are favored with a clear comprehension of the profound works of Jacob Behmen, will also have the art of separating the pure gold from the pernicious and most infectious dross in the writings of the noble, truly excellent, and very learned Emanuel Swedenborg."]

Among the collection of Law's MSS. which came from Mr. Langcake, were found copies of two familiar letters written to a friend and admirer of Swedenborg, supposed to be Hartley, who had sent the writer one of his works, or a summary thereof, to peruse. As there are good grounds for considering Law to have been the author of those letters, we insert them in this place, leaving them to stand upon their own merits. The first proceeds thus:—

"I here return you the book of Dialogues relating to Swedenborg's doctrines, which are the following curiosities:

"First,—That the distinction of personalities, offices, powers, and operations in God, are, by no means, admissible; because God is immutable. See pages 52, etc., 163.

"That the man Jesus is the Holy Father, consisting of three essences, or principles,—the Divine, the Proceeding, and the Human; that as the Divine Essence, or Principle, he is the Holy Father, even the Jehovah of the Jews, the Creator of all things; that as the Proceeding Essence, or Principle, (which it seems must be distinguished from the Divine,) he is the Sanctifier; that as the Human Essence, or Principle, he is the Son of God, who suffered and died. See pages 52, 53, 54, 71, 72.

"Secondly,—That the merit, virtue, and efficacy of Christ's sufferings consist (not, as is the vulgar faith, in himself, but) in changing the state of man, by removing from him the power of hell and darkness; and placing him in a state of rising out of evil, through a renewal of the parts, powers, and principles of his life, both in soul and body; restoring him both to health and uprightness: which, says our author, was all that was necessary to the eternal well-being of the creatures.

"The baron, therefore, rejoins that Christ satisfied himself, and made an atonement to himself, etc., and that all this must be so, because God is immutable. See pages 55–67.

"Again he teaches, that Christ is no otherwise a mediator, an advocate, an intercessor, and no otherwise a sinner at the right hand of God, than he is a door, a vine, a lion, or a lamb: that he is all these alike and figuratively, or in a sense denoting his divine qualities and properties; of which the literal names door, mediator, lion, etc., are expressive signs. See page 67–75.

"Now, can any man of erudition, and in his right senses, adopt such needless stuff as is the above, for Divine revelation; or judge of it as other than the profusions of a distempered brain? Can this be that stable word of sound or rational doctrine [Tit. i. 9.] whereby we shall be able to convince gainsayers? And neither is it sustained by one single argument, or proof alleged, but is to be received, however absurd, unintellectual, and where intelligible, inconsistent, because of the ipso dicto of a fantastic mineralist, who has betrayed through all his works a notorious ignorance of both the diction and documents of theology.

a right apprehension of Swedenborg in respect to Theology, see
 an's "Modern Mysteries Explained" Boston U.S. 1855. Bohme a
 re clairvoyant (Sophia) in the centre, of all.—Swedenborg was an
 clairvoyant and apostle of reason. The astral mind instinctive
 to bring forth after the eternal mind of Sophia. When
 Sophia brought forth her Redeemer, she brought forth the
 Christ.

PRITIUS, J. G.—Novissimus Editor Macarii, et Arndii.

Q.

QUARRE, Hugues. *Thresor spirituel*.—Solidiss. et praet.
— *Direction spirituelle pour les ames que Dieu inspire*. 8vo. Paris. 1654.

R.

RAIMONDUS JORDANUS,—Idiota dictus. intime pius et divino amore plenus.
RASSIN.

REGLE de S. Augustin expliquée par Hugues de S. Victor. Paris. 1690.

REGLEMENT donné par une Dame de haute qualité. [Jeanne de Schomberg, Duchesse de la Roche-Guyon] a Madame sa petite fille [la Princesse de Marcillac, etc.] pour sa conduite, etc.

"Thirdly,—Our author being embarrassed by the Scripture form of sound words, which would in no wise tally with his wild freaks, proceeds to persuade, with these presumptions, his ductile disciples,—noviciates in Scripture language, and its modes of expression and revelation,—that Divine terms are to be interpreted figuratively, allegorically, symbolically, and mystically, wherever an internal sense and acceptation can be devised. And therefore, to diffuse some shine of plausibility on these pretences, he undertakes, cavalierly, to exemplify his postulate on the doctrine of the resurrection; assuring us, that when we read of the appearance of the Son of Man at the last day, and of his coming in the clouds of heaven, we are to understand even these promises also, far otherwise than they are vulgarly conceived as predictions of real, though future events; that we are to understand them figuratively, mystically, and symbolically; that therefore, the clouds in which Christ (or the Father, or the Holy Spirit,) will come, are in no wise those natural, visible clouds which present themselves to our sight in the skies (See page 197, 198); for that clouds denote veils, that cover or obscure; and that the clouds mentioned in these parts of Scripture, are clouds overshadowing the spiritual or internal sense of the coming of Christ, namely, of his internal appearance to his saints.

"Then, with a kind of preceptorial surprise at our simplicity, the baron advances to instruct us, that the book of God's word is a sealed book, (p. 199,) wherein the mysteries of truth and Divine wisdom are hidden under an external letter (p. 199, 200): that Christians ought to behold, as in a glass, the glory of God; and that this prospect of him is truly the sign of the coming of the Son of Man in the clouds of heaven with power and great glory! (p. 200, 201.)

"And it being a question naturally demanded of these new luminaries, when and where this coming of Christ is to be expected, since it will not be, as hitherto believed, an advent literally spread in the clouds of heaven; the answer is, that, wherever a fresh opening is made of the divine truths, and a new church established on earth, there is this advent of Christ manifestly displayed, and there is the place of Christ's coming.

"Now, to obduce a specious aspect upon this conceit, he describes in a similar mode, the descent of the *New Jerusalem* from God, out of heaven; assuring us boldly, in the following words, 'that thereby is meant a new dispensation of heavenly righteousness, or a republication of the word of God, opened anew, in order to a formation of a new church among men, which this (New Jerusalem) must needs signify, and be the same thing with the Lord's second coming; as denoting not the destruction of the earth, but its renovation, by purging it from sin, and purifying the hearts and lives of mankind, through the operation of genuine truth, opened anew from his own holy word.' (p. 204—6.)

"Reveries weak as these, Socinus, however befriended by the baron, would have been ashamed of: he would have repudiated such an abettor as burlesquing him,—nor have I leisure to canvass these fooleries as they deserve.

"Although the above are the capital doctrines of this book you sent me, yet, interspersed with them, we find many false distinctions, socinian tenets, deistical reasonings, and mystical whims. These, however, generally so feebly enforced as to be readily discernable, for they betray not only an utter ignorance of Christianity, but obviously a disordered intellect.

"And, indeed, neither could the latter have generated the wild absurdities which this baron has effused, had he acquired a moderate competency of theological knowledge. A philosopher, a novice in the revealed word, when turned *enthusiast*, is, of all men, the most liable to heresies; but the enormities of this baron's deliriums argue both the most abject illiterature, with the most egregious blindness and infatuation. * * *

The second letter proceeds thus:—"My dear friend,—I must impute your attachment to the baron to an indifference and want of ardour. You write me that he was certainly a good man. Was he a better man than Socinus, or Crellius, or Julian, the avowed enemy of Christ? Julian, the chaste, the temperate, the learned, the pious, the vigilant, the clement, for so is he characterised by historians.

"And whence are we to judge of the term goodness? From the Scriptures, or from Aristotle's Ethics? Says not St. Paul of the Pharisees, *I bear them record that they have a zeal of God, though not according to knowledge?* and yet are they not broken off because of unbelief? *because they received not the love of the truth, that they might be saved, but departed with an evil heart of unbelief from the living God?*

"And does not the apostle premonish the Jews thus, Heb. x. 28., *He who despised Moses' law died without mercy, under two or three witnesses: of how much sorer punishment shall he be thought worthy, who has trodden under foot the Son of God, and counted the blood of the covenant wherewith we are sanctified, an unholy thing, and hath done despite to the Spirit of grace?* Who is the better man of the two that went up into the temple to pray; the pharisee, who rested his hope of favour from God on his own work of obedience and piety; or the contrite publican, who could only smite on his breast and say, *God be merciful to me a sinner?*"

"St. John writes, i. John, ii. 22, 23, *Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son: whosoever denieth the Son, the same hath not the Father: iv. 3, every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God;*

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Paris. 1698.—*Libellus practicus insigniter solidus, cum illustris Auctoris vita brevissime præfixa, ac ejusdem characteris.*

RELATIONS de la Mort de quelques Religieux de la Trappe.

RHO, Joannes.—*Historia Virtutum.*

RICCI, Barthelemy.—*Art de Mediter.*

RIGOLEUCUS, Joannes.—*solidus et illumin.*

S. ROBERTI.—*Revelationes.*

RODRIGUEZ, Alphonsus.—*solidissimus pract.*

ROEKS, Geestelyke Steen. Belg.

ROJAS, Antonius.—(*laudatur à M. de Bernieres.*)—*Tres hominis viæ.*

and this is that spirit of antichrist whereof you have heard that it should come, and even now already is in the world : wresting the word to his destruction. ii. Peter, iii. 16.

"The Christ who is Jesus, and who came into the flesh from God, is the only begotten Son of the Father; him, therefore, to deny, is to deny the Son; and if not, to confess that he, this only begotten Son of the Father, is come into the flesh, is to be antichrist; what else can we conclude of your good baron, than that he is not *light in the Lord*, but an *antichrist*, who denieth the truth, and maketh God a liar; or that he has no truth in him.

"And if they escaped not who refused him who spake on earth, and much less shall not they escape who turn away from him who spake from heaven; what must be the sentence passed upon your good baron? for the word adds, How shall we escape, who neglect so great salvation?

"Also, that your good baron does deny that any only begotten Son of the holy Father is come into the flesh, is not doubted: and this more expressly and more dogmatically than either Arius or even Socinus, or Crellius; and this again without their plea of reasoning, or plausibility of argument: as confidently arrogating the character of a prophet, as did ever *Simon Magus* or *Mahomet*.

"To deny a begotten Son of the holy Father, made flesh, is at once to deny all revelation, our Scriptures being the only revelation from God; and so denying, to revoke mankind into Paganism: to prevent which, the Baptist assures us, (John iii. 16, 17, 35, 36) *He who believeth not in the name of the only begotten Son of God, shall not see life, but the wrath of God abideth on him:* and accordingly our Lord speaks in his prayer to his Holy Father. (John xvii. 3) *And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent:* and attests the same to the Jews, (John viii. 24) *if ye believe not that I am he, ye shall die in your sins, i. e. shall sink down into the æonian darkness, ignorance, and stupidity, knowing nothing further of yourselves or of my Father, than that yourselves are miserable, and that God is, you know not who or what.*

"Christianity enforces that the belief of an only begotten Son of the holy Father, is essential to its profession, and without which its whole system of doctrines is a chimera: *There are* (saith St. John, John v. 7,) *three that bear witness in heaven, the Father, the Logos, and the Holy Spirit; and these three are One: and there are three that bear witness on earth, the spirit, and the water, and the blood* [For the authenticity of this passage, see Bengelius.] *and these three agree in one* (i. John ii. 13), or concord in this one testimony, that the Holy Father has begotten a Son, who, having been the creator of all things, is the restorer of all things. For,

"*Firstly*, The Spirit, sent of the holy Father and given to the saints on earth, is a testimony of the Father's acceptance of us, establishing the Gospel report concerning his goodwill towards us in his beloved Son.

"*Secondly*.—The water, which answers to the second witness, who is the Logos, signifying our baptism in him, testifies his acceptance of us, for his own property, even for members of his new creation, and his new kingdom in the heavens.

"This appears, because in the Logos resides as in its source, the element of this new life; and our baptism testifies our immersion into this element in Christ, arguing our fellowship with him therein: and that being buried with Christ into his death, we are with him risen into his new element of life; are with Christ dead to our old or former nature, and stand in Christ renewed in the element of the new creation, and alive from the dead.

"*Thirdly*.—The blood-witness answers to the holy Spirit, and carries his testimony of acceptance of us, and our life in him, not less luculently.

"This again appears, because blood is represented as containing life; it is said that in the blood is the life, or the life resides in the blood; the blood, therefore, connotes, as the emblem of life, an immortality administered to us by the Spirit of Christ, the one principle of genuine life, derived to us from the blood of Christ, pregnant with his Spirit, who is life.

"The holy Spirit, (who is, with the Son of God, coeval with the Father,) and the Logos, although two personalities, are one JEVE; and the blood of the Logos being ours, his Spirit is also with it, our spirit, as says the Apostle, 1 Cor. vi. 17, *he who is joined unto the Lord is one Spirit* John xvii. 22, 23.

"So then the Spirit given, presumes our favour with the holy Father: the water in which we are immersed, presumes our renovation in the element of grace, and of the new creation which is in the Logos: and the blood whereby we are sanctified, presumes our immortality, licited in us, by the Spirit of Life. And thus the whole of Christianity becomes in these three witnesses, comonstrated.

"The man Jesus was the begotten of the holy Spirit of God, an event full of mysterious propriety: But it is the Word or Logos who is the begotten of the holy Father; who was from the beginning with God, who was made flesh, who had a glory with the Father before the world was, who created all things, thrones, dominions, principalities, and powers; for without him was not anything made that was made: and it is singly by the Logos's sufferings in the flesh, that we are the redeemed of God. reconciled to God, and accepted of the holy Father. *He*, the Logos, suffered for our sins, that he might bring us unto God, who has laid upon him the iniquity of us all; and by whose stripes we are healed.

"Vain, therefore, are the reasonings of Crellius (whom, or whose followers, it seems the baron may have read,) that God of God cannot be made subject to humiliation or sufferings. * * *

- ROSSET, Marie.—*Lettre circulaire sur sa mort.*
 ROSSIGNOLIUS, Bernhardinus.—de *Disciplina Christianæ Perfectionis*. Ingolst. 1603.
 ROSWEYDUS, Heribertus.—Editor Vit. Patrum.
 ROUS, Franciscus.—*Interiora Regni Dei*. Mystices commendator Anglus.
 RUFFINUS.—*Historicus optimus et Autoptes Vitarum Sanctorum PP. in desertis Ægypti.*
 RUINARD, Theodoricus.—*Acta Martyrum sincera et selecta edidit.* Parisiis 1689.
 RUPERTUS Lincolniensis.—in Theol. Myst. S. Dionysii Areop.
 RUBROCHIUS, Joannes.—Theodidactus, solidus, profundus, Mysticus primarius.
 RUSSALIERE, Jean de la.—*Avis spirituels.* Paris. 1668, 1698.
 — *ejusdem flosculi Patrum* 12. 5 voll. Paris. 1670. *laudatus auctor.*

S.

SAINTES ELEVATIONS.

- De SALO, Alexis.—*Solidus et practic.*—*Ejusdem Ars pie amandi Deum.* Col. 1630.
 SALUCCIUS, Bartholomæus.—*Lux Animæ. Paradisus Contemplativorum.* Schola Divini Amoris.
 A S. SAMSONE, Joannes.—Theodidact. *Aquila inter Mysticos, licet cæcus à puero.*
 SANDÆUS, Maximilianus.—*Systematicus, doctus.*

Thus much upon Swedenborg, as a theologian.—The writer recently inquired of a well-informed gentleman, a professed Swedenborgian, what were the *practical merits* or characteristics of the baron's divinity. Whether its tendency as a scientific Christianity, was to make its disciples and students profoundly sensible of the radical universal corruption of their nature, (through the dearth which Adam died, the day of his transgression,) and at the same time acquainted with their capacity of restoration, (through the Divine Word of promise,) and thereupon to strenuously recommend to them (as the one only object deserving of their consideration,) the commands and counsels of the Redeemer, in order to obtain that renovation, (first in the heart or root of man, secondly in the intellect, and ultimately in body as well as soul.) Whether the baron teaches his followers, that the possibility of that renovation was procured for them by the triumphant process of Jesus Christ, the eternal Word made flesh, or Divine man, and second head of the human race, through all the states of the fallen human life, conquering all its evils and restoring to it all that it had lost, and that none could partake of redemption but through the Divine nature or Spirit brought to life in them, so as to enable them to follow Jesus Christ victoriously over every evil of life and death, and to overcome even as he overcame. Whether this regeneration and sanctification was the *foundation doctrine* of the baron's divinity: and that by consequence, he presses upon his disciples the *earnest practice of the gospel*, that is, all kinds of self-denial to the old rational animal nature, the living by strict religious rules, early rising to devotion, and continuing instant in prayer (many hours of each day *de genibus*), recollection or introversion of the mind, fasting, and other acts of mental and corporal mortification, with activity in all goodness to the souls and bodies of their neighbour; and all *in faith*, all *in order* to raise up or cultivate the Divine principle, or living Word of promise engrafted in their souls, to perfection:—Whether such was the *groundwork* and *main drift* of the baron's divinity, apart from his visions; for, that he, the inquirer, considered all professed scientific theology, whatever it may declare touching the mysteries of eternity, to be mere transcendental *humbug*, unless its manifest prime object was to render man *awake* to his sin and misery, and to the salvation offered to him in Christ, and thereupon to induce him earnestly to adopt all those self-annihilating practices or exercises of the gospel just referred to, as the means of obtaining that salvation; which, being the restoration of man to the blessings of his original birthright, *included* in it all possible blessings, yea, even the highest intellectual illumination, and divine knowledge. To which, the individual candidly replied, that 'such was not the main object of the New Jerusalem doctrine; but the baron had, he considered, given a key whereby to understand the Revelations and other mysterious parts of Scripture, which he considered a proof of his having been inspired.'

How *lucidly* the baron has explained some of the leading mysteries and doctrines of the gospel, has been sufficiently adverted to in the above two letters. But in regard to his mystical interpretation of the Scriptures, can it, for edification and unction, be at all comparable to that of Madame Guyon, *woman* as she was, or of other deeply spiritual writers who, according to their individual form of apprehension, have opened a solid and uniform mystical sense of Scripture? For after the baron's declarations, that the last judgment (spoken of in the Revelations,) happened in the year 1757: that he had conversed with the inhabitants of the planets, that they of the *moon* are small, being no larger than children of six or seven years old, yet have the strength of men, and roaring voices like thunder, which proceed from their abdomen: (!) that the angels *sleep*, and have *entrails*, and the *bestial configurations* of the fallen divided humanity, etc. (!) with an infinity of other corresponding productions of his analogical and comparative faculty; after this, no one will contend that the baron offers a purely *natural* ground of interpretation. The following is the baron's own verbatim account of the pentecostal opening of his Divine commission:—"I dined very late at my inn, in London, and was eating very heartily, when, towards the end of my repast, I perceived a kind of mist diffuse itself before my eyes, and that the floor of the apartment was covered with hideous reptiles. They disappeared: the darkness was dissipated, and I saw, clearly, in the midst of a bright light, a man seated in the corner of the room, who said to me, with a terrible voice, *Eat not so much.* At these words my sight failed me; it afterwards gradually returned, and I found myself alone. On the following night, the same man, surrounded by a radiance of light, again appeared to me, and said, *I am God the Lord, the Creator and Redeemer; I have chosen thee to unfold to mankind the interior and spiritual sense of the sacred writings; I will dictate to thee what thou art to write.*"—Law's identification of Swedenborg's and Mahomet's 'revelations,' has more of meaning in it, than appears at first sight.—Would the reader see what has been said in Swedenborg's favour as an inspired seer and theologian, by one of his talented, and most enthusiastic admirers, he may consult the apologetic dissertation prefixed to a publication, entitled "The Beauties of Emanuel Swedenborg, comprising his opinions and visions, collected from upwards of forty large volumes of his works, closely printed in Latin; with a Preliminary Dissertation upon his Life and Writings, and their relation to the present times. 8vo. G. Hughes, London, 1813. Price, half-a-guinea."

SAVONAROLA, Hieronymus.—illumin. Corruptionis Christianorum reprehensor insignis.

De SAUGERE, Joan.—de Amore Dei, Belg.

Du SAULT, Nicolaus.—de Fiducia in Deum.

De SCHONHOVIA, Joannes.

SCHORER, Christophorus.—Theol. Ascetica.

SCLEI, Bartholomæus.—solidus.

SCOTUS ERIGENA, Joannes.

SCUPOLI (vel Scupuli) Laurentius.—solidus, pract. method. brevis.

SENTIMENS de la Vie intérieure pour se recueillir en Dieu, 12. a Liege. 1690.

SEYNENSIS, Honorius.—Specimen Perfectionis Christianæ in triplici statu. Paris. 12.

SIMPLICIUS, Felix.—Theologia spiritualis fundamentalis. Dantisci 1687.

SPECULUM PERFECTIONIS.—Germ. Lat. Antv. 1547. Belgice Amstelod. 1699. Egregius Mystico-practicus.

SPERBERUS, Julius.—Auctor libri Apologetici Fraternitatis Rosæ Crucis, qui dicitur

ECHO, etc. Dantisc. 1616. uti et quorundam aliorum, v. g. de Tribus seculis, de Rebus admirabilibus, etc. Omnia Germanicè, Amstelod. ab anno 1660. etc. Pius et doctus in saniori Cabala.

Seculi tertii, h. e. Seculi Spiritus S. Encomiastes.

A SPIRITU SANCTO, Antonius.—Directorium Mysticum.

—Josephus.—Enucleatio Theol. Mysticæ S. Dionysii.

STELLA, Jacobus.—solide practicus, et familiaris.—Idem, de Amore Dei.

STERRY, Petrus.—Angl.

SUARES, Franciscus.—de Oratione.

SULPITIUS SEVERUS.—Egregie scripsit de virtutibus Monachorum Orientalium, et Vitam S. Martini.

SUQUET, Antonius.—practicus.

SURIN, Joan Joseph.—excellētissimus, solid, pract. illuminatus, doctus, humilis, afficiens.

ANNOTATION.—Le Catechisme Spirituelle de la Perfection Chretienne est le meilleur ouvrage du P. SURIN, le plus moëlleux, le plus instructif, le plus méthodique, et le plus utile, par rapport à la fin qu'il se propose. Il commence par donner une idée grande et nette de la perfection chrétienne; il entre ensuite dans le détail des moyens qui y conduisent, et des obstacles qu'il faut vaincre pour y arriver. Rien de plus précis, de plus clair, et de plus sensible, que ce qu'il dit de l'Oraison et de la Mortification en général, de la pratique des vertus, du combat contre les vices, et contre les passions en particulier.

Comme il veut épuiser sa matière, après avoir parlé de la conduite ordinaire de la grace, il décrit les voies extraordinaires, où Dieu fait entrer les âmes qu'il veut s'unir particulièrement. Mais il ne s'exprime point en termes mystiques et obscurs. Tout ce qu'il dit de l'état passif, de la contemplation, de l'union divine et des grandes faveurs qui l'accompagnent, est à la portée de tout le monde. Il touche presque tous les points de la Théologie Mystique les plus difficiles à accorder avec la Théologie Scolastique; mais il le fait de telle sorte que personne ne peut s'y méprendre, et qu'on distingue toujours aisément le sens réprouvé des faux Mystiques d'avec le sens catholique qui donne tout à la vertu de la grace, sans rien ôter à la coopération du libre arbitre.

Il parle en plusieurs endroits de l'union divine, et des délices dont elle est la source, afin d'inspirer aux âmes un désir ardent de la plus haute perfection. Mais en même tems qu'il travaille à enfler le cœur de ceux qu'il instruit, et à nourrir leur esprit au grand, par les idées magnifiques qu'il leur donne de la perfection; il prend un soin particulier de retenir leur courage dans de justes bornes, en leur mettant devant les yeux leur propre foiblesse, et en leur découvrant les illusions où il est aisé de tomber, quand on prend l'essor avant le tems, et qu'on s'écarte des routes battues pour donner dans une fausse élévation. C'est à quoi il attribue tous les désordres des Illuminés et des autres faux Mystiques. Conformément à ce principe, il ne fait point de grâce à cette espèce d'orgueil qui engendre l'amour des voies extraordinaires, et il saisit toutes les occasions qui se présentent de recommander la fidélité à s'acquitter des devoirs d'état, à se borner aux pratiques reçues, à préférer les vertus obscures à celles qui sont éclatantes, et à suivre tellement l'attrait de la grace, qu'on le soumette toujours à la loi extérieure de la foi et de l'obéissance. De sorte que si on voulait faire le précis de tout l'ouvrage, et réduire à certains chefs la doctrine de l'Auteur en tout ce qui regarde la pratique et la correspondance de l'homme aux desseins de Dieu; on n'en tirerait guère que l'attachement inviolable pour les devoirs et les obligations communes, le soin de se recueillir, de se vaincre, de s'humilier, de se renoncer en tout, de ne rien refuser à Dieu, et de se défier de ses lumières, pour dépendre de celles d'autrui.

Au reste, en portant les âmes à la perfection la plus sublime, il prend soin de faire entendre qu'il s'agit de la perfection Chrétienne, qui ne regarde pas seulement les personnes religieuses, mais encore les gens du siècle. Et afin que ceux-ci ne puissent pas s'y méprendre, il entre dans le détail de leurs obligations, et parcourant les conditions différentes, il fait trouver à chacun dans son état, les moyens nécessaires pour arriver à la perfection du Christianisme, et au plus pur amour de Dieu.

Quelques-uns seront peut-être surpris de voir revenir souvent les mêmes sujets, et trouveront mauvais que l'Auteur ne les ait pas traités à fond dès la première fois qu'il en a parlé. Mais ils

Speaking of Dr. HENRY MORE in one of his passing conversational letters, Law thus remarks: "Many good things may be said of Dr. More, as a pious christian, and of great abilities. But he was a Babylonian philosopher and divine, a bigot to the Cartesian system, knew nothing deeper than an hypothesis, nor truer of the nature of the soul than that which he has said of its pre-existence, which is little better than that foolish brat descended from it, the transmigration of souls. I know no other name for his 'Divine Dialogues,' than a jumble of learned rant, heathenish babble, and gibberish, dashed or heated here and there with flashes of piety. His after sentiments of J. B. are in his 'Philosophiæ Teutonicæ Censura,' both in the preface and the tract. I never read it in his works, but only as recited in a German Editor of J. B. [see Penny Cyclopædia, art. ВОННЕ.] What you have seen of his severity against the light within, (which is, in other words, God within,) is sufficient to determine his character with you."

doivent faire réflexion, que les matières spirituelles sont quelquefois si délicates et si subtiles, qu'elles échappent à la pénétration d'un bon esprit, lors qu'il croit les bien comprendre. L'habileté du Maître consiste à proportionner ses instructions à la portée de ceux qu'il instruit, et à présenter les mêmes objets sous diverses faces, pour en faciliter l'intelligence aux esprits de différent caractère.

C'est la méthode qu'a suivi le Père Surin, en parlant de l'oraison, de la contemplation, de l'union divine, de la conduite et des effets extraordinaires de la grace. Après en avoir donné une connoissance générale, il a passé à d'autres plus aisés, afin de donner du relâche à l'esprit de ses lecteurs, peu accoutumés, pour la plupart, à considérer les objets spirituels. Il est revenu ensuite à plusieurs reprises, aux matières qu'il avait entamées; et allant de clarté en clarté, il en a donné des idées toujours plus nettes, plus précises, plus profondes, et plus étendues, qui auraient rebuté plusieurs de ses lecteurs, s'il les avait proposées tout de suite au commencement.

Il serait à souhaiter que tous ceux qui liront cet ouvrage, eussent le goût des vertus et des mystères de la grace, dont on y traite. Le Père Surin confirme ordinairement ce qu'il en dit par des exemples tirés des vies des plus grands saints. Ces exemples pourraient bien révolter la délicatesse de plusieurs des gens du siècle. C'est à eux à faire justice: ces sortes de livres ne sont pas faits pour les esprits profanes, qui ne veulent point cesser de l'être. Mais on ose assurer, que tous ceux qui feront la lecture de ce catéchisme avec un désir sincère d'en profiter, et de réformer leur prudence sur l'esprit de l'Evangile et sur le sentiment des saints, en tireront l'avantage que l'Auteur a prétendu leur en procurer, qui est de s'instruire à fond de leur religion, de se connoître eux-mêmes, de connoître Dieu, et de s'enflammer du désir de lui plaire, par la pratique des vertus des conseils évangéliques.

SUSO, *Henricus*.—illuminatus et Theodid.

T.

TAULERUS, *Joannes*.—illuminatissimus et internus.

ANNOTATION.—Cet Auteur, qui était un saint et savant Dominiquain, qui a enseigné à Cologne et à Strasbourg, où il mourut l'an 1379, passe pour un des plus autorisés et des plus considérables entre les Mystiques, tous ayant une extrême déférence pour ses sentimens: et de vrai, nuls gens de bien ne sauraient le connoître sans le goûter et sans lui donner leur approbation. Aussi voit-on que les Protestans les plus sages, les Docteurs Arndt, Müller, et plusieurs autres, sans même excepter Luther ni Melancton, en ont fait des éloges qui ne cèdent en rien à ceux des Catholiques Romains, comme il se peut voir à la tête de l'édition Allemande de ses Sermons que le pieux Arndt a procurée, et dans celle de toutes les œuvres de cet auteur par le célèbre D. Spener, réimprimées à Francfort plusieurs fois.

Le caractère de cet Auteur illuminé est à mon avis celui-ci: Que l'âme par la mortification de ses passions et de ses vices, par la pratique des vertus, par le détachement, et l'abnégation de soi-même, de ses desirs, de sa volonté, de son amour-propre, et de toute son activité, et de toute chose créée, revienne à son fond intérieur, y cherchant Dieu et l'y trouvant enfin qui s'y manifeste par la naissance de son Divin Verbe, et par la spiration de son S. Esprit; et qu'ensuite par une introversion durable et continuelle elle se conserve dans cet état d'intériorité, dans lequel Dieu pût produire en elle sa volonté, ses merveilles, et ses conduites spéciales, desquelles néanmoins cet auteur ne parle que généralement.

Taulère a écrit en vieux langage Alleman, qui ne se trouve que très-rarement. Surius en a fait une traduction Latine, imprimée plusieurs fois à Paris et à Cologne jusqu'en 1615, laquelle tient très-peu lieu d'original. On en a plusieurs éditions Allemandes procurées tant par les Catholiques Romains, que par les Protestans: Les Flamens en ont fait de même; mais la vieille édition Flamende de Francfort de 1565, est altérée; de même aussi que celle que M. Serrarius publia à Hoorn il y a environ 40 ans, quoique d'ailleurs celle-ci contienne plus d'ouvrages de l'auteur qu'aucune des autres. La meilleure est celle d'Anvers 1685: il y manque pourtant ses *Institutions*, ses *Lettres* et ses *Exercices sur la Passion*, mais on les trouve à part, les deux premiers sous le titre de *Medulla animæ*, dont on a une vieille édition Française, mais effacée par une nouvelle et très-belle traduction tant de ses *Institutions*, imprimées à Paris en 1668, que de ses *Exercices sur la Passion*, imprimés au même lieu l'année suivante, avec les *Exercices* du pieux Eschius sur la vie purgative, illuminative, et unitive, qui y sont joints. Le Père Mabillon dans le Catalogue qui est à la fin de son traité des Etudes Monastiques, met entre les livres spirituels traduits en Français les *Œuvres de Taulère*: je n'y ai jamais vu ses *Sermons*, qui en sont la plus considérable* pièce; et je suis assuré que son traité *De la vie pauvre de J. Christ* s'y trouve encore moins, vu même qu'il manque dans le Latin de Surius, et qu'il ne se trouve qu'en Alleman, en Anglais, et en Flamen.

RUSACROCIUS, contemporain de Taulère et en quelque sorte son Maître, est à peu près de même caractère que lui, et va même quelquefois plus haut et plus méthodiquement. C'était un saint Prieur d'un monastère de chanoines proche de Bruxelles qui n'avait presque point d'études, et qui était d'une grande simplicité, mais avec cela d'une grande sainteté, et d'une très haute contemplation, d'où lui venait par voie d'expérience et d'infusion une très profonde et originale connoissance de toute la Théologie Mystique, en quoi il a servi de guide à plusieurs. A la réserve de son excellente traité de l'*Ornement des Noces Spirituelles*, qu'on trouve encore quelquefois en vieux Flamen, et qui est des principaux de ses ouvrages, on n'a ses œuvres qu'en Latin de la traduction de Surius. Elles ont été imprimées à Cologne trois fois, dont la dernière est de l'an 1692. Ceux

* At exstant tamen, laudante eos P. Rigoleuco in Epistola sua xxiv. ad Religiosam quandam Virginem angoribus animæ oppressam. Verba ejus sunt: [Vie et Traité du P. Rigol. p. 452.] Ce degouts, ces tristesses, ces craintes, et toutes ces peines qui affligent le sens, vous fortifieront et vous établiront un jour dans une parfaite sante, pourvu que vous ayez le courage de les souffrir. Si vous aviez les SERMONS DE TAULERE, je voudrais que vous lussiez celui du quatrième Dimanche d'après Pâques. Vous y trouveriez un passage qui a autrefois bien consolé un cœur extrêmement affligé. Ubi de se ipso quin loquatur vir elle, egregie ac solide spiritualis, minime dubito.

qui recherchent les interprétations allégoriques des choses typiques, trouveront de quoi se satisfaire dans son *Commentaire sur le Tabernacle de l'alliance*, ou sur le Lévitique.*

Le P. JEAN EVANGELISTE, Capucin à Louvain, est, ou approche beaucoup, du caractère de Taulère dans son excellent Livre du *Royaume de Dieu dans l'âme*, qui est écrit si familièrement, si nettement, et avec une méthode si naturelle et si suivie, qu'il peut bien servir aux esprits les moins pénétrants d'introduction à l'intelligence des choses mystiques. Son livre est Flamen, et imprimé plusieurs fois à Anvers dès l'an 1639, (lui vivant alors encore) jusqu'en 1639. On l'a aussi en Allemand dès l'an 1665 † mais les dernières éditions de Francfort des années 1690 et 1692 sont augmentées d'un second traité de la *Séparation de l'Âme et l'Esprit*, qu'un Professeur de Louvain (*Libertus Fromondus*) avait auparavant fait imprimer en Latin, et joint à son *Explication sur le Cantique de Salomon*. Ce traité semble plutôt une récapitulation et une déduction de quelques points principaux de son premier livre, nommément de *l'Elevation de l'Âme par-dessus soi-même*, qu'une suite du même livre, quoiqu'on en dise sur le titre. Il n'y a encore rien de tout cela en Français. Cet auteur a cela de remarquable, que dans tout son livre il n'y a pas un seul mot qui touche directement ou indirectement les matières controversées entre les Chrétiens, de sorte qu'il est à l'édification de tous : aussi dit-on que des Protestants ont contribué à sa réimpression, tant on en fait de cas, et avec raison. On a encore du même auteur un *Tratté posthume de l'Eucharistie* qui se trouve traduit du Flamen en Français, et imprimé à Bruxelles en 1662.

THEOLOGIA AMORIS.

THEOLOGIA CORDIS.

THEOLOGIA CRUCIS CHRISTI.

THEOLOGIA GERMANA, seu realis. Auctor vere illuminatus, brevis, radicalis.

THEOMILUS, Hilarius.—Ejus *Continua animi lætitia*. liber solidus, internus, facilis, succinctus, methodicus.

S. TERESIA—Theodidacta, afficiens, inflammans.

ANNOTATION.—Ce que Jean de la Croix a proposé d'un manière théoretique, accommodée à la voie de l'intellect, et même, en quelque sorte, de la scholastique ; cela même est répandu d'une manière pratique, par des narrés et des productions de propre expérience, et d'une manière tout affective propre à la voie du cœur, dans les écrits de Ste. TERESIA, dont le caractère est que, sans affecter aucune méthode, quoique pourtant elle ne manque pas d'ordre, elle parle et écrit par purs sentiments et purs mouvements de cœur, d'amour, d'humilité, et selon les vives expériences qu'elle a faites des choses spirituelles et surnaturelles. Elle insiste particulièrement sur la voie de l'*Oraison*, tant de l'active, que de celle de quiétude ou de passivité surnaturelle et unitive ; sur ses degrés, et sur les grâces infinies et ineffables que Dieu communique par là, aux âmes qui s'y rendent. Les manières humbles, touchantes, et animées de l'Esprit de Dieu, attendrissent les cœurs qui ont encore quelque pente vers Dieu, y reveillent l'amour divin, et gravent dans les âmes une profonde vénération envers la Majesté Divine et la sacrée humanité du Sauveur, avec une admiration singulière des grâces et des opérations inexprimables du Très-Haut dans les cœurs qui se donnent à lui sincèrement.

Tout le monde sait que cette grande sainte était Carmélite Espagnole : et ses œuvres, où elle a décrit elle-même une bonne partie de sa vie, (de laquelle l'Evêque de Tarassone et le P. Ribera ont chacun publié à part une histoire complète, que l'on trouve en Français,) ses œuvres dis-je, que l'on a traduites et publiées en toutes sortes de langues, comme en Latin à Cologne 1626, en

* Imo, et eodem anno ipsa prodiit Francofurti, in fol. cum præfatione Germanica Cl. G. Arnoldi.

Hæc de RUSBROCHIIUS quæ in Epistolæ contextu sunt paucula primum conscripseram postquam nonnullos ex ejus libris ante aliquot annos pervolveram, quorum quidem generalior solum remanebat mihi memoria. Ast lisdem omnibus recentius à me perfectis, fateri cogor Rusbrochium mihi quidem, nullo negotio videri inter omnes omnino Mysticos facile principem, solidum, tutum, pium, sanctum, humilem, infirmis sese accommodantem, cum sublimibus sublimia et arcana peccentem, sensu profundum, Moralistam sacrerrimum, Contemplatorem incomparabilem, Doctorem illuminantem, inflammantem, rapientem admirationis patefactionis arcanorum divinorum et vitæ æternæ ; perfruitionis Dei ac beatæ quietis expertum, verbo, talem qualem nescio utrum alicubi similem reperies. Quod si quis Rusbrochiani *Characteris*, sive ejus *Methodi* ac rerum *Epitomen* conceptis ipsius verbis habere desideret, en quæ huc e libro de *Septem Custodiis* cap. III. facere videntur : SI AMOREM et SANCTITATEM in supremo gradu colere, exercere, ac possidere velis, (et hic quidem est ejus scopus, sequuntur media et progressus,) vim INTELLECTIVAM a cunctis expeditas ac nudes formis et simulacris oportet, et per FIDEM supra Rationem eleves, ubi æterni SOLIS micant radii qui te suo illustrabit splendore, et omnem docebit VERITATEM, et veritas liberabit te, et nudum aspectum tuum in formæ-nescia defiget ac stabiliet nuditate. . . . Visionem hanc VIS AMATIVA nudo AMORE semper insequitur ; et in ipso sequendi actu divinæ GRATIÆ RIVUS jugiter manat, animam istiusmodi ad vividum Sancti SPIRITUS FONTEM introducens, ubi æternæ suavitatis SCATURIENT VENÆ, inebriantes animam, supraque Rationem eam sublevantes in quandam velut aberrationem seu avia itinera, in ipsam scilicet æternæ salutis ac BEATITUDINIS ERENUM : et hæc vere SANCITONIÆ RADIX ac substantia est, ex eademque radice interna VIRTUTUM EXERCITIA continentem emergunt ac proficiscuntur : non enim potest AMOR vacare otio. Ista autem, et quicquid præterea docet Sanctus VIR, non esse nuda duntaxat verba aut meras ideas, sed divina illustratæ mentis experimenta, testantur hunc in modum alia ejusdem verba, humilitatis suæ egregia simul monumenta : Mihi ipsi renuntio ; atque æternæ veritati, et S. Catholicæ Ecclesiæ fidei, et Doctoribus qui Sacras Scripturas per Spiritum S. explanarunt, me meaque scripta libens submitto. Attamen id quod intus sentio et experior, mihi manet, nec possum id e spiritu meo depellere : imo si vel totum possem lucrari mundum, equidem diffidere non possem ; neque desperare de Domino Jesu, quod me damnare velit. Quod si diversa audiero, libens conticescam.

† Exstat et idem liber P. Joan Evangelistæ, dictus, *Regnum Dei in anima*, etiam Anglicè ab anno 1657. Eundem habui nuper in manibus ab amico nonnullo Gallice redditum, qui forsitan in posterum, si Deo placuerit, in publicum emitti poterit.

Alleman la même 1686, etc., la font suffisamment connoître. De plusieurs traductions, qu'il y en a en Français, la plus récente et la meilleure est celle de M. Arnauld d'Andilly, imprimée plusieurs fois à Paris, et nouvellement (en 1688) à Anvers en 3 petits volumes, où sont jointes les *Lettres* anciennes de cette Ste. qui manquaient aux éditions de Paris, mais qui sont un peu trop chargées de remarques par l'Evêque d'Osme : j'appelle ces lettres là *anciennes* par comparaison à deux tomes d'autres, qu'on vient de publier tout fraîchement (à Anvers 1698,) et qui n'avaient point encore paru. De ses ouvrages, son livre du *Chateau de l'ame*, est le plus sublime ; son traité du *Chemin de la perfection*, le plus familier et le plus d'usage ; sa *Vie* par elle-même et ses *Exclamations*, le plus touchant ; ses lettres et ses *Fondations*, le plus agréable.

Entre les Auteurs qui sont du caractère de Ste. Thérèse, ou qui en approchent beaucoup, Ste. GERTRUDE est la principale ; non celle de Brabant, mais celle d'Allemagne, Comtesse d'extraction, et qui fut il y a environ cinq cents ans Abbessé d'un Monastère de Religieuses de l'ordre de Ste. Benoît dans le Diocèse d'Halberstat. Elle a écrit elle-même en Latin. J'estime que par le titre qu'on a donné à sa vie et à ses révélations, *Insinuationes divinæ pietatis* (imprimées souvent à Cologne, comme aussi à Paris et à Salsbourg en 1662,) on a voulu marquer, qu'en effet elle insinuait dans les cœurs une piété toute divine et un amour très-affectif envers la Majesté de Dieu, comme il paraît particulièrement par le second livre de ses mêmes insinuations, où elle décrit sa conversion et une partie de sa vie, d'une manière, qui imite et qui semble même surpasser celle de St. Augustin dans ses Confessions. Ses *Exercices de l'Amour divin* qui sont des prières à son usage pour tous les jours de la semaine, sont aussi très-affectifs et très-touchans. On les a traduits de son Latin et publiés en Français à Paris 1672 ; et un an auparavant, aussi bien qu'en 1687, ses *Insinuations*, mais sous le titre de *la Vie et les Revelations de Ste. Gertrude*.* Le Traducteur quoique éloquent, n'est pas pourtant toujours bien entré dans le sens de cette âme sainte, qu'on tient avoir été des plus pures qui fussent alors sur la terre.

Cette sainte me fait penser à une autre sainte fille de même nom, qui a écrit des *Confessions de l'ame amante*, dans le même caractère, très-touchantes et très-capables d'amollir et d'embraser les cœurs dans l'amour de Dieu. C'est GERTRUDE MORE, des descendans du fameux chancelier du même surnom, jadis Religieuse à Cambrai, dont le livre a été imprimé en Anglais à Paris plusieurs fois.†

Sainte CATHERINE surnommée DE SIENNE, parce qu'elle y naquit environ le milieu du quatorzième siècle, est aussi entièrement dans le caractère de Ste. Thérèse. Ses *Méditations sur la Passion*, imprimées avec sa vie par son Confesseur, ses six *Dialogues* qu'elle a dictés (imprimés en Latin à Ingolstadt 1583,) et qui traitent principalement de la Doctrine Chrétienne, sur le Rétablissement de l'homme, de l'amour de Dieu, des larmes de la pénitence, de l'église et de la corruption de ses ministres, de la Providence de Dieu, et de l'obéissance ; ses *prières*, qui y sont annexées ; ses *Lettres* à toutes sortes de personnes, publiées en Français à Paris, 1644 : enfin, la déference, pour ne pas dire la soumission et l'obéissance que lui rendait toute la chrétienté sans exception de Papes ni de Rois, de Grands ni de petits, de savans et de non-savans, quoique ce ne fût qu'une simple et jeune fille dont la vie ne passa pas au-delà de trente ans, font bien voir que Dieu lui avait donné le don de toucher les cœurs et les affections par le feu affectif et sacré dont elle était elle-même toute embrasée.

On trouve dans les ouvrages de Louis de Blois, vulgairement nommé BLOSIUS, Benedictin Abbé de Liesi, qui vivait il y a plus d'un siècle, le même esprit et caractère d'attendrir les cœurs à la piété ; ce qui lui a fait donner le nom de pieux presque toutes les fois qu'on le nomme : On les a recueillis et publiés diverses fois en Latin à Anvers ; et l'on en a traduits divers traités en diverses langues.

Les *Contemplations sur l'amour divin* de RAIMOND JORDAIN (qui se nommait l'idiot) sont manifestement dans le même caractère, aussi bien que les traités auxquels on les joint ordinairement qui sont les *Soliloques*, les *Méditations*, et le *Manuel* qui portent le nom de Ste. Augustin, dont les *Confessions*, aussi bien que celles d'ARNOSE D'OROSCO, Prédicateur de Charles-quin, sont dans le même caractère d'amour humble et affectif.

A S. TERESIA, Ludovicus.

THEODORITUS.—Historicus autoptes Vitarum SS. Patrum desertorum Palestinae excellentissimus.

THESAURUS animæ Christianæ. ill. et pract.

De la TRAPPE, l'Abbe.—Sainteté de la Vie Monastique, Interpres Dorothei.

A S. TRINITATE, Dominicus.

—Philippus,—Summa Theol. Mysticiæ.

V.

La VALIERE,—Reflexions sur la Misericorde de Dieu. solidæ pietatis et conversionis ad Deum.

Le P. UBI,—Pratique de l'Amour de Dieu selon les 3 Etats de la Vie spirituelle. Auctor hic in Mysticis ac divinis expertus erat, ac Director admirabilis Armellæ Nicolæ.

De VERBOZGE MENSCH des Herten. internus.

VERNACIA, Baptista, Veneta.—Opera ejus Tomis IV. (forte eadem quæ B. Cremensis,

A S. VICTORE, Hugo.—vid. Hugo, ill.

—Richardus.—Opera, in 4. Col. 1621. fol. Rothom. 1650.

VIES des Grands Serveurs de Dieu, par le R. P. Giry. Maximi fit, sed rarus est. vid Giry.

* Habetur et alia operum S. Gertrudis interpretatio Gallica antiquior, anno 1634. Parisiis per D. Ferraigne evulgata, cum titulo, *Insinuationis* etc. quæ fere ad verbum reddita est, cum prior, quæ et eloquentior, minus verbis adhæreat.

† Is liber Gertrudis More (Confessiones animæ amanti) anno 1704, prodiit Francofurti, cum egregia D. Arnoldi præfatione. Insignis ac mire efficacis pietatis est, ad veram charitatem, resignationem, humilitatem, puritatem, animique solidam pacem ac lætitiâ lectores potenter alliciens.

‡ Eæ Venetiis anno 1506, impressæ sunt.

VIEXMONTIUS, *Claudius*,—de Pœnitentia.

S. VINCENTIUS FERRERIUS.

VITA INTERIOR,—illumin. Virginis. excellentia et solida habet de Oratione, ubi dis-tinguit inter sensum et spiritum.

VITÆ PATRUM,—ex optimis post Scripturas SS.

VITÆ SANCTORUM,—per Bollandum, etc. per Surium et Lipomannum, etc., et hic divinissima continet.

La VIE des Vierges.

VIES des Saints, de divers Auteurs et Ordres.

VITÆ virorum et foeminarum* speciales et notabiliores :—

— d'Agnes d'Auvergne de l'Annonciade celeste. à Paris.

— Aloisii Gonzagæ.

* In the introduction to the abridged life of Gichtel, the editor remarks, "If it were ever necessary to attend to what may be said with respect to the imitation of highly regenerate and enlightened souls, it is certainly so with respect to the example of this singular individual, which rule is this :—*Follow such spirits in the way to heaven, but do not walk precisely in their footsteps, and as their scrupulous imitator. Go with them to their aim and end, but go thine own pace, holding not theirs but the Lord's hand. Let their great example excite thee to place the rule of the divine life more vividly before thine eyes, but do not include in this rule all the exceptions which might take place in them, nay, which are permitted to take place, that the Divine glory might be the more abundantly displayed in them. In short, walk quite thine own way, imitating their devotedness and diligence, courage and fidelity, but not the peculiarities of their walk and spiritual process.* * * *There is but one who is our way, for He alone is our life. Having his example before our eyes, and resigning ourselves without any presumptuous self-choosing, entirely to his wise and gracious guidance, we shall not fail to be led by him in our own path, and which is most adapted for us, neither outrunning his will, nor remaining behind it; and thus shall his will be accomplished in us.* * * But as little as we ought minutely to govern ourselves by such examples, so little ought we to judge of them, and measure them by ourselves. * *"

These very judicious observations may be applicable to the whole of the works recommended in this treatise for perusal, by such as desire to understand Christianity, in its universality of theory and experience—a science that few have explored, if they have had any notion of its vast extent and wondrous sublimities.

For the devout reader must not suppose that any of the numerous ways herein described of returning to God, are to be the precise rule and model of his spiritual process. This would, indeed, be a mistake, and yet one which an undirected study of mystic books, or of the lives and experiences of spiritual persons, might subject inexperienced readers to fall into, and thereby to cause themselves much disquietude.—The object of spiritual books (as implied in the above observations), is to open the understanding of the reader to the verity and necessity of God's action on the soul, in order to its renewal, and by consequence to induce him to wholly turn to GOD ALONE, in diligent research, in faith and prayer, rather than to lead and constrain him into a particular way to that same end. At least, such ought to be the aim of spiritual authors. And herein we see the peculiar characteristic of Law and Behmen's practical writings, which, being the interpretation of Scripture truth, through pure, sound, unidocratic, undistorted reason, have this advantage over all other instructive and hortatory evangelical books, if only taken by their right handle, and duly apprehended, (which, however, is, in general, very difficult, by reason of the preconceptions and imaginary divinity-knowledge already in the mind,) viz., that they lead their faithful student according to his particular signature, direct to Christ, to Christ, not under a notion, but as 'the Spirit' of holiness, life, and redemption; not drawing him out of his true and proper way, to make him go, as it were, unnaturally their way, as is the case in some degree or other, with almost all other devotional writers; but cultivating the divine nature in the soul, the life of grace, according to the individual subject's natural character, whereby the diversity of the harmony of the creation is preserved, and accomplished according to the Divine wisdom and will.

We cannot, perhaps, take a better opportunity than the present, of introducing some further admonitions, concerning the vanity and self-deception, to which the mere curious readers and students of spiritual books, are subject.—Previously observing, that though some of the disadvantages of isolation from outward church communion, were referred to in the note of p. 127, there was, however, a very common excuse urged in defence of that temptation, then overlooked; viz., 'that there is so much corruption in every communion, that pure-minded, spiritual persons cannot mix up with them.' Now, can this reasoning be anything but fallacious? for does not Christ's own description of the gospel net, embracing good and bad fish to the end of the world, when the separation is to be made, imply, that there will always be corruption, and the working of the mystery of iniquity, in the most spiritual Christian societies? and does not Christ's prayer for his true followers (besides numerous other passages of Scripture, 1 Cor. v. 10, etc.), suppose the same truth, viz.: 'I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil?' Surely it is only needful to direct the attention of the sincere and devoted of retired spiritual worshippers, to the truths contained in the above passages, and to assure them of the inconceivably great and surpassing benefits, in respect to growth in grace and high spiritual enjoyments, derivable from the action of diversified Christian experience, and of doing good in company with brethren animated by the same spirit of earnest devotion and holy endeavours to promote the glory of God, according to the divers operations of the spirit of Christ in them, to induce them at once to unite themselves heartily with an outward section of professing Christians. This as a brotherly, true-grounded, experienced counsel.—The points referred to, in respect to spiritual books, are contained in the following quotation, which is another beautiful illustration of the practical wisdom and sublime talent of the subject of our proposed biography :—

"Indeed, *Academicus*, your education has so accustomed you to the pleasure of reading a variety of books, that you hardly propose any other end in reading, than the entertainment of your mind: thus, the 'Spirit of Prayer' has only awakened in you a desire to see another book upon the

- Angelæ de Fulginio.
- de M. l'Anglois.
- d'Anne de Jesus-Crucifixe, Religieuse du Calvaire.
- d'Armelle Nicolas. (Theodidactæ.) à Paris. 1683.
- Balthazaris Alvarez, per Ludov. de Ponte. Antv. 1670

same subject. This fault is very common to others, as well as scholars, and even to those who only delight in reading good books.

Philo has, for this twenty years, been collecting and reading all the *spiritual* books he can hear of. He reads them as the *critics* read commentators and lexicons; to be nice and exact in telling you the *style, spirit, and intent* of this or that spiritual writer; how one is more accurate in this, and the other in that. *Philo* will ride you forty miles in winter to have a conversation about spiritual books, or to see a collection larger than his own. *Philo* is amazed at the deadness and insensibility of the Christian world,—that they are such strangers to the inward life and spiritual nature of the christian salvation; he wonders how they can be so zealous for the outward letter and form of ordinances, and so averse to that spiritual life that they all point at, as the one thing needful. But *Philo* never thinks how wonderful it is, that a man who knows regeneration to be the whole, should yet content himself with the love of books upon the new birth, instead of being born again himself. For all that is changed in *Philo*, is his taste for books. He is no more dead to the world, no more delivered from himself, is as fearful of adversity, as fond of prosperity, as easily provoked and pleased with trifles, as much governed by his *own* will, tempers, and passions, as unwilling to deny his appetites, or enter into war with himself, as he was *twenty years* ago. Yet all is well with *Philo*; he has no suspicion of himself; he dates the newness of his life, and the fullness of his light, from the time that he discovered the pearl of eternity in spiritual authors.

All this, *Academicus*, is said on your account, that you may not lose the benefit of this spark of the divine life that is kindled in your soul, but may conform yourself suitably to so great a gift of God.

It demands, at present, an eagerness of another kind, than that of much reading, even upon the most spiritual matters.

Acad.—I thank you, *Theophilus*, for your good will towards me; but did not imagine my eagerness after such books to be so great and dangerous a mistake. And if I do not yet entirely give in to what you say, it is because a friend of yours has told us (and, as I thought, by way of direction,) that he has been a diligent reader of all the spiritual authors [See the *Concluding Observations of this Section*] from the apostolical *Dionysius* down to the illuminated *Guyon*, and celebrated *Fenelon* of *Cambray*: and, therefore it would never have come into my head to suspect it to be a fault, or dangerous to follow his example.

Theoph.—I have said nothing, my friend, with a design of hindering your acquaintance with all the truly spiritual writers. I would rather, in a right way, help you to a true intimacy with them: for they are friends of God, entrusted with his secrets, and partakers of the divine nature: and he that converses rightly with them, has an happiness that can hardly be overvalued.

My intention is only to abate, for a time, a spirit of eagerness after much reading, which, in your state has more of nature than grace in it: which seeks delight in a variety of new notions, and rather gratifies curiosity, than reforms the heart.

Suppose you had seen an angel from heaven, who had discovered to you a glimpse of its own internal brightness, and of that glorious union in which it lived with God, opening more of itself to the inward sight of your mind, than you could either forget or relate. Suppose it had told you, with a piercing word, and living impression, that all its own angelic and heavenly brightness was hid in yourself, concealed from you under a bestial covering of flesh and blood; that this flesh and blood was become the master of it, would not suffer it to breathe, or stir, or come to life in you. Suppose it had told you, that all your life had been spent in helping this flesh and blood to more and more power over you, to hinder you from knowing and feeling this divine life within you. Suppose it had told you, that, to this day, you had lived in the grossest *self-idolatry*, loving, serving, honouring, and adoring yourself, instead of loving, serving, and adoring God with all your heart, and soul, and spirit: that all your intentions, projects, cares, pleasures, and indulgences, had been only so much labour to bring you to the grave, in a total ignorance of that great work for which alone you was born into the world.

Suppose it had told you, that all this blindness and insensibility of your state, was obstinately and wilfully brought upon yourself, because you had boldly slighted and resisted all the daily inward and outward calls of God to your soul, all the teachings, doings, and sufferings of a Son of God to redeem you. Suppose it left you with this *farewell*, O man, awake; thy work is great, thy time is short, I am thy last trumpet; the grave calls for thy flesh and blood, thy soul must enter into a new lodging. To be born again, is to be an angel: not to be born again, is to become a devil.

Tell me now, *Academicus*, what would you expect from a man who had been thus awakened, and pierced by the voice of an angel? Could you think he had any sense left, if he was not cast into the deepest depth of humility, self-dejection, and self-abhorrence? Casting himself, with a broken heart, at the feet of the divine mercy, desiring nothing but that, from that time, every moment of his life might be given unto God, in the most perfect denial of every temper, will, and inclination, that nourished the corruption of his nature: wishing and praying, from the bottom of his heart, that God would lead him into and through everything inwardly and outwardly, that might destroy the evil workings of his nature, and awaken all that was holy and heavenly within him; that the seed of eternity, the spark of life, that he had so long quenched and smothered under earthly rubbish, might breathe, and come to life, in him.

Or would you think he was enough affected with this angelic visit, if all that it had awakened in him, was only a longing and eager desire to hear the same, or another angel talk again?

Acad.—O *Theophilus*, you have said enough: for all that is within me consents to the truth and justness of what you have said. I now feel, in the strongest manner, that I have been rather amused, than edified, by what I have read.

Theoph.—A spiritual book, *Academicus*, is a call to as real and total a death to the life of corrupt nature, as that which *Adam* died in paradise, was to the life of heaven. He, indeed, died at

- du P. Bardon.
- de Barthelemy des Martyrs.
- de S. Basile, par Mr. Hermant.
- du P. Bernard, Claude, par Mr. le Gauffre.
- du P. Bernard, Pierre, Jesuite.

once totally to the divine life in which he was created : but as our body of earth is to last to the end of our lives ; so to the end of our earthly life, every step we take, every inch of our road, is to be made up of denial, and dying to ourselves ; because all our redemption consists in our regaining that first life of heaven in the soul, to which *Adam* died in paradise. And therefore the one single work of redemption, is the one single work of regeneration, or the raising up of a life, and spirit, and tempers, and inclinations, contrary to that life and spirit which we derive from our earthly fallen parents. To think, therefore, of anything but the continual, total denial of our earthly nature, is to overlook the very thing on which all depends. And to hope for any thing, to trust or pray for any thing but the *life of God*, or a *birth* of heaven, in our souls, is as useless to us, as placing our hope and trust in a graven image. Thus saith the Christ of God, the one pattern, and author of our salvation : " If any man will be my disciple, let him deny himself, hate his own life, take up his daily cross, and follow me." And again : " Unless a man be born again from above, of water, and the Spirit, he cannot see, or enter into, the kingdom of God."

Now is your time, *Academicus*, to enter deeply into this great truth. You are just come out of the slumber of life, and begin to see with new eyes, the nature of your salvation. You are charmed with the discovery of a kingdom of heaven hidden within you, and long to be entertained more and more with the nature, progress, and perfection of the new birth, or the opening of the kingdom of God in your soul.

But, my friend, stop a little. It is indeed great joy that the " pearl of great price" is found ; but take notice, that it is not yours, you can have no possession of it, till, as the merchant did, "you sell all that you have," and buy it. Now, *self* is all that you have, it is your sole possession, you have no goods of your own, nothing is yours but *this self*. The riches of *self* are your own riches ; but all *this self* is to be parted with, before the pearl is yours. Think of a lower price, or be unwilling to give thus much for it ; plead in your excuse that you keep the commandments, and then you are that very rich young man in the gospel, who went away sorrowful from our Lord, when he had said, " if thou wilt be perfect," that is, if thou wilt obtain the pearl, " sell all that thou hast, and give to the poor ;" that is, die to all thy possession of *self*, and then thou hast given all that thou hast to the poor, all that thou hast is devoted and used for the love of God and thy neighbour. This selling all, *Academicus*, is the measure of your dying to *self* ; all of it is to be given up ; it is an apostate nature, a stolen life, brought forth in rebellion against God ; it is a continual departure from him. It corrupts every thing it touches ; it defiles every thing it receives ; it turns all the gifts and blessings of God into covetousness, partiality, pride, hatred, and envy. All these tempers are born, and bred, and nourished in *self* ; they have no other place to live in, no possibility of existence, but in that creature which is fallen from a life in God, into a life in *self*.

Acad.—Pray, sir, tell me more plainly, what this *self* is, since so much depends upon it.

Theoph.—It is hell, it is the devil, it is darkness, pain, and disquiet. It is the one only enemy of Christ, the great antichrist. It is the scarlet whore, the fiery dragon, the old serpent, the devouring beast, that is mentioned in the revelation of St. John.

Acad.—You rather terrify than instruct me, by this description.

Theoph.—It is, indeed, a very frightful matter ; it contains everything that man has to dread and hate, to resist and avoid. Yet be assured, my friend, that careless and merry as the world is, every man that is born into it, has all these enemies to overcome *within himself*. And every man, till he is in the way of regeneration, is more or less governed by them. No hell in any remote place, no devil that is separate from you, no darkness or pain that is not within you, no antichrist either at Rome or England, no furious beast, no fiery dragon, without, or apart from you, can do you any hurt. It is your own hell, your own devil, your own beast, your own antichrist, your own dragon, that lives in your own heart's blood, that alone can hurt you.

Die to this *self*, to this inward nature, and then all outward enemies are overcome. Live to this *self*, and then, when this life is out, all that is within you, and all that is without you, will be nothing else but a mere seeing and feeling this hell, serpent, beast, and fiery dragon.

See here, *Academicus*, the twofold nature of every man. He has *within him* a redeeming power, the meekness of the heavenly life, called the *Lamb of God*. This seed is surrounded, or encompassed, with the *beast* of fleshly lusts, the *serpent* of guile and subtlety, and the *dragon* of fiery wrath. This is the great trial, or strife of human life, whether a man will live to the lusts of the *beast*, the guile of the *serpent*, the pride and wrath of the *fiery dragon*, or give himself up to the meekness, the patience, the sweetness, the simplicity, the humility, of the *Lamb of God*.

This is the whole of the matter between God and the creature. On one side, fire and wrath, awakened first by the rebellious angels ; and on the other side, the meekness of the Lamb of God, the patience of divine love coming down from heaven, to stop and overcome the fire and wrath that is broken out in nature and creature. Your father *Adam* has introduced you into the fire and wrath of the fallen angels, into a world from whence paradise is departed. Your flesh and blood is kindled in that sin, which first brought forth a murdering *Cain*. But, dear soul, be of good comfort ; for the meekness, the love, the heart, the Lamb of God is become man, has set himself in the birth of thy own life, that in him, and with him, and by a birth from him, heaven and paradise may be again opened both within thee and without thee, not for a time, but to all eternity.

Once more, *Academicus*. Every man in this world stands *essentially* in heaven, and in hell, both as to that which is within him, and that which is without him : for man and the world are both in the same fallen state. The curse in the earth is that *same thing* in outward nature, that the loss of the divine life was to the soul of *Adam*. The whole world in all its nature is nothing else but a real mixture of heaven and hell. The sun and the water of this world, is that which keeps under, and overcomes the darkness, wrath, and fire of hell, and carries on the vegetable and animal life that is in it. The light of the sun blesses all the workings of the elements, and the cool, softening essence of the water, keeps under the fire and wrath of nature. In all animal creatures,

- Bernardi Colnagii.
- Berchmanni Joannis, Belg. S. J.
- Bernhard von Corlion. Germ.
- de Mr. Bourdoise.
- de Mlle. Bourignon.
- de Canfeld.

the birth of *light* in their own life, and the *water* of their own blood, both produced by the light of the sun, and the water of outward nature, brings forth an order of earthly creatures, that can enjoy the good that is in this world, in spite of the wrath of hell, and the malice of devils.

But man has more than all this; for being at first created an angel, and intended by the mercy of God to be an angel again, has the *light* of heaven, and the *water* of eternal life, both given to *Adam* in that seed of the woman, which was to bruise the head of the serpent; that is, to overcome the curse, the fire, and wrath, or hell, that was awakened in the fallen soul. So that man has not only, in common with the other animals, the light and water of outward nature, to quench the wrath of his own life in this mixed world, but he has the meekness, the light, the love, the humility of the holy Jesus, as a seed of life born in his soul, to bring forth that first image of God, in which *Adam* was created.

This, my friend, is the true ground of all true religion: it means nothing, it intends nothing, but to overcome that *earthly life*, which overcame *Adam* in the fall, that made him a prisoner of hell, and a slave to the corrupt workings of earthly flesh and blood. And therefore you may see, and know with a mathematical certainty, that the one thing necessary for every fallen soul, is to die to all the life that we have from this world, that the life of heaven may be born again in him. The life of this world is the life of the *beast*, the *scarlet whore*, the *old serpent*, and the *fiery dragon*.

Hence it is that sin rides in triumph over church and state, and from the court to the cottage all is overrun with sensuality, guile, falseness, pride, wrath, envy, selfishness, and every form of corruption. Every one swims away in this torrent, but he who hears and attends to the voice of the Son of God within him, calling him to die to this life, to take up his cross, and follow him. Much learned pains has been often taken to prove *Rome*, or *Constantinople*, to be the seat of the beast, the antichrist, the scarlet whore, etc. But, alas! they are not at such a distance from us, they are the properties of fallen human nature, and are all of them alive in our own selves, till we are dead or dying to all the spirit and tempers of this world. They are everywhere, in every soul, where the heavenly nature, and spirit of the holy Jesus is not. But when the human soul turns from itself, and turns to God, dies to itself, and lives to God in the spirit, tempers, and inclinations of the holy Jesus; loving, pitying, suffering, and praying for all its enemies, and overcoming all evil with good, as this Christ of God did; then, but not till then, are these monsters separate from it. For covetousness and sensuality of all kinds, are the very devouring *beast*; religion, governed by a worldly trading spirit, and gratifying the partial interests of flesh and blood, is nothing else but the *scarlet whore*; guile, and craft, and cunning, are the very essence of the *old serpent*; self-interest and self-exaltation are the whole nature of *antichrist*. Pride, persecution, wrath, hatred, and envy, are the very essence of the *fiery dragon*.

This, *Academicus*, is the fallen human nature, and this is the *old man*, which is alive in every one, though in various manners, till he is born again from above. To think, therefore, of anything in religion, or to pretend to real holiness, without totally dying to this old man, is building castles in the air; and can bring forth nothing, but *Satan*, in the form of an angel of light. Would you know, *Academicus*, whence it is, that so many false spirits have appeared in the world, who have deceived themselves and others with false fire, and false light, laying claim to *inspirations*, *illuminations*, and *openings* of the divine life, pretending to do wonders under extraordinary calls from God? It is this; they have turned to God, without turning from themselves; would be alive in God, before they were dead to their own nature; a thing as impossible in itself, as for a grain of wheat to be alive before it dies.

Now, religion in the hands of self, or corrupt nature, serves only to discover vices of a worse kind, than in nature left to itself. Hence are all the disorderly passions of religious men, which burn in a worse flame, than passions only employed about worldly matters: pride, self-exaltation, hatred, and persecution, under a cloak of religious zeal, will sanctify actions which nature, left to itself, would be ashamed to own.

You may now see, *Academicus*, with what great reason I have called you, at your first setting out, to this great point, the *total dying to self*, as the only foundation of a solid piety. All the fine things you hear or read of an inward and spiritual life in God, all your expectations of the light and Holy Spirit of God, will become a false food to your soul, till you only seek for them through death to self.

Observe, sir, the difference which clothes make in those who have it in their power to dress as they please: some are all for show, colours, and glitter; others are quite fantastical and affected in their dress: some have a grave and solemn habit; others are quite simple and plain in the whole manner. Now all this difference of dress is only an outward difference, that covers the same poor carcase, and leaves it full of all its own infirmities. Now, all the truths of the gospel, when only embraced and possessed by the *old man*, make only such superficial difference, as is made by clothes. Some put on a solemn, formal, prudent, outside carriage; others appear in all the glitter and show of religious colouring, and spiritual attainments; but under all this outside difference, there lies the poor fallen soul, imprisoned, unhelped, in its own fallen state. And thus it must be, it is not possible to be otherwise, till the spiritual life begins at the true root, grows out of death, and is born in a broken heart, an heart broken off from all its own natural life. Then self-hatred, self-contempt, and self-denial, is as suitable to this new-born spirit, as self-love, self-esteem, and self-seeking is to the unregenerate man. Let me, therefore, my friend, conjure you, not to look forward, or cast about for spiritual advancement, till you have rightly taken this first step in the spiritual life. All your future progress depends upon it: for this depth of religion goes no deeper than the depth of your malady: for sin has its root in the bottom of your soul, it comes to life with your flesh and blood, and breathes in the breath of your natural life; and therefore, till you die to

- S. Catharinæ Genuensis.
- Catharinæ de Raconis, per Fr. Picum, Mirandulæ Comitem.
- S. Catharinæ Senensis, per P. Raimondum. Parisiis et alibi.
- *de la Baronne de Chantal.**
- *de S. Charles Borromeæ, par Mr. Godeau.*
- *de Mr. de Chasteuil.*
- Clara Franciscæ van Antw. Belg. et Germ. Colon. 1685.
- *de Claire Francoise de Cuisseance.*
- S. Clara de Monte-falco.
- *de Claude le Sergeant, Minime.*
- *du P. de Condren.*
- Consalvi Sylvereriæ.
- *de Mlle. de Dampierres.*
- *d'Elisabet de l'Enfant Jesus. solidissima, interna.*
- Sti. Euthymii. admirabilis.
- *de M. Favre.*
- S. Francisci Assisiatis, per S. Bonavent.
- *de S. Francois de Borgia, par le P. Verjus.*

nature, you live to sin; and whilst this *root* of sin is *alive* in you, all the virtues you put on, are only like fine painted fruit hung upon a bad tree.

Acad.—Indeed, *Theophilus*, you have made the difference between *true* and *false religion* as plain to me, as the difference between light and darkness. But all that you have said, at the same time, is as *new* to me, as if I had lived in a land where religion had never been named! But pray, sir, tell me how I am to take this *first step*, which you so much insist upon.

Theoph.—You are to turn *wholly from yourself*, and to give up *yourself wholly unto God*, in this or the like two-fold form of words or thoughts:

‘O my God, with all the strength of my soul, assisted by thy grace, I desire and resolve to resist and deny all my own will, earthly tempers, selfish views, and inclinations; everything that the spirit of this world, and the vanity of fallen nature, prompts me to. I give myself up wholly and solely unto thee, to be all thine, to have, and do, and be, inwardly and outwardly, according to thy good pleasure. I desire to live for no other ends, with no other designs, but to accomplish the work which thou requir’st of me, an humble, obedient, faithful, thankful instrument in thy hands, to be used as thou pleasest.’

You are not to content yourself, my friend, with now and then, or even many times, making this oblation of yourself to God. It must be the daily, the *hourly exercise of your mind*, till it is wrought into your very nature, and becomes an *essential state and habit* of your mind, till you feel yourself as *habitually turned from all your own will*, selfish ends, and earthly desires, as you are from stealing and murder; till the *whole turn and bent of your spirit* points as constantly to God as the needle touched with the loadstone does to the north. This, sir, is your first and necessary step in the spiritual life; this is the key to all the treasures of heaven; this unlocks the sealed book of your soul, and makes room for the light and Spirit of God to arise up in it. *Without this*, the spiritual life is but *spiritual talk*, and only assists nature to be pleased with an holiness that it has not.

The necessity of this first step, and the folly of pretending to succeed without it, is thus represented by our blessed Lord: ‘What man intending to build an house:—’

All our ability and preparation to succeed in this great affair, lies in this *first step*. You may perhaps think this an hard saying. But do not go away sorrowful, like the young man in the gospel, because he had great possessions. For, my friend, you little think what a deliverance you will have from all hardships, and what a flow of happiness is found, even in this life, as soon as the soul is *thus dead to self*, freed from its own passions, and wholly given up to God; of which I shall speak to you by and by. I have told you the *PRICE* of the *NEW BIRTH*. I shall now leave you to consider, whether you will be so wise a merchant, as to give up all the wealth of the old man for this heavenly *PEARL*. I do not expect your answer now, but will stay for it till to-morrow. * * *

* We would embrace the present opportunity to caution all pure truth-loving christians of this nation, against the vile writings and plausible insinuations of an impious wretch, a popular living French writer and second *Jean-Jacques* for licentiousness and plebeian character of mind, of the name of Michelet, who, having attained to a professorship in one of the French colleges, has been publishing book after book of flippant blasphemous stuff, (all in the inuendo demi-mot character of self-taught vulgar souls,) against the received honest truths of history and religion. So offensively irreligious is this individual, that his wife and daughter (he admits) actually ‘shrink from him, refusing to sit at the same side of the table’: which he attributes to the ‘influence of priests over women and families,’ but the reason of which any one who has the Spirit of God, and who therefore knows the horror of the atmosphere of an infidel spirit, oftentimes visible in the very look of the eye and form of the visage, can easily understand. This audacious college professor, this director of *la jeune France*, and overturner of all the old beaten paths of religion and virtue, among other indirect attacks upon Christianity, has been distorting into a kind of love romance, in order to please the prevailing Eugene-Sue-Dumas taste for polished filthiness, the holy life and spirit of *DE CHANTAL*, with that of her director, the heavenly-minded *FRANCIS DE SALES*. And what is more, this work has been translated into our own language, and paraded before the British public, by means of a flattering review in the leading journal of the day [Dec. 26, 1845,]; assuredly one of the most offensive articles to truth, justice, and our holy christianity, that was ever permitted to appear in its columns. The day of judgment, as Molinos said to his triumphant persecutors, when all God’s children and saints (among them De Sales and De Chantal) shall be seated around ‘the great white throne to judge the world,’ will render to every one according to his works; but there is oftentimes a temporal justice attendant on blasphemy. A few years at furthest, and we shall see the end of this impious author,—whether he die a broken-hearted penitent, or his body be cast into the *fosses*, if at all honoured with a human burial!

- du P. Francois de Saintpe, Pretre de l'Orat.
- de Francoise Claire de S. Lievin, sa Vie et sa Doctrine. à Liege, 1696.
- de Francoise Fournier.
- de Francoise Lopez.
- de S. Francois Xavier. par le P. Bonheurs.
- Franciscae Pontianæ Leben. Germanice.
- du P. Fournier, Pierre.
- de Mr. Galleman. Superieur des Carmelites à Dijon.
- S. Gertrudis. Divina.
- Gonzagæ, Aloisii.
- de S. Gregoire de Nazianze, par M. Hermant.
- Gregorii Lopez, Hisp. Gall. Angl. etc., Magni Contemplatoris.
- de Mad. Helyot.
- de S. Jean Capistrant et de S. Pascal Bailon.
- du B. Jean de la Croix.
- du P. Jean Chrisostome, Religieux penitent.
- de Jean de Jesus-Christ, de l'ordre de la Mercy.
- de Jeanne de Cambry.
- Jeanne de J. Christ, de l'ordre de la Mercy.
- Joannæ à Jesu Maria.
- de S. Ignace de Loyola, par le P. Bouhours.
- de S. Louis, par l'Abbe de la Chaize.
- du P. Louis L'Allemand, sa Vie et sa Doctrine.
- Vie et conuaitte spirituelle de la Demlle. Madeleine Vigneron, suivant les memoires qu'elle en a laisses. à Rouen. 1679.
- de Magdeleine de S. Joseph, Carmelite.
- de Ste. Marguerite de Cortone, sa parfaite penitence. par le P. J. M. de Vernon.
- Margaretha von Creutz. German.
- de Marguerite du S. Sacrement (par le P. Amelotte.)—Venerationis Infantiae Jesu Christi instauratricis singularis, tota stupenda.
- de Marie de Ste. Barbe, Ursuline de Pontivi.
- de Marie Bon, de l'Incarnation, Ursuline. par le P. J. Maillard.
- de Marie Elisabeth de la Croix de Jesus.
- Mariæ (seu Marinæ) de Escobar.—per Ludov. de Ponte.
- de Marie de l'Incarnation. Ire. Superieure des Ursulines en la Nouvelle France.—in qua mortificationis, spiritualis ac mysticæ vitæ sublimissimæ, uti et practicæ pro animarum salute exempla incredibilia ac divinissima.
- de Marie Laurence le Long, par Paul de Lagni.
- S. Mariæ Magdalene de Pazzi.—(Latin. in 4to. Francof. 1670.
- de Marie d'Oignies.
- de la B. Marie Raggi.
- de la M. Marie Rosette.
- de Marie de Valence.
- Mariæ Velæ.
- Mucii.
- Bon Bruder Niclaus. Germ.

ANNOTATION.—The following extract from a letter of Dr. F. Lee, found among Law's papers, touching some of the objections made against the Contemplative Way, and representing the true nature of that way, may be acceptable to many readers of this treatise:—"Without apologizing for myself, I am immediately carried to consider the great point of PASSIVE CONTEMPLATION, wherein I find that you have been much shocked by some considerable objections from a great and active genius. You shall hear, then, my free sentiments upon the matter; and after such a long term of silence, it may be concluded that they are my fixed thoughts, and not the hasty eruptions of any natural or preternatural fire in my spirit.

It must needs be confessed, that several of the admirers and followers of the Passive State do seem to show too little a respect for the sacred Scriptures, and that some of them do even very slightly pass over the mystery of salvation by the death of Christ, and do seek to find God without and above the blessed humanity of our dear Mediator; which is the ladder of Jacob, whereby the angels of God and all the Divine influences do descend from heaven to earth, and re-ascend from earth to heaven. But after I had discoursed with Mr. Coester, and had heard him fully, I found that it was the unbounded activity of his genius that had transported him too far; and that it was hardly possible for any one (how acute soever) to reach the punctum of the question, without having first learnt to moderate the active faculties or powers of the soul, or without having had (at least) some lesser experiences concerning this subject matter.

The way of Contemplation ought in the first place to be understood; and this is to be learned either from the Philosophers, or else from the holy Scriptures and the Christian Mystics. The Philosophical Contemplation is then evidently misunderstood, when the exercise of it is condemned in those who were never acquainted with the history of the Gospel, or convinced of its truth: for certainly it can be no fault in any one who never heard of Jesus Christ, (or, which is all one, could never be satisfied, after his best and sincerest endeavours made for that purpose,) to go as directly as he can to God, in the deepest self-abasement, and the most perfect surrender of his will into the hands of the omnipotent Creator and Father. And no less evidently is it so, when the exercise of holy Contemplation is censured in such who are both acquainted with and convinced of the truth of the history of the Gospel: for as much as every christian contemplatist, that is truly such, doth not ascend in his spirit above Christ, or put himself anywise without Christ; but in the very exercise of Contemplation, doth most truly and properly sink himself down into the heart of Christ, and even more truly and properly than he could possibly have done it by all the meditations and reflections imaginable upon the life and sufferings of Christ. This, every one that hath had any experience thereof must needs declare. These meditations indeed, and reflections of the

soul, are not to be neglected, for they are most useful and beneficial in their order : and by these when rightly pursued we may arrive to Contemplation ; and thereby lodge ourselves as in the bosom of this our Beloved, in contemplating whose beauty we can never be weary, of the beauty of Him in whom all the treasures and beautiful forms of the Deity are laid up, which are never to be manifested but to the single and contemplative eye. The devout and active contemplation of what Christ both did and suffered for us, will naturally lead us into that divine and Passive Contemplation which transcends all meditation and self-action whatever, and which he by the merits of his precious death and sufferings hath purchased for us. It will bring us successively into that divine peace, which passeth all understanding and ratiocination : it will not cease to carry us on, beyond all that the activity of our intellectual abilities is able to arrive to, or apprehend : and then it will suffer us gently to fall asleep in his dear arms, and to cease from every motion of our own spirit, that so we may be perfectly passive to all the motions and inactions of that blessed Spirit which through his merits is given unto us ; and which, in the highest degree, is given to us when we are denudated of all acts of our own. And being so under the conduct of this Spirit, we do not then lie exposed to the subtlety of malicious spirits transforming themselves, but are quite delivered from them. None of the powers of darkness are able to hurt or supplant a soul that continues in this passive and silent state : for it is therein actually surrendered up into the hands of the Father of our Lord Jesus Christ ; and, under that consideration too, it is truly animated by the Holy Ghost, (no less than the body by it.) and is made indeed a partaker of the Divine nature in Christ. And Christ, indeed, is the true and proper way of Contemplation, (I say to us Christians,) and I come not to the Father but by him ; for it is the Son that cometh to the Father, and they that follow the Son must come to God in like manner as he cometh ; that they may even, in a degree, behold his face, and, beholding it, be irradiated by the light of his countenance, lifted up and reflected upon them. But he that teacheth me to come to the Father, hath taught me not only to see the Father in him, (as if that alone were permitted,) but also to see and contemplate him in the Father.

The six last chapters of Cardinal Cusanus in his manual *Of the Vision of God, by the means of simple abstraction*, (which I have only seen in the English translation of it,) lay this down *ex professo*. The book of the *Idiot* doth the same : and many others of the best and wisest of the Mystics will be found perfectly to agree in this point, when they are thoroughly examined into. Yea, I believe I am able to shew even from Dr. Molinos himself, that there is no other way to the quiet of the soul in God, but through Christ ; and that in the very laying aside of all sensible images, he is not laid aside, but may then most truly be beheld in the Father. Nor can I think anything more absurd, or self-contradicting, than that he should write a Book purposely for *Daily Communion*, and yet not exalt highly the merits of the death of Christ ; or that he should undertake to prescribe this as a proper mean for the preservation of this internal quiet, unless that he did believe that this quiet of the recollected soul in God, was both to be acquired and preserved by an union to the humanity of the blessed Jesus, as well as by a communion thence arising of the Divine Word. This must have been the ground of his writing that little treatise : which is not otherwise considerable in itself, and will sufficiently vindicate him from the charge of Deism. And I am certain that the French lady, Madame Guyon, is not so great an heretic in this matter, as the cabal in France would make her. Her *Moyen Court*, which was burnt at Paris, has many express passages, some of them very excellent, that do set forth Christ as the way : and in the article which speaks of the mysteries of redemption, she briefly and fully shews, how her method of simple prayer, or of passive Contemplation, doth more effectually honour them than any other method which is more compounded and active ; and how it imprinteth on us the very stigma of our Lord Jesus, so that we are truly said hereby to bear his marks. The method of the Jesuits has been always against this, [as also the Methodists,] for which they press the very same argument as our friend doth ; preferring therefore meditation in their *Spiritual Exercises*, that they may not put themselves out of the protection of Christ by too much abstractedness and silent recollection : and upon this score they made in the last age such a violent opposition against Father *Austin Baker*, and against Dame *Gertrude More* : whose reasons, which they bring in vindication of their simple and plain way, are not perhaps unworthy of consideration. The articles of Issy, which are drawn up by the present Bishop of Meaux against the little book of that (give me leave to call her so) great woman just mentioned, do run in their beaten track, and fall into the same mistake with them. I have written some reflections upon them, and have in some measure laid open the fallacy of that manner of proceeding, by taking them into pieces, and reducing them into mere propositions. These I have some thoughts of printing with the discourse itself to which they belong, and which I have had by me a pretty long while translated, but is now providentially called for after I had laid it aside. This hath given me a surprising satisfaction as to the universality of that method, which is so subtly attacked ; and no less therefore as to the security and facility of it, the whole interior process being made hereby direct and linear : and it hath laid open a field, which others may prosecute with good success.

Many notwithstanding must be alarmed at it : but in the end you will see that truth shall be justified of her children. And after all the janglings that are in the world, there will be found no other way to arrive to the truth but this. It is Contemplation and Abstraction that must lead us through the veil into the Sanctum Sanctorum, where the originals of truth are preserved, even in that ark of the Divine presence, which is Christ, the Alpha and the Omega of every creature. And it is through him that we can come with boldness, (being first purified by the blood of sprinkling, which cleanseth us from every pollution of the flesh through faith,) to the throne of Grace, which is the everlasting mercy-seat in the third heavens, and inmost sanctuary, where this great High Priest ministrereth continually, and presenteth such pure Contemplative souls as do ascend hither upon the wings of the Divine eagle, to his God and their God. He is the way, and he is the truth of contemplation : [N.B.] though we may not be always reflecting upon the way, while we are in it ; nor reasoning about the truth, while we possess it, if we are so happy. And Christ being the truth of Contemplation, or that Truth which the contemplator beholds, and beholding possesses,—every one in such a state, or frame, is necessarily under the protection of the truth, and so by consequent, can be in no danger of falling into errors, or of being blinded by delusions ; because the truth itself dwelleth in him, and he dwelleth in the truth, being possessed by it in silence and passiveness of spirit, and walketh in the truth, then when he putteth forth what he hath learnt in this

internal silence as under this divine possession by the *word of truth*, by passing from rest into action, and so bringing forth all the fruits and powers of the Holy Ghost, in the life of the blessed Jesus, both active and passive; and the truth shall be with him *for ever*, as an inward principle of life, and of the resurrection from the dead. He is now in the truth, and the truth is in him; he is vitally united with the truth, and of this union (as it is made truly out of time,) there can never be a dissolution: so that all the subtle and intriguing spirits of darkness are hereby effectually shut out. and they have no power to deceive, because when they come they find nothing of their own to mix with; for as much as the creature being silenced, God alone in Christ speaketh, moveth, and doeth. And I think that this is a state both warrantable, and christian, and what every one would do well to press after; there being few incapable of it, and none but may be made capable of it. [See B's Tract of *DIVINE VISION*, chap. ii., p. 26; also, of *SUPERSENSUAL LIFE*, p. 43, 44., etc.] Before we arrive to it, we are *not yet in the Truth*, but are only advancing toward it; neither is the truth (properly speaking) in us, but instead thereof, there is a shadow only, or image of the truth, which being followed, will lead us into that of which it is a shadow and an image, as we shall silently introvert our souls into the fountain of the Divine Being. And then may we be said to worship God in truth. The more spiritual, and the more perfect our worship of God in Christ is, it must of necessity be so much the more near to this state of internal silence and rest: that so Christ our Lord in like manner as in the Heavens, may in us also come to enter into his rest, and to sit down in the soul as * * *

[Continued on p. 506.]

— de Mr. le Nobletz. à Paris. 1666.
 — S. Norberti. Ant. 1656,
 — de Mr. Olier (Jaques).
 — de S. Philippe de Neri.
 — de S. Pierre d'Alicantara, avec son *Traite de l'Oraison et ses Meditat.* Paris.
 — de Mr. Queriolet, Nobilis Britanni, — Ejus vita et conversio a summo gradu profigatæ ac induratæ nequitie ad summum gradum mortificationis incredibilis, patientiæ, charitatis generosæ erga miseros, et sanctitatis vitæ admirabilis, stupenda est.

— du P. Quintin, Pierre. *Dominic.*
 — de Mr. Renard.
 — de Mr. de Renty. *Splendidum Galliæ Sidus.*
 — du P. Rigoleuc.
 — de Mr. Roussier.
 — S. Sabæ.
 — de Santena, Comitis.
 — Schurman, Anna Maria. Germ.
 — du P. Surin, par H. M. Boudon.
 — Fr. Solano.
 — Stanislas Kotskæ.
 — Susonis.
 — S. Syncleticæ.
 — S. Teresiæ.

— de la Trappe, *Vie et Mort de quelques Religieux.*
 — de Vincent de Paul, par l'Eveque de Rodez. à Paris. 1697.
 — des premieres Mères de la Visitation, en 4. Vols.
 — d'Umiliana de Cerchi. Lat. Gall. Ital. Germ. Belg. Pol. Hisp. Portug.
 — de Wernerus N. ou le S. Refugie.
 — du P. Yvan.

VITIS S. FRANCISCI.—Lat. Belg. hic insunt, circa finem, vitæ duodecim priorum dis-
 cipulorum S. Francisci admirabiles et divinæ.

W.

WEIGELIUS, *Valentinus.*—multis invisus gratis. illumin. à Deo.
 WERDENHAGEN, *Joannes Angelius.*
 WEYERUS, *Matthaus.*—illuminatus ac solidissimus, vanitatis ac nihilîtatis humanæ cor-
 ram Deo Præco realis internusque.
 WICHT, Sara. Belg. Angl.—puella Consolatrix insignis desolatorum.
 WILKENSON, Robert. Angl.—*The Saint's Travel*, 1648.

Z.

ZACHMORTER, *Michael.*—methodicus, facilis, solidus.

* * * *Plures qui volet sibi indicari auctores, consulat SANDEUM, BONAM, BELLARMINUM, OUDINUM, DUPIN, du SAUSSAY, MABILLON, CAVEUM,* etc., ac in primis Historiam Theologiæ Mysticæ Cl. GOTTFRIED. ARNOLDI.*

The original author of the above CATALOGUE prefaced it with a brief epitome of the substance of Mystic Theology, wherein he explains the reasons of the difference in the modes of speaking and teaching of the various experimental writers upon that science, who, as such, must needs have the

* It might not have been out of place, to have here presented a Catalogue of the enlightened practical divines of the English church, accompanied with annotations elucidatory of their respective styles, and of their character as *true* evangelical writers, in contradistinction to the light in which they are represented in the "Christian Student," and books of a similar ground of understanding; where, in the former work, the author, assuming his own crude apprehensions of the Christian theory and doctrines to be according to the true 'evangelical' standard, measures all the writers that come under his review in that work by it, and as they agree or disagree with his peculiar, partial, calvinistic, "first Reformer's" notions of the Christian œconomy, or rather of parts of it, he pronounces them 'evangelical,' or non-evangelical and having low views of Christ;—as,

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same one faith, one Lord, one Spirit, as the animating principle of their renewed souls; and so at the conclusion of his discourse he sums up with a description of the evangelical characteristics of those writers as classified in the catalogue, in the following terms:

Mais il est temps de finir ces observations, nous contentant de ce que nous avons remarqué touchant les caractères de plusieurs auteurs mystiques et spirituels à l'occasion des dix ou douze principaux que l'on s'était prescrits; d'où il doit maintenant paraître à tous, ce me semble, que cette espèce de diversité qu'il y a entre eux, et qui faisait de la difficulté, n'est pas une opposition qui soit dans le fond de l'esprit et du cœur de ces auteurs-là, non plus que dans les matières et les sujets qu'ils traitent; mais que c'est, comme nous l'avons dit au commencement de cet écrit, une multiplicité diversifiée des grâces et des lumières du même Dieu, et des différentes manières d'opérer du même agent souverain, qui a marqué fort clairement toutes ces diversités dans ses Saintes Ecritures, soit par les instructions qu'il y a mises, ou par les exemples qu'il en a suscitées, ou par les promesses qu'il en a faites, par exemple:—

Le caractère de TAULERE, et de ceux de sa classe, qui est de revenir par les choses extérieures aux facultés intérieures, et de celles-ci dans le fond de l'âme à Dieu, est la même chose dont Dieu commande cent fois l'exercice dans sa parole, lorsqu'il rappelle les âmes du dehors au dedans; comme quand il dit par Isaïe (xlv. 8.), *Transgresseurs, revenez à votre cœur*. Il y a évidemment dans cette exhortation, la parole extérieure, qui étant ouïe, exige qu'on y applique la faculté de l'intelligence pour en comprendre le sens, qui veut qu'on rentre dans le fonds de son cœur. Et quand Jésus Christ dit, *Je me tiens à la porte, et je frappe*, cela marque l'impression de Dieu sur les facultés sensibles de l'homme: *si quelqu'un écoute ma voix et m'ouvre*, voilà la vraie usage de l'intellect, qui est attentif, et des affections, qui cessent de s'opposer à Dieu: *j'entrerai chez lui, et souperai avec lui, et lui avec moi*, c'est la manifestation de Dieu dans le fonds de l'âme, laquelle ne le cherche plus alors hors de la porte, mais qui le trouve, et qui se communique avec lui, comme lui avec elle, dans le centre de son être le plus intime. [Apoc. iii. 20.]

De même le caractère de HARPIS, qui est de proposer que l'on meure au péché et à tout ce

for instance, in his *felicitous* descriptions of Law, exhibited in the Note of page 105, which, as there observed, may be taken as an ensample of the Writer's *capacity* and *justness* of judgment respecting other fundamental mystic divines and scriptural Theologians, such as prefer solid truth as implied in the teachings of Jesus, to a few fond imaginations upon particular doctrines of Christianity.— And a dissertation of that kind would perhaps be the more appropriate, as, by reason of the self-styled evangelical divinity which has had so great a run of late, the reader may but seldom have had an opportunity of being rightly instructed in the merits of the English true divinity writers, in regard to the whole Christian doctrine.

But such a discourse is hardly necessary for the candidate, who, from his natural taste, his theological education, and the references of the present treatise, may be supposed to be well-informed upon the points in question. Apart from which, such a description would require more space and time than can now be afforded, and must therefore be left to be handled in the proposed Biography; where, in the exhibition of the Christian scheme in its full scope, and combination of particulars, in connection with the subject of Law as the Newton of metaphysics, the popular false arbitrary-religion notions will in the nature of things be exhibited in their contra-position to the full truth, and so, like morning mists before a tropical sun, will dissolve of themselves, and hence require no formal confutation.

And surely it is high time to put an end to the *Babylonish* theology, which under the self-appropriated title of 'evangelical doctrine,' seems, for want of an enlightened exposure of its fallacies, to be insidiously making its way even among the more sober orthodox divines of the English church; though, paradoxical as it may appear, with the more universally instructed of the branch evangelical churches, a reaction towards solid practical divinity seems happily to have commenced.

As truth is more attractive and powerful than error however exciting, when shewn in its true aspect and real character, in its fulness of beauty and harmony: so in the scripture doctrine of justification for instance, the ground of it needs only to be laid bare, and the doctrine displayed in its connection with all other parts of essential truth, to afford a much greater satisfaction to the mind, than the ordinary popular erroneous representation of it is calculated to impart. And thus, were the mystification of Christian faith removed, the world would fall back from the *practical* antinomianism doctrine, of 'salvation by faith alone,' and similar conceits, to the unity and simplicity of real evangelical christianity as contained in the *plain teachings* of Jesus Christ, understood according to their natural meaning, and the true theory of the gospel.

For under the modern divinity teaching and preaching, (whatever may be intended by it,) the universality of professed Christians seem to act as if strict evangelical virtue, (as taught by Christ,) was a poor insignificant thing, of little consequence, and which may be safely dispensed with; as if every word or act, shall not have to pass through the fire, and with its source or root be proved and judged; as if it were a trifling matter how people live, so that before they die, they 'repent, and believe that Jesus died for them' (which they may do at any time,) and so 'be pardoned, and get to heaven,' notwithstanding their hearts are full of self-love, and their coffers with unrestored plunder. For this is the substance of the modern skip-jack divinity as popularly understood: *Ye are simply to believe in Christ: ye are saved by faith alone, not by works, (as to the real essence of the salvation-act): only believe and yours is heaven.*

Is it not then high time we say to return to the *first truths* of the gospel, to unreservedly declare, and earnestly enforce the *strict, self-denying, ascetic* injunctions of Him, who was opposed to every thing that pleased fallen human nature, whose whole life as the leader of men, as the way to heaven, was entirely *contrary* to the way and spirit of the world, and who lays it down as an inflexible maxim, that everything that is *popular* in the world, yea and in religion too, is enmity with God! And where shall we find this truth, the truth as it is in Jesus, embracing the *whole* dispensation of Christianity, of the Law and the Gospel, (or as St. Paul calls it, the flesh and the Spirit.) set forth, but in such writers, as the author of the "Christian Student" and all of his idiosyncrasy, perversely denominate *non-evangelical* writers.—To expect, indeed, such teaching as is offered in the Christian-Student character of divinity, to raise men to the true perfection of the Christian life, is

qui est imparfait, pour résusciter dans une vie nouvelle, et s'avancer dans ce renouvellement de vie en vie, ou de degrés en degrés,—est entièrement conforme avec ce que disent les Ecritures, "que le grain de froment doit mourir pour revivre et porter fruit : que qui veut trouver la vie la doit perdre : que quiconque est mort résuscite en une vie nouvelle, laquelle vie est cachée avec Jésus Christ dans Dieu : et qu'encore que par la conformité de sa mort on soit déjà participant à la vertu de sa résurrection en un sens, on n'est pas néanmoins parvenu encore pour cela jusqu'à la plénitude de l'état de cette résurrection, en sorte qu'on soit déjà parfait ; mais il faut s'avancer, et tâcher d'atteindre où Jésus Christ nous veut avoir, oubliant ce qui est passé, et nous avançant vers ce qui est devant nous, tendant vers le but où nous sommes appelés d'en haut : et tous les parfaits, ou ceux qui tendent à la perfection, doivent entrer dans ces sentiments-là." Voyez Phil. iii. 10, 14 ; Col. iii. 1—3 ; item Rom. vi. 4 ; et 2 Cor. iv. 10, 11, 16, etc.

Le caractère de JEAN DE LA CROIX, la purification et l'union divine ; celui de Ste. THERESE, l'oraison amoureuse du cœur ; celui de Ste CATHERINE DE GENES, le pur Amour de Dieu—sont marqués et recommandés dans l'Ecriture, qui nous dit touchant l'un, *Bienheureux sont les purs de cœur, car ils verront Dieu*,—Matth. v. 8 ; touchant l'autre, *Priez sans cesse*,—1 Thess. v. ; et touchant l'amour, *Dieu est l'amour même ; et quiconque demeure dans l'amour, demeure dans Dieu et Dieu dans lui*,—1 Jean iv.

Le caractère de Ste. ANGELE, que l'amour de la croix de Jésus soit notre unique sagesse, est celui de St. Paul même, lorsqu'il ne voulait savoir, entre les Corinthiens, que *Jésus Christ, et celui crucifié*,—1 Cor. ii. 2. Et celui du P. CANFELD, la volonté de Dieu, est adopté de Jésus Christ même, quand il dit, *Je ne suis pas venu pour faire ma volonté, mais la volonté de celui qui m'a envoyé*,—St. Jean. vi.

Le caractère de l'ANONYME, qui revient à faire sentir aux hommes leurs égarements, leur corruption, et leurs misères, les porter à en gémir devant Dieu avec un cœur humilié, afin d'obtenir sa grace, et pouvoir ensuite subsister devant son jugement ; n'est il pas conforme à celui de l'Esprit qui disait par l'organe de St. Jaques, *Sentez vos misères, et lamentez, et pleurez : que votre rire soit*

like expecting the ploughboy who is taught reading, writing, and the elements of arithmetic, to be thereby raised into a highly scientific and Christian philosopher.

It must not, however, be supposed by these remarks, that any sanction is given to another class of writers who are generally considered the antitheses of the modern evangelicals, and designated PUSEYITES : for these are more removed from the true orthodox standard than the former, though in another direction. The origin of them may be conceived to be in this wise : Law's series of writings have been hitherto justly represented as manifestative of the whole Biblical revelation, that is of the growth of the tree of Christianity, in its patriarchal, legal, prophetic, personal, and perfective developments of the Spirit, in the redemption of human nature. Now the 'Puseyites' were, so to speak, a precocious abortion, or unnatural *self-generation* from Law's writings ; for which, be it observed, Law is not responsible any more than the Bible is responsible for the misuse of it, by self-willed ignorant interpreters. The 'Puseyites' began as it were in the middle instead of at the beginning of Christianity ; with the prophets, or faith, instead of with Moses or the Law ; that is, they were led by imagination rather than divine instinct in their rise and progress as christian professors. They began to be teachers of Christianity according to particular *opinions*, before they had known it by experience, had felt in their own souls the *dark centre*, upon the fact and absolutely necessary transmutation of which, it is altogether grounded ; and without such experience how could they truly teach others ? For Christianity is a life, as *animality* and *diabolism* is a life, and can only be understood by feeling ; and no man is a true philosophical teacher of it, but he who has been the subject of it in its various births or evolutions, who teaches only what he has experienced and not one iota further. For beyond that, it is all mere notion or phantasy to him, just as is a history of what is doing in the moon.—Now this party of unfledged apostles in the seat of learning and divinity, having read the fifth or sixth and it may be others of the progressive writings of Law, for instance his 'Animadversions' and other Tracts, his 'Letters to Hoadley', etc., and having been thereby captivated with the truth and justness of his elevated views and sentiments, and especially of what he says concerning the holiness and dignity of the priesthood, and other points favouring their own professional position,—they began to urge those views according to their own blind concepts, till at last they finished by such puerilities as the 'Ideal of a Christian Church,' and some by running over to Rome, in search of a *local Christ*, an *imaginary salvation*, a notional church, in short a *religion* instead of a *God* ; all which of course served but to demonstrate afresh, that scholastic reason in regard to the 'things of the Spirit' was still the same pitiable *foolishness with God*, as it was in the days of St. Paul, and that *no man can call Jesus, Lord, but by the Holy Ghost*.—To speak plainly, these undoubted 'apostolic successors,' 'consecrated priests' and young scholastics, upon reading the aforementioned treatises of Law, would needs become *holy* somebodies, and, having well furnished their minds with the *ideas* of profound humility, perfect meekness, and the whole array of passive graces, as well as of priestly authority and passive obedience doctrines, (all which are very true as set forth according to the spirit of holiness in the writings of the saints,) they began to consider themselves learned in the kingdom of heaven, doctors of the law, and endowed with divine authority. In a word, *self* under the disguise of an angel of light, would seem to have been at the top and bottom, the beginning and end of the whole scheme ; and not the being truly converted to God, and made actual partakers of scriptural holiness, with the like conversion of all around them, their sole aim and end.

Now here was the difference between them and WESLEY, and the first Methodists. Wesley began at the *beginning* of Law. He took the "Christian Perfection" and the "Serious Call," as the true classic interpreters of the spirit and practice of the Gospel, and he made the orderly specific doctrines of those books the *exact rule* of his life. He *lived* them, to the letter. (Here is the *secret* of a holy and apostolic life !) And so having *experimentally* passed into Christianity, into its first state, (which those books as the *law* are so admirably calculated to induce,) he became prepared for the next development of the Spirit, that is regeneration or the new birth, a being born-again out of the weakness and bondage of sin, into life, liberty, and power *divine* : and thus, upon the foundation of the holy Scriptures as seen through the medium of those treatises, and according to the full discoveries of moral *wisdom* so orderly and practically displayed in them, he pursued onwards, and

change en pleurs, et votre joie en tristesse ; et humiliez vous en la présence du Seigneur, et il vous elevera.—Jac. v. Et celui de la PERLE EVANGELIQUE, qui est la présence continuelle de Dieu dans l'âme, n'est il pas confirmé par ces paroles de St. Paul, Dieu n'est pas loin de chacun de nous ; car en lui nous avons la vie, le mouvement, et l'être.—Act. xvii. Comme aussi par ces autres, Vous êtes le temple de Dieu,—1 Cor. iii. 16, 17. Et toutes les industries et les efforts que recommandent tous ceux qui ont expliqué ou pratiqué tant la vie active et pénitente que la contemplative, ne sont-ils pas autorisés par Jésus Christ quand il dit, Faites effort pour entrer par la porte étroite ; et qu'il faut prier et ne jamais cesser : et si vous ne faites pénitence, vous périrez tous.—Luc. xiii. et xviii. : comme aussi par David, Cherchez le Seigneur et sa force : cherchez continuellement sa face et sa présence. J'ai toujours le Seigneur devant moi. Mes yeux sont continuellement sur lui, etc.—Ps. xvi., xxv., et cv.

Enfin, quand on considérera que Jésus Christ a promis à ses disciples et à ses envoyés l'Esprit qui doit les conduire en toute vérité ; et une sagesse à laquelle nul ne pourra résister.—St. Jean, xvi. Luc. xxi., et qu'il a prédit qu'il en sera du Royaume des cieux, comme du levain, qu'une femme prend et met dans trois mesures de farine, ce qui fait lever toute la pâte,—Matth. xiii. ; et que d'ailleurs on aura fait réflexion sur ce que Madlle. BOURIGNON, vers la fin de son livre de la Lumière du Monde, explique cette parabole d'une manière qui par sa supposition met fin à toute autre recherche et à tout autre moyen, à toutes lectures, à toutes pratiques, et à toutes méthodes ; et qu'on aura compris ses autres écrits avec des dispositions convenables,—je laisse à penser, si ce que nous avons remarqué de son caractère ne sera pas tenu pour une ratification de ces promesses et de ces paroles de notre Seigneur.

Il ne serait pas fort difficile de montrer que non seulement les caractères, mais aussi les dogmes et les manières de parler des Ecrivains Mystiques, sont conformes aux vérités des Saintes Ecritures, et souvent ne sont que les mêmes termes ; et par conséquent que les erreurs ou les contradictions imaginaires qu'on leur reproche, ne viennent que de ce que leurs adversaires ne les entendent pas ; de la même manière que les différentes sectes du Christianisme tirent de la même

finished by raising up the high superstructure of his own admitted holy and evangelical life, and of the METHODIST SOCIETY :—which latter he originally intended as a kind of appendage to the national church, for the benefit of those of its members who should desire to live its principles, and to work out their salvation, in contradistinction to mere nominal church-attendants and formalist-christians ;—whereafterwards, events so occurred as to induce Wesley to consider that God had endued the spirit of 'methodism' to spread scriptural religion throughout the land, among people of every denomination, leaving every one to hold his own opinions, and to follow his own mode of worship. Which could only be done effectually (he writes) by leaving things as they were, and endeavouring to leaven the whole nation with that 'faith that worketh by love.'

[And such an appendage to the church is now both wanted, and might easily be annexed to it, by adopting some of the most soul-affecting hymns, and hymn-tunes, and modes of meetings for spiritual edification, for mutual prayer, and spurring on each member both actively and passively to diligence in the cultivation of holiness, made use of in that society ; and by the ministers or leaders throwing off all slavish deference to what the world thinks and says, all fears of being particular, all love of self-satisfaction as gentlemen and scholars, and the stiffness of an unexercised piety and an unpractised apostolic aggressiveness, which is to be accomplished by entering heartily into the great work of converting sinners, and, Ouranious-Fletcher-Bramwell-like, looking upon each member of their flock, purely as so many souls committed to their charge by Christ, to watch over, to direct, and to train up for eternal glory ; and whose blood he would therefore require at their hands : *hic labor ! hoc opus !* Were the English church (with its pure Christian doctrine) blessed with such ministerial agencies, and such discovered improved methods of exercising the powers of the divine nature in the quickening and cultivation of the life of grace, it would speedily swallow up all sectarianism in this country. Under this head, Finney "On Revivals," (the author of which, by the way, is not inferior in originality of genius to Voltaire, ~~and one of the names of the Gospel in France to that of Methodism~~) would be a profitable book for perusal, by clergymen.]

For the original principles of Methodism are nothing more than the *methodical* and *evangelical* principles of Law's "Call" and "Christian Perfection" carried into practical operation, by a number of united Christian brethren, collected together, here, and there, and over the land. And though admitting the ignorance, erroneous views, and disorder that have occasionally characterised their doctrines and practices, which however was hardly avoidable ; yet the principles, the practise and discipline of Methodism may be justly considered as embracing the machinery for the entire christian and political regeneration of a country, yea, and with the supervention of the lights indicated in this treatise, of the intellectual as well as the illiterate world.—Thus Wesley practised, and led others to practise the science which Law in so masterly a manner has taught : thus he proceeded ; and upon such a foundation, (N.B.) *ever retaining the original practice* of Law's books, he went on from weakness to strength, from one degree of experience and evangelical ministration to another ; always having before his eye the high perfection of Christ, which, through the development of the spirit of Christ in him by regeneration, he knew to belong to him and to be the privilege of all, as believers, to attain unto : wherefore, he so publicly enforced the doctrine of Christian Perfection or 'entire Sanctification ;' as knowing, moreover, that the soul must ever be pressing forward in grace, by prayer and self-denial, or it will inevitably retrograde into the rational animal nature of the world.

But this was not the way of the 'Puseyites.' Had they entered religion at the right door, in such simple, earnest, orderly devotion, self abnegation, heavenly aspirativeness, and fruitfulness in all kinds of evangelical good works, as are taught in the "Christian Perfection" and "Serious Call," as the true spirit and practice of the doctrines of Christ, and so proceeded step by step to the high and sublime experiences of the advanced stages of the Christian life ; had they laid such a foundation, and so raised the superstructure, their lives and labours would have exhibited,—instead of a vain research after an *idol* religion, and a *local partial whimsical* Deity, with the effusion of such scholastic theological *imperfections* as the 'Tracts for the Times,' and similar publications,—a nineteenth century revival of the life and power of Gospel Christianity, and zeal

Écriture, par un esprit de mes-intelligence, des doctrines et des conclusions toutes opposées et contradictoires les uns aux autres : mais cela serait un nouveau dessein qui nous mènerait trop loin, au lieu qu'il est temp de nous réposer, ayant, comme je crois, suffisamment exécuté le nôtre.

Je n'ajouterai plus qu'un mot sur ce qu'on pourrait dire, ou que j'ai omis beaucoup d'auteurs de cette classe, dont je n'ai fait nulle mention : ou que j'en ai trop produit, et que cette multitude ne pourra que donner de la confusion à ceux qui voulant acquérir par lecture quelque connaissance des choses mystiques, ne sauront quel choix en faire, et croiront peut-être que pour en venir là on est obligé à la lecture de tous. J'avoue sur le premier de ces articles qu'on aura raison, n'ignorant pas combien j'en ai laissé en arrière : mais il me semble pourtant que plus d'une centaine dont je viens de faire mention, doit avoir suffi à mon dessein, qui n'en exigeait pas davantage, et même qui n'en exigeait pas tant. Pour le second, bien loin qu'on prétende d'insinuer qu'il soit nécessaire à ceux qui veulent être aidés solidement dans la connaissance des choses spirituelles, de lire tous ces auteurs ; on leur dit au contraire que très-peu d'entre eux et très-peu de lecture doivent leur suffire, moyennant qu'on en prenne occasion de rentrer dans soi-même, et qu'au lieu de s'amuser sur la spéculation des idées mortes qu'on s'en forme, on implore la Lumière et la Vertu de Dieu pour venir vivifier et réaliser dans nous la substance et l'esprit des choses que la lecture nous a représentées. Mais parce qu'il y a peu, ou peut-être point, de lieux où ces sortes de livres se trouvent tous, dispersés qu'ils sont les uns ici les autres là, et que même ils sont rares et inconnus en bien des endroits, il était bon d'en indiquer plusieurs, et de les marquer même par le lieu et le temps de l'impression, afin de faciliter à chacun autant qu'il est possible la recherche et la rencontre pour le moins de quelques uns. Que si des personnes poussées d'une bonne curiosité pour un peu plus de lecture que celle de nécessité, avaient désir de se faire une espèce de petite Bibliothèque choisie de quelques livres spirituels et Français, voici les principaux que j'estime pouvoir y avoir place : *Thomas a Kempis ; le Combat Spirituel ; Monsieur de Bernières ; les quatre Theologies, du Cœur, de l'Amour, de la Croix, et la Reelle ; Ste Therese, Jean de la Croix, Madame Guyon, et Frere Laurent, Constantine de Barbanson, Canfeld, Gelenius, les Vies des S. S. Peres des Deserts, et*

for the divine glory in the conversion of sinners, which so eminently distinguished the last century in the instrumentalities of Wesley and others, and again a previous century in the sublime apostolic lives and labours of Ignatius Loyola, Francis Xavier, and that band of devoted seraphic spirits, which, before the mystery-of-iniquity corruption of their order by their self-seeking 'apostolic successors,' diffused the lovely savour of the knowledge of God and the blessings of true christianity, wherever they appeared ; proving to all the world the truth of their apostleship, by the incontestable miracles which attended it, and which will ever attend the accomplished missionary of Jesus Christ.—Where are the Xaviers, and Loyolas, and Wesleys, and Fletchers, and Bramwells, and Pauls of our days ? Does not the present state of the christian and gentile world demand the revisitation of the same divine spirit ? Are the modern evangelicals the personifications of that burning and shining holiness, self crucifixion, continual prayer, and sitting in the heavenly places with Christ, being dead to self, to the world, to its riches, its joys, its comforts, and its sorrows, which we have an example of in the individuals above mentioned ? May this treatise, or that which is sought to be obtained hereby, be the providential instrument of rekindling it afresh, even in such a glory as shall answer to the radical necessities of all nations.

We have alluded to the benefits of a right display of the doctrines of salvation,—how that there needs not any erroneous transporting representations of them, to magnify the grace of God, or to promote the salvation of souls ; but that if shown in their true light and proper point of view, they contain everything to render the Divine character adorable, and the state of man certain and comfortable. In illustration whereof, and by way of concluding this Note, we propose to take, for instance, the doctrine of Justification (already referred to), and to represent it in that classic clearness and exactness in which it stands in the holy Scriptures, and in which therefore it ought to be exhibited by all true theologists ; remitting the reader for a theosophical demonstration of it to those treatises wherein that is set forth. This will be found to be accomplished in the following rough draft found amongst Mr. Law's old papers : which was probably sketched out as the substance of a more exact and finished essay, to meet the request of one of his correspondents, (Francis Okely,) who had desired Mr. Law to favour him with a brief scriptural view, according to his apprehension, of the doctrine of JUSTIFICATION :—

“The whole world, or all the race of fallen Adam, were, by the free grace of God, called and chosen, and enabled to rise from their fallen state.

This free grace of God, on which the salvation of mankind is solely founded, is antecedent to all good works ; it saves us without any regard to works, of any kind, and that for this plain reason : because this free grace began before any of us were born, or the first man created. As appears from these plain passages of scripture, * * * . And again, *in hope of eternal life, which God, that cannot lie, hath promised before the world began.* Titus i. 2.

This is the first free and general grace of God to the whole fallen race of mankind, and has no dependence upon our works, because antecedent to them all.

The second exercise or manifestation of this same free grace of God, was at the fall of our first parents. When God, in consequence of that mercy he had for man when his fall was foreseen, now bestowed this free grace upon him, by a declaration of, and giving into his soul a Saviour, or engrafted Word, in this declaration, *the seed of the woman shall bruise the head of the serpent.*

Now, this is a second act, or manifestation, of God's free grace to all mankind. For this grace is as general as that before the creation, and is only that same free grace actually given and bestowed upon us, which was then only in the decree or promise of God, to be given us.

This second free grace, manifested by the giving of a Saviour, an engrafted Word, a bruiser of the serpent into the essences of Adam's life, and in him to all that were to descend from him, is a free grace also, that is, without our works, because it also is antecedent to them all.

Thus stands our salvation on the part of God, as it is not only the offer, but a real and free gift of a Saviour, or saving power into the ground of every man's heart, that is born of Adam.

And this is the only true free and general grace of God, that concerns the salvation of mankind, and is given us solely from the pure love and mercy of God.

This general free grace is so independent of our good works, that we have not the smallest

la Vie de M. Renty, avec quelques-unes des Œuvres de Madlle. Bourignon. En voilà assez pour un tel dessein, ce me semble : [this written A.D. 1708:] ceux qui néanmoins en voudraient avoir davantage, n'auront pas de peine à savoir comment se satisfaire après la lecture de cette section que je ne saurais mieux conclure que par la recommandation sérieuse de ce mot de la Théologie Germanique :

'Bien qu'il soit bon de s'informer, et même de savoir ce que les personnes vertueuses et saintes ont fait (ont écrit,) et ont souffert; comment elles ont vécu; et ce que Dieu a voulu dans elles et opère (ou produit) par elles; il vaudrait néanmoins cent fois mieux que chacun éprouvât et connût bien ce qui est de sa propre vie, en quel état il se trouve; ce que Dieu est, ou veut, ou opère dans lui, ou à quoi Dieu voudrait l'employer et à quoi non. Et c'est pourquoi cette autre parole n'est pas moins véritable, que, *Quelque bien qu'il y ait à sortir au dehors, il y en a encore beaucoup davantage à demeurer au dedans.*' VOILA A QUOI NOUS RAPELLENT TOUS LES LIVRES VÉRITABLEMENT SPIRITUELS, DE LA SUBSTANCE DESQUELS NOUS SOMMES ENNEMIS DÉCLARÉS SI NOUS AGISSONS AUTREMENT.

We cannot perhaps more appropriately conclude the present Section, than by the following Extracts from Mr. Law's strictures on Trap's Reply; which also finely illustrate that spirit of heavenly impartial love with which his soul was filled, [the result, in part, of his study of the ascetic and Mystic Writers,] and which displayed itself in an uniform course of boundless diffusive charity

spark of virtuous desire, or the least striving or tendency towards anything that is good, but what proceeds from this free grace of an engrafted Word, or a bruiser of the serpent that was inspoken into our first parents.

Now, if this be an undeniable truth, that God's free grace hath chosen us to salvation in Christ Jesus, before the foundation of the world; and, secondly, that this same free grace hath at the fall performed this promise, and did, antecedently to all our works, put into our life's essences a bruiser of the serpent, an incorruptible seed of the Word, which seed of life became the beginning of a divine life, or salvation that was to be wrought out in us. If this bruiser of the serpent is that alone from which we have the possibility of a good desire, then it will be as plain as the sun at noon, how we are to understand those scriptures which ascribe all our righteousness and justification, to a free grace of God in Christ, with an entire exclusion of all our own works.

Now, as this goodness of God, whilst it stood only in the divine purpose, antecedent to our creation and works, must necessarily be considered as the sole free gift of God, and as a salvation given unto us without any motive or reason, or cause of it, but the pure love and free mercy of God:

So must it be called and looked upon after the creation, and through all the ages of the world, to be still, and in the same degree, a sole gift and free grace, as it was before the foundation of the world.

So that it is as absurd to ascribe a man's salvation to any works that he has done after he was created, as to any works of his before the foundation of the world.

Our justification considered on the part of God, relates to all mankind.

It implies an offer of a new righteousness in Christ Jesus, which comes as solely from God in Christ Jesus, and is as truly a gift of God, as our creation was.

It implies an universal ability given to all mankind, to be thus righteous and holy in Christ Jesus.

And thus considered on the side of God, it is the same free grace, and mere gift of God, and has no more to do with our works, than when it was only in the divine purpose before the foundation of the world.

According as he hath chosen us in him before the foundation of the world (Eph. i. 4), that we should be holy and without blame before him in love. This is as if he had said, Before the foundation of the world so great was the mercy and love of God towards us, that we were even then in the divine decree, created again in Christ Jesus unto good works; so that we who were fallen in Adam, should again in Christ Jesus be made holy, and without blame before him in love.

But now, as all this mercy and redemption began in the divine goodness towards us, before the foundation of the world; and as this mercy was freely bestowed in the giving of an engrafted Word, or bruiser of the serpent to all mankind, in our first parents; and as all the possibility of our thinking, deriving any good, proceeds solely from this free gift of an engrafted Word, antecedent to all our works, there is an absolute necessity to say of our salvation, as St. Paul does, *By grace ye are saved, not of works, not of yourselves, it is the gift of God.*

When St. Paul says, *by faith ye are saved*, he means neither more nor less than that we are saved by Jesus, as Jesus Christ is opposed to works; that is, is a salvation that is not our own work, so faith is opposed to our own works or righteousness.

Thus is it that St. Paul, in his Epistles, declares against all the works of man, as having no share in the justification of sinners, because he all along considers, or looks upon this justification on the part of God; and therefore, in that view in which he considers it, it is as true that our justification is wholly the gift of God, without regard to our works, as it is true that God was moved only by his own pure mercy before the foundation of the world, to receive man in a righteousness of Jesus Christ, or by making Christ as much the revival of a righteousness in us, as Adam was the cause of sin being born in us.

And therefore, as it was not our works that brought Adam's sin upon us; so neither was it our works that derived the righteousness into us: this is plain and clear to a demonstration.

Thus much concerning our justification as it is on the part of God, a righteousness offered to us through Jesus Christ.

[What Jesus Christ was in himself, how he was related to man, what man was in his creation, and what he came to be in his fall, and how Jesus Christ is the Saviour of men, in brief,

throughout his whole life; but pre-eminently in his latter days, as his matured spirit approached the return to its native element, to be wholly absorbed in the Divine Nature, the deity of Love and Wisdom:—

“*Selfishness and partiality* (he observes) are very inhuman and base qualities, even in the things of this world, but in the doctrines of religion they are of a baser nature. Now this is the *greatest evil* that the division of the church has brought forth; it raises in every communion a *selfish, partial* orthodoxy, which consists in courageously defending all that it has, and condemning all that it has not. And thus every champion is trained up in defence of their *own truth, their own learning, and their own church*; and he has the most merit, the most honour, who likes everything, defends everything amongst themselves, and leaves nothing uncensured in those that are of a different communion. Now how can truth, and goodness, and union, and religion be more struck at, than by such defenders of it?—If you ask why the great Bishop of Meaux wrote so many learned books against all parts of the Reformation, it is because he was born in France, and bred up in the bosom of *mother church*.

what are the true principles and what the nature of things, are all and each fundamentally and philosophically declared in one or other of the works of Behmen and Law.]

II.—Let us now consider Justification on the part of man.

That there is a justification on the part of man, and that we are to have a share in our justification, or in the acceptance of the justification that is offered to us by God, is certain, from these passages of Scripture: *Turn unto me saith the Lord, and I will turn unto you: Come unto me all ye that labour and are heavy laden, and I will give you rest: Him that cometh unto me, I will in no wise cast out: Knock and it shall be opened unto you: Ye will not come unto me that ye might have life: He that believeth in me hath everlasting Life.*

Here *turning, coming, knocking, believing*, etc., are things to be done on the part of man for his justification, that the righteousness of Christ may not be denied unto him.

And here, what the Bishop of London hath said, that good works are a *necessary condition* of our being justified in the sight of God, is an eternal and immutable truth; and he who denies it, denies the gospel; and he who preaches another justification on the part of man, is entitled to the anathema threatened to the preaching another gospel than that already preached by the apostles.

That there is a justification on the part of man, I have already proved from the foregoing texts. I shall now show that the terms in which that justification is expressed, necessarily imply, and expressly call not only for good works, as an ingredient into it, but for all such good works, as are taught by the gospel.

I shall show that all those works which are called and demanded as the fruits of faith, are all necessarily demanded to be in faith, to constitute its existence, and that faith is not justifying, till itself is the *fruit* of works, till it hath all those good works in a certain degree, which appear afterwards in more visible fruits and effects:

And that faith is dead and rotten, and mere dead fiction of the brain, if it does not itself arise from a converted soul, or from some degrees of goodness in the soul that raises it.

First, *Turn unto me, saith the Lord, and I will turn unto you.*—Zach. 1. 3. Now the whole nature of sin, consists in our turning, or being turned from the Lord. There is no sin in the world but is comprehended under this general notion. Therefore a turning unto the Lord necessarily implies a turning from all sin. Can it be thought God here calls upon us to turn to him hypocritically, or without turning sincerely from our sins? If not, then we are to turn from everything that turns us from him; but sin, and all sin, is that alone which turns from him: therefore we cannot turn to him, but by turning from all sin. That faith is dead and rotten that does not spring from this turning unto God. Therefore faith supposes, and is itself the fruit of some goodness in the soul.

Again, *Come unto me all ye that labour and are heavy laden, and I will refresh you.* Christ does not say, come unto me with a naked faith, that proceeds from no goodness in you, but come unto me all ye that labour and are heavy laden, i.e., all ye that are labouring against your sins, and are afflicted with the weight and burden of them, and would be glad to be delivered from the sad slavery, and I will give you that peace and rest that you want. Now, as Christ promises only rest to those who were in this degree of goodness, who stood in this state of struggling with their sins, and abhorrence of them, it is undeniable that a faith in him, or a coming to him, that did not proceed from this degree of goodness, would not gain him to be their Saviour, or procure rest to their souls. Therefore, a faith that is not the fruit of some good works or workings in the soul, is dead, and not the faith that justifies us through Christ.

Repent ye, for the kingdom of heaven is at hand. I take it for granted that, by the kingdom of heaven is at hand, is meant, that the salvation offered to us of God by Jesus Christ is at hand. What is meant by repentance, I suppose I need not explain; therefore I say, that all that is required to make the beginning of a repentance acceptable to God, is required to make us fit for the salvation which is offered us by Jesus Christ; and as Christ can only be received by faith in him, or desire of him, so this faith in or desire of Christ must be founded on repentance, and have so much goodness in it, as can make the beginning of a repentance sincere. Therefore, that faith which brings us to Christ, or Christ to us, must be a faith that proceeds from repentance, and is the fruit of it.

Knock and it shall be opened unto you; I am the door, saith our blessed Lord: therefore when we are to knock, it is that this door may be opened unto us. This knocking is a work, and I sup-

Had he been born in England, had Oxford, or Cambridge been his *alma mater*, he might have rivalled our great Bishop Stillingfleet, and would have wrote as many learned *folios* against the church of Rome as he has done. And yet I will venture to say, that if each church could produce but one man a-piece that had the piety of an apostle, and the *impartial love* of the first christians, in the first church at Jerusalem, that a Protestant and a Papist of this stamp, would not want *half a sheet* of paper to hold their articles of union, nor be half an hour before they were of one religion.—If therefore it should be said, that churches are divided, estranged, and made unfriendly to one another, by a *learning*, a *logic*, a *history*, a *criticism* in the hands of *partiality*, it would be saying that which every particular church too much proves to be true. Ask why even the best amongst the Catholics are very shy of owning the validity of the orders of our church, it is because they are afraid of removing any odium from the Reformation? Ask why no Protestants any where touch upon the expediency and benefit of *celibacy* in those who are separated from all worldly concerns to preach the gospel, tis because that would be seem-

pose a good work, because our Lord directs us to it. Therefore, our faith which is to enter into Christ as the door, must arise from, and be accompanied with this knocking; and, therefore, to a naked faith, not founded on this knocking, the door of Christ will not be opened.

By it is meant prayer, and therefore such dispositions as prayer requires: viz. *earnestness* and *continuance*.

He that believeth on me hath everlasting life: If any man come unto me and forsake not all that he hath, if he hate not his father and mother, yea, and his own life, he cannot be my disciple. But if he cannot be his disciple, surely he cannot be justified by him, or receive justification from him. Therefore some degree of dying to our own selfish nature, which is implied by hating our own life; some degree of that renunciation of the world and worldly tempers, which is implied by forsaking all that we have; some degree of detachment from natural love, must be implied by our hating father and mother, as preparatory to our being capable of being justified by Christ.

Our Lord declares that a man is unfit to go to the altar, if his brother hath aught against him. Now, does the altar call for this degree of holiness, and can it be supposed that Christ does not require it in those that come to him by faith? Is the gift unfit to be offered, unless the brotherly love be first in some degree in the heart; and can we think that faith which is destitute of this love, is the faith that fits us to receive Christ? That such a faith cannot be accepted by Christ so as to obtain justification from him, is plain from our Saviour's own words, *if ye forgive not men their trespasses, neither will your heavenly Father forgive you.*

A faith, therefore, that has not some degree of this charity in it, cannot receive justification through Jesus Christ; and therefore A TRUE FAITH IS AS WELL TO BE THE FRUIT OF, AS TO PRODUCE THE FRUITS OF GOOD WORKS." [See also note of pp. 106–9.]

Thus, summarily, on the gospel doctrine of Justification, called by some justification by faith, by others justification by works; as to Law, he considered it no otherwise than *our Saviour* considered it, as implied, according to the analogy of faith, in all his counsels and exhortations. But according to the popular fallacious representations and distortions of this doctrine, (whatever wonderful effects may have thence ensued through the excitement of the imagination of the recipients thereof,) the sayings of Jesus Christ appear to sober thinkers quite a mystification, having no manifest relation to what they have been taught to be the essential to their individual salvation: indeed, in such respect, the terms offered by St. Paul for the kingdom of heaven, are much easier than those of the Lord of life and glory himself! Whereas, when the doctrine of justification is shewn in its true natural aspect, as in the above dissertation, free from all Babylonish mystifications, then the whole of Scripture appears in perfect harmony, the words of Christ retain their plain stringent import, and the reader sees that he must himself co-operate body and soul with God in his salvation, (and not jump into all the privileges of Christ's kingdom 'simply on believing,') in the suppression of the old man with his deeds, that the new man, (which is a pure birth of Christ, or a seed of Christ,) be raised up in its stead; in order to which however, besides all kinds of self-denial exercises, there needs the hunger and desire of the soul to be fixed upon God alone, accompanied by all kinds of devotion and good works that may tend to invigorate that new principle of a divine life: in short, to obtain a qualification for Christ's kingdom, he sees to be just that self-same *difficult laborious work*, which it is represented by our Lord, despite the plausibilities and taking representations of the *short cut* to it, of the modern evangelical justification doctrines. This is the sum and substance of the gospel,—the way of the Cross, or death to the old Adam in all his motions of life, and the way of faith, or exercise of all the graciously implanted principles and powers of the new life, until it be raised up to the fulness of the stature of a man in Christ Jesus. Such is the sole drift of the practical instructions of holy writ; and if we had more of this plain, christian common sense, and less of the 'justification by faith' babble, sounded forth from our pulpits, we should have a great deal more genuine faith, and devotion, and justifying good works, among evangelical professors, than we have at present.

We have before alluded (on p. 148,) to the accomplished *poetic illustrations* by Francis Lee, of the *spiritualities of the life of faith according to the true evangelical theory*; and in a note on p. 88, we intimated an intention of affording an example or two of his talents and piety in that respect. In accordance with which, we now insert the following *Dialogue* representing the spirit of *faith and love*, wrestling and prevailing with God for the blessing of the morning, or commencement of the Sabbath kingdom; according to the prayer of the Lord, "Thy kingdom come." The colloquy

ing to lessen the Romish error of not suffering marriage at all in her clergy? Ask why even the most worthy and pious amongst the clergy of the established church are afraid to assert the all-sufficiency of the Divine Light, and the necessity of seeking wholly and solely to the guidance and inspiration of the Holy Spirit within us, it is because the Quakers, who have broken off from the church, have made this doctrine their corner-stone.

If we loved truth as such; if we sought it for its own sake; if we loved our neighbour as ourselves; if we desired nothing by our religion but to be acceptable to God; if we equally desired the salvation of all men; if we were afraid of error only because of its hurtful nature to us, and our fellow-churches, then nothing of this spirit could have any place in us.

There is therefore a *catholic* spirit, a *communion of saints* in the love of God and all goodness, which no one can learn from that which is called *orthodoxy* in particular churches, but is only to be had by a *total dying to all worldly views*, by a *pure love of God*, and by such an *unction* from above as delivers the mind from *all selfishness*, and makes it love truth and goodness with an

may be taken either in the sense of the church, (when the gospel shall be preached in all nations,) unitedly pleading for the speedy "coming of the Lord," to glorify his bride the church, and take possession of his kingdom; or as figurative of a courageous faithful theosophist, and child of God, praying and wrestling with indomitable (Jacob-like) perseverance, for the top-stone of salvation to be put on the Lord's temple; or as representing a rightly instructed penitent who has long been dying to creatures, and self, and sin, resolving to shoot forth into the fulness of the new birth, into the element of God, and so experience the direct attestation to his divine heirship; which, of course, will only be apprehended by such as have passed through the *a, b, c*, tracts described pp. 41—44, of this treatise:—

CHURCH.

How long, dear Lord and Bridegroom, dost thou stay,—
Torment thy eager Lover with delay?
And still put off, so oft so solemn vow'd,
Our blessed nuptial consummation day?
Inthron'd in thy triumphant rest and bliss,
The glories and the joys of *paradise*;
Can those high regions blest ingross thee so,
Thou should'st forgetful or unmindful grow,
Of thy poor suffering bleeding spouse below?
Thyself, dear Lord, so happy and so great,
How can'st thou love, and not communicate?

CHRIST.

I had my *suffering time*, and so must you:
Hold out, my faithful spouse, and blessing shall ensue.

CHURCH.

Long have I suffer'd, Lord, with tedious moan;
Thus, like a mourning widow, left alone;
Thou so far off, imbosom'd in thy Father's throne.
True, I must thankfully acknowledge here
Thy *Holy Spirit's* consolations dear:
But that in th' wilderness with me too driven;
In its triumphant powers too flown to heaven:
Whilst *Antichrist* usurps thy hallow'd seat,
And his impostures vile thy oracles defeat.
'Tis not so much my *suffering* makes me moan,
As on the ground to see thy altars thrown,
And thy own Spirit hear within me groan.
Tho' yet my sufferings in their zenith be,
The hottest fires and rage o'th' enemy.
Nor is't my pain makes me so eager move,
I know my cross at last my crown must prove:
But 'tis my *longing* after Him I love.

CHRIST.

Heroic love's not hasty for reward;
But wins the prize by long achievements hard.
And happier thou 'midst bloody war's alarms
While 'tis my will, than circled in my arms.

As for th' usurper vile, the day is nigh,
When at thy footstool he in chains shall lie.

CHURCH.

Gladly I bear my suffering part with thee;
But long my Lord triumphant here to see.
My suffering here is *thine*; how can thy bride
Endure to see thee daily crucified?
Thy little lambs from thy own life out-sprung,
Slaughter'd or torn the bears and wolves among?
Ah! gentle Shepherd, this how canst thou see?
Pity thyself; redress our misery.

CHRIST.

If thou'rt content to bear, much more am I;
'Tis for my flock I daily in them die.
And if in thee I'm made a sacrifice,
What is it but in thee, with thee to rise?

CHURCH.

O, that's the time for which we long and pray,
Christ in his Church's *resurrection-day*:
This elder saints their distant joys have own'd;
For this thy spouse in ev'ry age has groan'd;
For this triumphant saints in heav'n combine;
For this thy constant intercessions join.
All this by thy own Spirit we plead, we bring;
Ev'n the united hopes, the faith, and prayers,
Thy universal Church's offering:
Thy *promises* of old, and later known,
Of *Sion's* restoration, joy, and crown;
The pledge of *faith*, thy earnest penny lent,
Obliging thee to full accomplishment:
These too we bring, and plead before the throne
Of the eternal, true, and faithful One.
Accept it, condescend; make haste, appear,
O *Sion's* life, and joy, and blessing dear.

CHRIST.

I hear, accept and bless: tho' yet I know,
Thou my full coming wants, and thinkst me slow;
A thousand times more willing yet than thou.
I stay but for thy *total conquest*, dear;
Get thou full ready, and I straight appear.

To come
with our

equality of affection in every man, whether he be Christian, Jew, or Gentile: He that would obtain this *divine* and *catholic spirit* in this disordered, divided state of things, and live in a divided part of the church without partaking of its division, must have these *three truths* deeply fixed in his mind:—*First*, that universal Love, which gives the whole strength of the heart to God, and makes us love every man as we love ourselves, is the noblest, the most divine and God-like state of the soul, and is the utmost perfection to which the most perfect religion can raise us; and that no religion does any man any good, but so far as it brings this perfection of love into him. This truth will show us, that true *orthodoxy* can no where be found, but in a pure disinterested love of God and our neighbour.—*Secondly*, that in the present divided state of the church, truth itself is divided and torn asunder; and that therefore he can be the only true *catholic*, who has more of truth, and less of error, than is hedged in by any divided part. This truth will enable us to live in a divided part, unhurt by its division, and keep us in a true liberty and fitness to be edified and assisted by all the good that we hear or see in any other part of the church.

CHURCH.

What readiness can more effectual move?
What is the *wedding garment*, Lord, but
love?

Or what can stronger and more conquerant
prove?

See, at thy feet a heart inflam'd I lay;
O haste my bridegroom dear, and come away.
As for my bondage and captivity,
'Tis thou, my ~~saviour~~, thou must set me free.
Now in thy strength, great conqueror, advance;
O save thy love, seize thy *inheritance*.

CHRIST.

Thy love I own, and ready am to save;
Yet to thy suit still some *exception* have.
Some *weaknesses* remaining yet I see,
Defective of the perfect purity.

CHURCH.

But such defects I've learned to lay on thee,
Who bears the weight of my *infirmity*.
And surely nature's lapse to countermand,
Must be the work of thy Almighty hand.
And thou hast taught me to believe and pray,
Thou would'st thyself at last the top-stone lay;
And crown the work with thy own act of grace,
And take thyself the glory and the praise.
What imperfections then in me remain,
From thy own merits supply, and add the *golden grain*.

Come then, my love, what yet retards thy
way?

Love grown *mature*, requires the nuptial day:
Love's grown inflam'd, and can no longer
stay,

It dies without thee now, thou *must*, my
spouse,

Yea, haste thou must away.

CHRIST.

Well art thou taught heav'n's kingdom to as-
sail;
Well dost thou plead, and shalt at last prevail.

CHURCH.

Ah! Lord, and dost thou still my suit defer?
No, no; love now resolves to persevere.

Here at thy feet I lie, and will not part,

Till thou, who wounded hast so deep my
heart,

Fulfil my wishes dear, and ease my smart.

*Sion's** remembrancers no rest shall give,

Nor let thee now in glories quiet live;

Till thou make her on earth thy glorious *re-*
presentative.

* Isaiah lxii. 6, 7.

CHRIST.

Well, let me go, my love, I'll all redress.

CHURCH.

I will not let thee go until thou bless,
And in thy very throne of love caress.

CHRIST.

Why art thou so *impatient grown*? Be still;
The creature it becomes to wait my will.
Wilt thou by violence force heav'n's sacred
gate?
Cease this thy suit, so bold, and so importunate.

CHURCH.

Ah! kill me not with a rebuke, my Lord;
I die with one unkind or angry word:
With humblest awe I give my God his due;
But as his lover I am bold to sue.
The holy violence of faith and love;
Thou canst not disallow, heaven must approve.
Then pardon me, my Lord, if thy rebuke,
But as a *love repulse*, I overlook;
And tell thee now, my love grown strong as
death,
Can no repulses, no denials brook:
Love cannot be too zealous or too great,
That's but faint love that's not importunate.

CHRIST.

Go then, and in thy heart prepare me room,
I'm at the door, behold I quickly come.

CHURCH.

'Tis long thou'st *promis'd*, Lord, and I believe
thee.

Now, now, perform: Ah! now, now, now, re-
ceive me.

CHRIST.

Methinks thou shouldst delight to suffer on,
And fight for me, my noble *Amazon*,
While still my greatest foes are in the field;
Thou, taught so well my flaming sword to
wield,
And arm'd, so sure, with *faith's* victorious
shield.

Where all thou conquers, still becomes thy
own:

I, more oblig'd thy suffering labours own,
And late endow thee with a larger crown.

CHURCH.

Lord, by thy strength, my wars are made
my play;
But war is not the end, 'tis but the way;

And thus uniting in heart and spirit with all that is holy and good in all churches, we enter into the true *communion of saints*, and become real members of the holy catholic church, though we are confined to the outward worship of only one particular part of it. It is thus, that the angels, as ministering spirits, assist, join, unite, and co-operate with every thing that is holy and good, in every division of mankind.—*Thirdly*, he must always have in mind this great truth, that it is the glory of the Divine Justice to have no respect of parties or persons, but to stand equally disposed to that which is right and wrong, as well in the Jew as in the Gentile. He therefore that would like as God likes, and condemn as God condemns, must have neither the *eyes* of the *papist* nor the *protestant*; he must like no truth the less because *Ignatius Loyola*, or *John Bunyan*, were very zealous for it; nor have the less aversion to any error, because a *Doctor Trap*, or *George Fox*, had brought it forth. Now if this universal love, and impartial justice, is the spirit which will judge the world at the last day, how can this spirit be too soon or too much in us; or what can do us more hurt than that which is an hindrance of it?—When

And must, like *David's*, find its rest and crown

In *Schelom's peaceful love-triumphant day*.

I would, conjoin'd with my great *Solomon*,

Thy conquests more successful carry on;

At once, like thee, possess heav'n's peaceful charms,

And smite the foe through thy triumphant arms.

Short of the *fairest lot*, how can I fall,

Thus aiming at the *prize-original*?

When once I've thee obtain'd, atonce I've all,
Come then, my loving spouse, no longer grieve me.

Now, now, perform; ah, now, now, now, receive me.

CHRIST.

But know'st thou not there is a *stated hour*

For thy investment with thy nuptial dower,

And that the seasons all are in the Father's power?

How think'st thou, my ambitious love, to climb
Into my throne before th' appointed time?

CHURCH.

Thou always ready art, my Lord, I know,

God's time is ever, an eternal now:

In nature's sphere only determinate

Nature's and our subservient act to take.

For this his *now* he into time unfolds,

And gradually his reluctant creature moulds.

His will unbounded still this not restrains;

But tho' he give the nature-course her range,

'Tis his prerogative the times to change.

While we still watch, prepare, depend, expect,

Till he but give the word; then no defect

Can stop; nor shall in me be found neglect.

Thy day of power shall make our wheels run
glib,

Born in the willing chariots of *Aminadib*.

And thou thyself hast taught us, Lord, to pray

For th' *hast'ning* of thy powerful kingdom's day.

Here too, thy act of grace we hope to see;

And that th' *afflictive time* shall shorten'd be

Our time here crown'd with thy eternity.

What hinders, then, but that thou straight relieve me?

Come, come, my loving spouse, no longer grieve me:

Now, now, perform; ah, now, now, now, receive me.

CHRIST.

I have a part, a *spark of God in thee*;

Know then, thou canst not wholly be set free,

Till, disentangled from all creature-act,
Self-moving, that regains its *native power*

In thee, grown up to full maturity.

When that can take, I ready am to give.

'Tis I must grant, and I in thee receive.

Thus the *free gift* and *grace* is *mine* alone;

The holy violence and act requir'd

In thee, but as with me in union.

Come then, my spouse, I here thee offer make:

Behold thy heavenly crown, and try if thou canst take.

CHURCH.

Oh massy *weight of glory*! Who can bear it?

Flesh trembles, Lord, and frail *mortality*

Dares not come near it.

CHRIST.

Nay, shrink not now, when I am free to give

What thou hast press'd so eager to receive.

CHURCH.

Frail nature sinks, too feeble here and cold,

But see thy own magnanimous *Spirit* bold

In me advances; offers to take hold

Of the *bright, flaming, terrible, christaline*
gold.

Ah! What defect? Can that too feeble be?

CHRIST.

Only as stopt and *manacled* by thee,

From his full act in thy full liberty:

His liberty restrain'd thou bind'st thy own;

For thy *free act* is found in *His alone*.

Nice is the point, thou see'st, thy mean to find;

Not run before him to preclude or bind,

Not stand as *equal*, nor yet lag behind;

But under, after him to follow free,

Hold fast to th' movement of the Deity,

In nature's full conform and correspondent
harmony.

CHURCH.

Pity, dear Lord, help my infirmity.

Hold thou thy own, and keep me in my place:

My weakness own'd, I still rely on grace.

CHRIST.

The glorious crown and sceptre you desire

Lie strong inclos'd in th' principle of *fire*;

The orb of the eternal Father's might:

Which, when broke thro', conveys *dominion-right*.

To this belongs the two-leav'd folding door,

The *adamantine gate* of the *Almighty Power*.

Whichway then wilt thou take? How enter that?

CHURCH.

Thou, Lord, thou'rt the way, the door, the
gate.

I was a young scholar of the University, I heard a great *religionist* say in my father's house, that if he could believe the late King of France to be in heaven, he could not tell how to wish to go thither himself. This was exceedingly shocking to all that heard it : Yet something of this kind of temper must be supposed to be more or less in those, who have, as a point of *orthodoxy*, worked themselves up into a hearty contempt and hatred of those that are divided from them. He that has been all his life long used to look with great abhorrence upon those whom he has called *superstitious bigots*, *dreaming visionaries*, false saints, *canting enthusiasts*, etc., must naturally expect they will be treated by God as they have been by him; and if he had the *keys* of the kingdom of heaven, such people would find it hard to get a place in it. But it stands us greatly in hand to get rid of this temper before we die; for if nothing but *impartial universal perfect Love* can enter into the kingdom of God, what can be more necessary for us, than to be *full* of this love before we die?

* * *

The more we believe, or know of the corruptions and hindrances of true piety

CHRIST.

True, thou thro' me must enter; but which part?

CHURCH.

If love's the crown, its gate's thy flaming heart.

CHRIST.

What *key* must open it?

CHURCH.

Love's flaming dart.

CHRIST.

Love, in its *intermediate* degrees,
May enter here; but not the *crown* to seize;
That love that hopes to win its *virgin dower*,
Must have its full proportion too of *power*.
Love answering love in equal measure gives,
To its belov'd imparts as it receives.
Imperfect love then, enters but in part;
But perfect love possesses my *whole* heart.
There too the central fiery power you see;
This touch'd by equal power will open free,
In equal movement of true *sympathy*,
Like mutual echoing concordant strings
In nature's *harmony*.

Know then that the victorious *virgin love*,
With its *male-power*, must here consorted
move:

The will on God's *re-engrafted*, must dis-
pense

Faith's pow'rful, divine, magic influence,

That turns the *engine* of omnipotence.

This only can unlock the *seven-sealed* door,

And suffering love vest with *triumphant* power.

Come, then, my spouse, take up *faith's* con-
quering bow,

Thy preparation-strength for *full dominion*
show.

Aim at the *central* glory in my heart,

And now shoot home *faith's* love-tipp'd *seven-
fold* dart.

Six must in *single* shaft be shot alone,

The seventh at last must all comprise in *one*.

Watch well the gulph between, the region dark,

Be quick, and strong, and with an eagle eye

Pursue the golden mark.

To animate thee, view, review thy crown.

Believe, my *royal* spouse, believe it down,

And then for ever wear it as thy own.

CHURCH.

I essay, Lord; heav'nly *wisdom* guide my
eye;

And *power almighty* my defect supply.

See my first arrow, Lord, inscrib'd by thee,
Believe through love in deep humility.

This to the flaming white is swiftly gone.

The second too, successful shot, inscrib'd

Believe through love in resignation.

My third's the act of *trust in God alone*.

CHRIST.

Thy third comes near, but yet falls short, I
see;

Thou'st clogg'd it with too much *activity*:

By grace, with my own hand, I reach it on.

Proceed,—now thy fourth: With what inscrip-
tion?

CHURCH.

Thanks, my dear Lord; the fourth's the *hungry
fire*,

Believe in love, and draw with strong desire;

Short of thy heart sure this can never stay;

See, it has forc'd its unimpeded way.

The fifth bears motto, *triumph on the cross*,

And in the kingdom's *travail-pangs* rejoice.

The sixth the great *rendition-act* of praise;

And these, I fear, want much *peculiar* grace.

CHRIST.

Something defective, dearest, these too come:

But condescending love shall take them home.

Now for the *last* all-conquering shaft prepare:

Now summon all thy pow'rs, and all thy graces

rear.

Here to a *full* circle thou must draw thy bow;

It must not one *contracting* angle know.

Here thou at once, in *adoration* deep,

Must bow; in *total* *resignation* keep;

Depend on God, from ev'ry creature free;

Rend, and *rejoice*, with shout of victory:

From whence thou all receiv'st, must give all

back,

In thy divine reflex *rendition-act*;

Must draw with *irresistible* desire,

And then Believe, and flame *godlike* through

each,

In perfect Love's all-comprehensive fire.

Come now, my spouse, these acts in one com-
bin'd,

Will make thy sun in my full glory shine,

And seat thee with me on my throne divine.

Essay —

CHURCH.

No; thanks to God, my work is done;

The last consummate shaft is Thine alone;

Be *thine* the conquest, Lord, and *thine* the

crown.

in the church of *Rome*, the more we should *rejoice* to hear, that in every age so many eminent spirits, great saints, have appeared in it, whom we should thankfully behold as so many *great lights* hung out by God, to show the true way to heaven; as so many joyful proofs that Christ is still present in that church, as well as in other churches, and that the gates of hell have not prevailed, or quite overcome it. Who that has the least spark of heaven in his soul, can help thinking and rejoicing in this manner at the appearance of a *St. Bernard*, a *Teresa*, a *Francis de Sales*, etc., in that church? Who can help praising God, that her *invented devotions*, *superstitious* use of images, *invocation* of saints, etc., have not so suppressed any of the graces and virtues of an evangelical perfection of life, but that amongst Cardinals, Jesuits, Priests, Friars, Monks, and Nuns, numbers have been found, who seemed to live for no other end, but to give glory to God and edification to men, and whose writings have everything in them, that can guide the soul out of the corruption of this life into the highest union with God. And he who through a *partial orthodoxy* is diverted from feeding in these *green pastures of life*, whose just abhorrence of *Jesuitical* craft and worldly policy, keeps him from knowing and reading the works of an *Alvares du Pas*, a *Rodrigues*, a *Du Pont*, a *Guil-*

Here void of act I stand, and still to see
Thy great salvation.

What thou'st prepar'd for coronation-act,
In me do thou for due subservience take,
And on my passive powers and will resign'd
Thy own impression make.
CHRIST.

Come then, my conquering Love, my arm in thee
Shall stretch the mighty bow to full degree,
And thy great arrow too successful be.
Come join with me: 'O may my Father give,
And all my suffering spouse's ills retrieve.
Father, I thank thee: thou always hear'st me.
The kingdom of thy power on earth be known:
Thy will on earth as 'tis in heaven be done:
Thine is the power, the glory, and the crown.'

CHURCH.

O wonder! blessing! O amazing act!
'Tis done: I see the fiery portal back
Unfold, and inward roll its mighty valves.
The white, the central gold, the flame of love,
Dilates serene, triumphant, infinite;
Touch'd and transpierc'd by thy all-powerful
shaft,
And answers in love-light'ning glances quick,
Darting ten thousand thousand arrows back;
That play as in thy well-pleas'd Father's smile.
From the love-boiling furnace, ocean, gulph,
Unmeasurable, flow the Godhead streams;
Sparkling with sapphirs, diamonds, rubies bright,
Varying the one insufferable light.
I see God's virgin-Wisdom fair descend;
Angels, archangels, saints, with shouts of joy,
Her progress back again to earth attend:
Her right-hand sceptre, immortality;
Her left, dominion, riches, honours, peace,
And earth-triumphant glory.
The eternal Father gives his blessing free,
While the echoing spheres resound in harmony.

For a special actual example of the spirit of faith, (that is, of earnest, persevering, believing prayer, founded upon a due preliminary course of self-denial,) represented in the above colloquy, though not expressed in scientific terms, but according to the conventional views of the evangelical theory; and which is at the same time a remarkable illustration of the purity and power of the simple Bible Christianity of these last days, according to the true Methodist spirit, alluded to at the head of p. 126, and of p. 127,—we would direct the reader to the "Life and Experience of Hester Ann Rogers," 2 vols. 12mo., Mason. And we say further, that it will be difficult for the Church of Christ, among her array of saints, canonized or otherwise, to point out a finer specimen of a holy practical useful Christian woman than was this individual, who exchanged mortality for glory, at the early age of thirty-nine years.

Go forth, my Son, seize thy inheritance;
And thou his Bride, and mine, thy joys commence;

This token given—henceforth let heaven and earth,
Triumphant, and church militant be one,
In my bless'd kingdom's power, and love's communion.

Ah see, my gracious Lord, what I have here:
'Tis heaven's broad seal, th' anointing Spirit dear;
Witness o' th' time, and voucher of my plea;
My charter, jointure, dower, commission,
To take thee now for ever as my own,
Inheretrix of thy eternal throne,
In sacred nuptial tie, and heavenly love's
Full and eternal consummation.

Come now, my Royal Love, thou must relieve me,
Long promis'd now, thou canst no more be-
reave me;
Ah now perform; now, now, now, now, re-
ceive me.

CHRIST.

Well hast thou wrestled, and at last prevail'd,
My love, my glorious Queen, henceforth be free;
Begin the song, proclaim the Jubilee:
Enter, possess, triumph, and reign with me.
Enjoy, my suffering Spouse and Sister blest,
Thy glorious love-consummate grand-Sabbatick rest.

CHURCH.

Amen, hosanna; let it be;
Be mine the joy; be Thine the glory.

CHRIST.

Amen. So let it be.

lore, a *Pere Surin*, and such like Jesuits, has a greater loss than he can easily imagine. And if any clergyman can read the life of *Bartholomeus a Martyribis*, a Spanish archbishop, who sat with great influence at the very Council of Trent, without being edified by it, and desiring to read it again and again, I know not why he should like the lives of the best of the apostolical fathers: And if any Protestant bishop should read the *Stimulus Pastorum* wrote by this popish prelate, he must be forced to confess it to be a book that would have done honour to the best archbishop, that the Reformation has to boast of. O my God! how shall I unlock this mystery of things: in the land of *darkness*, overrun with *superstition*, where Divine Worship seems to be all *show* and *ceremony*,—there both amongst priests and people, thou hast those who are fired with the pure love of Thee, who renounce everything for Thee, who are devoted wholly and solely to Thee, who think of nothing, write of nothing, desire nothing, but the honour, and praise, and adoration that is due to Thee, and who call all the world to the maxims of the gospel, the holiness and perfection of the life of Christ: But in the regions where light is sprung up, whence superstition is fled, where all that is outward in religion seems to be *pruned, dressed, and put in its true order*,—there a *cleansed shell, a whited sepulchre*, seems too generally to cover a *dead Christianity*!

The error of all errors, and that which makes the blackest charge against the Romish church, is *persecution*, a religious sword drawn against the liberty and freedom of serving God according to our best light, that is, against our *worshipping the Father in spirit and in truth*: this is the great *whore, the beast, the dragon, the antichrist*. Now, though this is the frightful monster of that church, yet, even here, who, except it be the church of England, can throw the first stone at her? Where must we look for a church that has so renounced this *persecuting beast*, as they have renounced the use of incense, the sprinklings of holy water, or the extreme unction of dying persons? What part of the Reformation abroad has not practised and defended persecution? What sect of Dissenters at home have not, in their day of power, dreadfully condemned *toleration*?

When it shall please God to dispose the hearts of all princes in the Christian world entirely to destroy this *antichristian beast*, and leave all their subjects in that religious freedom which they have from God; then the light of the Gospel, the benefit of its faith, the power of its ministers, the usefulness of its rites, the benediction of its sacraments will have a proper time and place to show themselves; and that religion which has the most of a *divine power* in it, whose *offices and services* do most good to the heart, whose ministers are most of all *devoted* to God, and have the *most proof* of the power and presence of Christ with them, [See ‘*Sigston’s Memoir of Bramwell*.’] will become, as it ought to be, the most universal; and by this destruction of the *beast*, nothing but the errors, delusions, corruptions and fictions of every religion, will be left in a helpless state. [A prophetic intimation of the effects that should ensue from the action and reaction of the *spirit* of Methodism.] * * *

Had the Doctor been more conversant in the writings of a set of men called *Mystical Divines*, than he appears to have been, he had been better able to have charged me with *humble plagiarism* than he is at present, and might have done more service to what he calls the *noble science of Theology*, than by all that *light* which he has got from his *poets*, which he acknowledges to have ‘*somewhat of wantonness in them*.’ Of these *Mystical Divines*,

ANNOUNCEMENT.—Since the publication of the Essay, “The Present, Past, and Future,—1847,” referred to in the Note of p. 28, at the end of which Essay was appended a Prospectus relative to a new edition of Behmen’s works, containing a Note to the purport of the note on p. 45 of the present Treatise; and also since the Note on the latter mentioned page was written, it has been discovered that the incomplete 4 vol. edition of Behmen, therein referred to, was printed at the sole expense of Mrs. Hutcheson, and that Miss Gibbon had not any pecuniary interference in it.—A.D. 1848.

I thank God, I have been a diligent reader, through all ages of the church, from the apostolical Dionysius, the Areopagite, down to the great Fenelon, archbishop of Cambray, the illuminated Guyon, and M. Bertot. Had the Doctor read St. *Cassian*, a recorder of the lives, spirit, and doctrine of the holy Fathers of the *deserts*, as often as he had read the *story of Æneas and Dido*, he had been less astonished at many things in my writings. But I apprehend the Doctor to be as great a stranger to the writers of this kind, with which *every age* of the church has been *blessed*, and to know no more of the divine *Rusbrochius*, *Thaulerus*, *Suso*, *Harphius*, *Johannes a Cruce*, etc., than he does of J. B. For had he known anything of them, he had known that I am as chargeable with the sentiments of all of them, as with those of J. B. For though I never wrote upon any subject till I could call it *my own*, till I was so fully possessed of the truth of it, that I could sufficiently prove it in *my own way*, without borrowed arguments; yet doctrines of religion I have none, but what the scriptures and the *first-rate* saints of the church are my vouchers for.

Writers, like those I have mentioned, there ~~having~~ been in all ages of the church, but as they served not the ends of popular learning, as they helped no people to *figure* and *preferment* in the world, and were useless to *scholastic controversial* writers, so they dropt out of public use, and were only known, or rather *unknown*, under the name of Mystical Writers, till at last some people have hardly heard of that very name. Though if a man were to be told what is meant by a Mystical Divine, he must be told of something as *heavenly* as *great*, as *desirable*, as if he were told what is meant by a living member of the *mystical* body of Christ. For they were thus called, for no other reason, than as Moses, and the prophets, and the saints of the Old Testament may be called the spiritual *Israel*, or the true *mystical Jews*.—These writers began their office of teaching, as *John the Baptist* did, [*N.B.*] after they had *passed through* every kind of mortification and self-denial, every kind of trial and purification, both inward and outward. They were deeply learned in all the mysteries of the kingdom of God, not through the use of commentaries, or lexicons, or meditating upon hearsay-divinity *critics*, but because they *had passed from death unto life*. They highly reverence and excellently direct the true use of everything that is *outward* in religion, but like the Psalmist's *king's daughter*, they are all *glorious within*: They are truly sons of *thunder*, and sons of *consolation*; they break open the *whited sepulchres*; they awaken the heart, and show it its *filth* and *rottenness* of death, but they leave it not, till the *kingdom of heaven* is raised up within it. If a man have no desire but to be of the spirit of the gospel, to obtain all that renovation of life and spirit which alone can make him to be in Christ a *new creature*, it is a great unhappiness to him to be unacquainted with these writers, or to pass a day without reading something of what they have written. For though the Scriptures are an inexhaustible source of spiritual instruction, leading the heart to the deepest knowledge of all the mysteries of the inward new life in God, with the greatest plainness and openness of expression, yet a *worldly spirit*, the *schools*, *criticism*, *sectarian interpretation*, and *controversy*, have so dried up and distorted everything into an outward letter, and a peculiar sense, that much of their spirit is lost, till these holy Writers, who interpret them by the same spirit which wrote them, guide us to the true understanding of them: for in these writers, the Spirit of God speaks a second time, and everything that can *awaken*, *convert*, *instruct*, and *inflame* the heart with the love of God, and all holiness and purity of life, is to be found in the most irresistible degree of conviction. You will, perhaps say, do I then call all the world to these *spiritual books*? No, by no means. But I call all those, whom our Saviour called to himself in these words: COME UNTO UNTO ME ALL YE THAT LABOUR, AND ARE HEAVY LADEN, AND I WILL REFRESH YOU."

[POSTSCRIPT.

POSTSCRIPT.

We have already, in the previous pages, alluded to the 'Philadelphia Society, and to the correspondence which took place between the celebrated 'Mr. Henry Dodwell,' and Francis Lee, (Fellow of St. John's College, Oxford,) by reason of the latter's connection with that society, and his reputed secession from the communion of the established church. As Lee was not only an enlightened practical Christian, but profoundly versed in the Jewish, Philosophic, and Christian Mystic science of all ages, which he brought to bear in that controversy, in defence of Mrs. Lead's pretensions and writings, and of his own conduct in relation to the Philadelphia Society,——a society, by the way, which might in a sense be considered a prelude to, or budding of that universal evangelical spirit which broke forth in the next generation, as referred to in the Note of p. 176; and as the subjects of that controversy belong to the considerations of the present treatise, particularly as exhibiting the character of the spiritual theology and transcendental science of this country at the close of the seventeenth century; it may not be inappropriate to insert the most interesting portions of that correspondence, as a sequel or Appendix to the present Section; which we now propose to do.

The controversy was begun by Dodwell, (who, as the world knows, was not himself orthodox in certain points of Christian doctrine,) in a long and learned discourse, (addressed to Lee in the most respectful and affectionate remonstrant terms,) in support of ecclesiastical rights, proving the necessity of adhering to the visible communion of the Church, and to a strict dependence on the lawfully constituted governors of it. It began as follows:—

"Shottisbrook, near Maidenhead, in Berkshire. Oct. 12th, 1697.—Worthy Sir,—I was at once both troubled and surprised to hear, that so good and so accomplished a person as you are, should be engaged in a new division from that church, for whose principles you had so generously suffered. And I hope you will excuse me, if the love of our late common excellent cause, as well as of a common brother and a common assertor of it, encourage me to hope, that so new a change has not altogether alienated you from hearing an affectionate expostulation concerning it. The rather so, because I understand that it is a pretence of loving us and all divided from us, better than we can by principles love one another, that has induced you to a mean opinion of the terms on which we are divided.

You, who know what it is to reason accurately, I hope, will not venture your soul on luscious fancies or warm unaccountable affections, which would be more excusable in a person of meaner education. You know, the same Scriptures which require that we should not despise prophecies, do also warn us of false prophets, and of trying the spirits, whether they be from God. You may also be pleased to remember, that one *χρησις* for trying them is, their keeping to one, and that the true communion, and observing their duties to their superiors, in the station wherein God had placed them as judges of the spirits. You see the disorders of pretenders to the Spirit, and that truly too, even in the Apostolic times, when gifted women presumed to exercise their gifts in assemblies of men; you see how the Apostle restrains them from it. When even gifts designed for the public assemblies were used either unedifyingly or disorderly, you may be pleased to remember how the Apostle curbs them even there. * * * [and so forth, at great length, to the conclusion, thus,] * * * Enthusiasm may be very pleasing and endearing for a time; but though we have many instances of it in history, I never remember it to have lasted above a generation. Fancy doth as naturally decay when it comes to the utmost height, as it improves till it reach the height: especially such as yours is, which wants the signs of the prophets, the external credentials of miracles. It is only the rational obligation of all to depend on the governors of one communion, that has hitherto preserved a Christian church, and may still perpetuate it, if men would be true to the principles of that rational obligation. For God's sake rob not the Church of this security in your trial of new experiments. For your own soul's sake, venture it not in such ways, as take you off from reasoning. Return to your deserted brethren, and contribute not to the further divisions and ruin of that small number, to which we are reduced, that I may again be able to justify by principles, the subscribing myself—Your most affectionate brother, Henry Dodwell.

To the above letter Lee wrote a very explicit reply, thus:—

Dec. 4th, 1697.—Most dear and worthy Sir,—I esteem myself exceedingly obliged to you both for the kindness and severity of your letter: and do heartily pray that in the day of recompense, this your most generous and Christian intention towards me in special, and towards the church of Christ in general, may be had in remembrance before God, angels, and men. For I am not able to thank you sufficiently myself, but am confident this labour of love in you shall not lose its reward.

Perhaps also it may not miss of its effect, if not the same which you or I understand; yet that which the good Spirit of God has designed thereby: which I am the more inclined to believe, because I have had a most pressing desire ever since my return into England, to discourse with you freely about these very matters, which gave occasion to your expostulatory Letter. I had intended to have opened to you in all naked simplicity, the process wherein I have been led, and to lay before you at the same time the ground upon which both I, and several others, some in se-

cret, others more publicly, have been carried out beyond the present ordinary line. Wherefore I greatly rejoice, that the good Providence of God has at last opened a way for such a mutual communication betwixt us, as may I hope, be for the glory of God, the edification of his church, the fixing of truth, the detection of the sundry mazes of vain enthusiasm, and the vindication of the true spirit of prophecy. For whatever you may think, I have not yet made one adventure in such ways, as to take me off from reasoning, but am as ready to hear what is reason, in its due subordination, as ever I was in my life. So I beseech you for God's sake, and for the truth's sake, not to prejudge the cause from popular reports, common surmisings, or certain historical applications, which last may in part agree, and in part disagree, sometimes in the circumstances, and oft-times in the very ground itself.

Sir, I am not so far from you as you do think. For I will readily grant to you what you desire in the following particulars. First, I own that the danger is great to be ensnared by false prophets, and that therefore the spirits are to be tried, whether they be from God. (2.) Next I own your difference betwixt the spirit of prophecy, and the spirit of enthusiasm as commonly so called. (3.) I confess that in the former there is no violence put upon the human soul, but that it is left to act freely, and correspondently to its natural powers. However I conceive there may be in some (besides the afflatus common to all the prophets in one degree or other,) even a sort of Divine impetus or inebriation with the Spirit, wherein the soul, having before freely and voluntarily surrendered itself to God, is sweetly ravished, and brought into a full and perfect submission to the

πνευμα γρηγορικον, which I suppose to have been a superior governing principle in this Royal Prophet, that did gently subdue all inferior motions arising from the rational or sensitive part. Yet this may not only be resisted, but even quenched in the soul, upon which it falls, and consequently the soul, as you assert, is here left free to the disposal of its own will. (4.) I also own, that as there is a manifold subordination of spirits, and great diversity of gifts, and likewise of degrees in the same gifts; so in order to a due regulation hereof, there was originally instituted certain judges of the spirits, who should be themselves more eminently endowed with one of the two superior orders of gifts, to be appropriated to the several classes of governors in the church mentioned by St. Paul, Eph. iv. 11, or at least with these of the *third* order there specified. And to these as to their proper judges, all inferior prophets and spiritual persons were obliged to submit themselves to be tried. To this seems to agree the institution of the colleges of the prophets, under the presidency of the father or head prophets; and for no other end but this, was afterwards dispensed in the Christian church, the gift of *Discretio Spirituum*, so very needful to all those that should have the power of laying on of hands. (5.) Further I grant, that there was an obligation upon every baptised believer, in order to a communication of influences from Christ, of what nature soever they be, strictly to adhere to a visible union and communion with the catholic body of the church; and to subordinate dependence on the head governors, and fathers of it, who had received the Holy Ghost, and power therewith to convey the same to others. And in pursuance of this obligation, I never have been, neither am I, against the use of visible mediums, for the regular participation of the gifts and graces of God, and for the keeping up of the fellowship of the saints: which God forbid that I should ever violate. (6.) Lastly I will grant to you all that you have written, if the case were truly such as you have apprehended it to be: and will lay my hand upon my mouth, and acknowledge that I have opened a way for all heresies and schisms and enthusiasms in taking away the power of the church, which Christ and his apostles have left for restraining them.

Now in return of these concessions, which I most readily grant, I shall only desire this one of you, (*viz.*) that there is a great difference betwixt the visible state of the Church at this day, and the visible state of it in its best and purest ages. Which if it be allowed, then will not inferences drawn from the discipline of the church then (though in itself truly excellent), any more affect us (who live in a state of the church that is on so many accounts inferior to it), than inferences drawn from the constitution of the English government, and from the laws and customs thereof under King Alfred, would affect us,* (after so many and great revolutions,) under the present state of our political affairs. For though indeed the discipline of the primitive Church be generally acknowledged for the standard of ecclesiastical government even at this day, and the constitution of the Saxon monarchy be not acknowledged, as to the civil state of this land, yet it must be confessed, that there has been such a declension both from the one and the other, as would (according to common usage), sufficiently prescribe against several original or primitive customs in that, as well as in this, and against several laws in both not of perpetual obligation. And I dare Sir, appeal even to your own self, whether there be not some allowances to be made according to the exigencies of time and place. Whether there be not some exceptions to general and ordinary rules? Whether the law of Moses in more than one particular, was not *sometimes* dispensable to the whole body of the people; and at all times to the prophets? Whether the discipline of the Christian church can be proved to be more indispensable? That it is ordinarily binding I shall not dispute, yea that it may be indispensable, so long as it retains its integrity, and is practicable, I can readily grant, without hurting in the least that cause in which I have been engaged not on a sudden, but after long deliberation: which every one that shall take the pains to consider, must be convinced, that it is not an ordinary cause. And if the foundation of it should happen to be true, as to the pretensions which are made, as it is both true and extraordinary, it may not improbably legitimate some extraordinary methods, and free those that shall act in pursuance of this extraordinary call, from the guilt of Schism: your Treatise upon which I have now read, which has occasioned the deferring my answer to your letter so long, with some other emergent occasions. For I could not be contented to read some parcels of it, to which you might seem more immediately to refer me; but must take your own advice given in your preface to read the whole, that so from the strict connection of all the parts one with another, I might the better understand the full extent of your hypothesis; which I do not all repent of, having found it well worthy of pains, and do therefore thank you, for the very many considerable things, which I have there met with. But withal, Sir, I leave

* See Law's "Three Letters to a Lady inclined to Rome," upon these interesting points, which are there resolved in Law's usual lucid demonstrative manner.

you to judge, whether one of an overheated imagination (as I am supposed to be), could have the patience to read over a book both of that bulk, and of that close argumentation.

And after all, I cannot but remain still of my former judgment, that there have been, and are to be, some extraordinary steps of Divine Providence, which may supersede ordinary rules and general customs: which is all that I do pretend. For I must freely own that rules and customs of *general obligation*, ought not to be superseded, but for great and wise ends, and neither that but by an authority which is sufficient to dispense with the same in particular cases; which particular emergencies of Providence, if very great and extraordinary, no rule or custom can be supposed antecedently to bind. There are very few laws, I believe, of any country, and even of those that are counted fundamental, which are not capable of some restrictions and limitations for the sake of some extraordinary good to that country, especially if they do not tend to the subversion of the constitution itself, but do rather serve to establish it, and promote all the ends designed by it, and evidently serve all the interests of it, better than could have been done without such a restriction or limitation.

In all human establishments this is generally maintained. But, supposing that the government of the Church should be Theocratical, as it was with the Jews, and also with the Christians of the most early and undoubtedly purest ages, it seems to me at present not very unreasonable, that there should be, beside certain universal laws and constitutions, some particular mandates likewise, or private instructions given to some, that may have either a public or secret commission, in order to a special work. Whether it be so now, and whether my own private case may come under this, I am willing even to submit to so strict an assessor of the ecclesiastical rights as yourself, when you shall be more exactly informed in the circumstances whereupon it depends. I am very sensible that neither ordinary nor extraordinary illumination can be of any use or authority to others, but so far as they who enjoy it, are able to give either ordinary or extraordinary proof of the same. But yet the extraordinary, even without it, may be of use and authority to themselves, and the ordinary both to themselves and others. And also the extraordinary may possibly be useful and of authority to others, without any extraordinary credentials externally promulgated, or exhibited, if it shall please the Holy Ghost to ratify the same after a more internal and secret manner upon their minds: without which, you know, even the greatest outward miracles, will not be sufficient. Wherefore though I cannot expect to be believed by few at present, or so long as nothing extraordinary shall outwardly appear, yet even now I do not despair of meeting with belief in several persons eminent for their wisdom and sobriety, through this inward operation of the Spirit; when it shall please God that many (yet) secret circumstances shall be brought to light, and so come by themselves to be nicely canvassed, and impartially looked into: after which, all that you fear concerning me, may vanish to admiration, and very formidable arguments dwindle away as ice before the sun, as they have already in some done. Thus much I shall say at present, that as the sincerity of my heart in this matter, can be only known to God; so no endeavours have been wanting in me, to satisfy myself, how I might truly and faithfully follow his conduct, and neither suffer myself to be imposed on by any, or to impose on others. And even in that which is the most liable to objection, if all manner of declarations both public and private do signify anything, I hope, I may be found not to have contributed to any division in the church of Christ, or to have transgressed the intent of its primitive discipline by you urged. Yea possibly I may be found to have taken that way which only can restore peace, and with it the better part of the discipline of the primitive church. For let me know, I entreat you, Sir, (1.) Whether there be grounds to expect by any other method whatever, the restoration of this very discipline, or of catholic peace? (2.) What was the foundation of government and order in the Apostolical church, especially in that of Jerusalem, and that of Antioch? (3.) If the principles of our Society in England, of the Restists in Germany, and of the Quietists in Italy and France, should be found true fundamentally (though not circumstantially), whether it be another, or the same foundation with what the Apostles did lay? (4.) Whether the Apostles themselves did not write, and act, as if (such as we call) extraordinary powers of the Holy Spirit, were still to abide with the Church to the end? (5.) Whether there be any footsteps to be found throughout the writings of the whole New Testament, whence it can be concluded that Christ did design, or any of his Apostles so much as know of a cessation in the church, either of immediate Divine revelation, or of miracles? (6.) How long was it before revelation and miracles came to cease in the church? (7.) What was the true cause of their cessation? For the vulgar answer to this question is on many accounts unsatisfactory. (8.) Whether this cause may be again removed, and if it can, whether there may not be a return of the same ministration* of the blessed Spirit? (9.) Whether there must not be yet an universal publication of the Gospel before the end of the world? (10.) Whether this publication (if any such there is to be) shall not be attended with the same signs that the first was? [See Bramwell's "Memoir" for the *enduring signs* of the Spirit.] And (11.) Whether before so great a publication, it will not be fit to suppose certain previous manifestations and intimations for that purpose, chosen of God, which shall not presently be sealed with open miracles [of the Spirit]? If you please to answer me these Queries at your leisure, you will very much oblige one, who esteems it the greatest victory and honour to be overcome by truth, however contrary to his inclination, or disadvantageous to his interest, and hopes even by principles to justify his subscribing himself,—Dear Sir, your most affectionate brother and humble servant, Francis Lee.

The next letter, from Dodwell, is dated Jan. 15th, 1698, and begins thus:—

Dear Sir,—Your kind acceptance of my sincerely meant endeavours for the Church's good and yours, and your resolution to be determined by reason, and the pains you have taken, more than I could have presumed to have requested, however otherwise necessary to your giving a right judgment concerning the matters debated between us, are great encouragements for me to proceed, hoping, that the good God who has given you so commendable a zeal in an age of so general apostacy, will give you also the knowledge by which your zeal must be directed.

* See Law's letter on 'Church Communion,' towards the close of it.

† The providential time for it was not yet. It was reserved for the succeeding age of Law, through the spirit of Methodism; of which the above Spirit is manifestly the *budgings*, as observed.

To return therefore to my former argument, (which is all that can be managed in the little room allowed in a letter,) methinks you have already granted me so much, that if you had practiced in the Apostles' times, as you do now, your practice would have been censured as injurious to the unity of the Spirit, and therefore schismatical. Your forsaking the assemblies of our lawful Bishops, and your joining in communion with those divided from them upon your Philadelphian principles, must needs have been so interpreted. And no pretensions to the Spirit could then have excused you. For the spirit that led you into separation, would for that very reason have been judged not to have been the Spirit of Christ, as not holding to the head, because different from the spirit of the governors. * * [and so forth, at extreme length, to the conclusion, thus,] * * * This case of Tertullian was afterwards so like yours, that methinks that also would deserve your serious consideration. So very learned, so zealous, so pious a man was notwithstanding, afterwards seduced out of the communion of the Church, and became the head of a schism, or the like account as you are, by his too forward zeal for the prophecies of Montanus and his women prophetesses. Vicentius Serinensis bemoans his fall with great and very fair acknowledgments of his personal accomplishments. I hope, dear Sir, you will rather give your old deserted brethren an occasion of joy and hearty congratulations for your return, than add to our sufferings the melancholy aggravation of losing you. Add to your former self-denials for the testimony of a good conscience, the mortification of submitting to the truth, when it appears against you. Be a glorious example of candour and ingenuity in this age. Gifts and revelations make a great show, but the way of Charity is by the Apostle himself preferred before them. God Almighty qualify you for the rewards of your good meaning and good works, by reducing you to that true communion of his peculiar people, who are alone entitled to his promises of future and eternal rewards. So prays your old brother and fellow labourer, Henry Dodwell.

P.S.—I shall be glad to see your Apology, though I foresee nothing that can hinder you from being concerned in the consequences of these reasonings, if you give yourself the liberty of promiscuous communions, whatever your pretences may be for doing so. * * * I wish you would also be pleased to see, what Bishop Stillingfleet hath written against Mr. Cressy's *Sancta Sophia*. You will there find, that the Mystical Divinity, which is the foundation of Quietism, was rather derived from the Philosophical religion invented by the later Platonists, and among them admired by the great enemy of the Christian religion, Porphyry, than from any tradition derived from the Apostles. The pretended Areopagite has given it great authority with those, who did not know that he was an impostor; and it seems to be the language of those Platonists, that was imitated by that impostor. They seem to understand the mystical unity of a coalescence with God and Christ, which certainly is against the doctrine of Christ. Those expressions of *Theologia Germanica*, a book of that kind, seem to look that way, where the author speaks of renouncing not only *meity*, but also *egoity*, and *ipseity*. You will understand what I say, if you have seen the elegant translation of that author by Castellio."

The reply to the above letter having been deferred, Dodwell addressed to Lee a further communication, which, as it may be supposed to represent the natural sentiments of scholastic theology and sober scripture piety of all times upon the subjects in question, we give at length, with the categorical reply of Dr. Lee, and some subsequent letters. Dodwell's additional communication proceeds thus:—

Dear Sir,—I never received any answer to my second Letter, relating to your new unhappy schism from your old brethren. Since my writing that I have been at Oxford, and seen many books of your mother-in-law, [Mrs. Lead,] who is the only person of your sect that has her prophecies published, that I know of. And her being so, I look on as the best security you have against schisms among yourselves, whilst you do so manifestly favour enthusiastical pretences for withdrawing your dependence on your lawful ecclesiastical superiors. So long this security may hold, and no longer, than whilst the rest of you are more modest, and dare not rival your own pretended revelations with hers. But since I have looked into what has been published in her name, I have a worse opinion of your cause than formerly. I find her plainly to decry the trial of her cause by reasoning. This alone would make a wise man suspicious, that her cause was not thought defensible by that way of decision, and that they who manage her cause were conscious that it is not that way defensible. Yea, even you yourself interpose such cautions in admitting reason, as if you were distrustful of that way of determination. You might have some pretence for this, if your credentials were stronger reasons than any that could be drawn from the nature of the things themselves. But I find no credentials so much as pretended by you yet; no *Schechinas*, no signs of the prophets, no miracles, no fulfillings of predictions by answering events. Yet she pretends to equal her own prophecies with the confessedly inspired Scriptures, which had all these testimonials of the Divine authority of those that wrote them. She presumes to warn us not to admit them in the trial of her own pretences to inspiration, contrary to St. Paul, who pronounces an anathema even against an angel from heaven, that should presume to teach us any doctrine besides that which we have received. Yet pretending to no external credentials, the enthusiasm itself is far from being an evidence of its own Divine original. Imagination alone is sufficient to represent golden groves, and golden cities. Complexion, and fevers, and many other diseases affecting the brain, make such things appear as plainly as if they were really present. Much more the influence of evil spirits, permitted by Providence in such who break the unity of the good Spirit, which is the bond of the political society of the Church. So far is your discourse (if that discourse be yours) from proving yourself as certain of heaven, in your way of enthusiastical sensation, as you are of London. It is certain, that the representing of sensible ideas to the imagination is in the power of the devil, where God is pleased to permit him to exercise that which the Apostle calls *ἐνέργειαν τῆς πλάνης* in his *Enurgementi*. And I find nothing in your mother-in-law's case that doth immediately relate to the purely spiritual faculties, which are the proper subject of the true spirit of prophecy.

Thus every way her case is suspicious, in her distrust of much stronger topics than any she can insist on in favour of her own pretences, both of reason and authority; in her being destitute of any external evidences of the Divine original of her pretended familiar conversation with God;

in the suspiciousness of the faculty here employed, where there is no security against the interposition of evil spirits, the faculty being the very same wherein they are permitted to act by the ordinary rules of Providence. And so far is her case from giving you any security against the interposition of evil spirits, as that indeed evil spirits are the most likely to be expected in the ways made use of by you for attaining the Spirit you pretend to. God's Spirit cannot warrantably be expected, but by those means which God has instituted for conveying it. And those are all of them, such as are externals, in the power of those persons whom he has authorized for governing the spiritual society. His way of giving it was by imposition of the hands of the Apostles, and of their lawful successors in deriving that authority, to the age we live in. Your pretence for reconciling the present differences of Christendom is to draw men from all these externals, even of Christ's own institution, under pretence of a greater perfection than can be consistent with your needing them. Christ's design was even to oblige the spiritual gifted persons to a due subordination to their governors. This is the principal design of St. Paul and St. Clement in their epistles to the Corinthians, to prove this obligation. Your design is quite contrary, to break off such persons from their dependence on their superiors in the spiritual society, on this very pretence of their being spiritual. The apostolical age distinguished the Gospel state from the Legal, even as to the externals of both of them: that the legal dispensation was to be succeeded by the evangelical, as a more perfect state in this world; but that the gospel state was everlasting, at least as to this world, to cut off all pretences of enthusiasts for breaking the positive institutions of the Gospel. You, on the contrary, pretend to abrogate all obligations, even to the true communion, on pretence of a more perfect dispensation even in this world. The Scripture, therefore, supposes all other spirits that move oppositely to that subordination, for that very reason, to be other spirits from that which is the bond of the Church's unity; and that all divided spirits are also, for that very reason, to be taken for spirits of error and delusion. It highly concerns you to secure yourselves against the consequence. I hope, dear Sir, you will prefer your soul before your affinity, and excuse my freedom in the case of a person so nearly allied to you; the rather, because it is so necessary on account of considerations much more important than that of your alliance. I desire to exercise my freedom no further than the cause shall require, and with all the candour which I value as the best ingredient in your sect.

I know not how your mother-in-law is qualified to write the style in which her books are penned. But this I have observed, that there are many things ingredient in that style, which are quite out of the way of the education, or conversation, or even reading of women. It consists of many Latin terms, of terms of art, of the old Platonic mystical divinity, of all the modern enthusiasts, of JACOB BEHME, of the judicial astrologers, of the magic oracles, of the alchemists, of which too many are in English, but not ordinarily to be met with. I very much doubt whether she would be able to give an account of the terms used in the writings which go under her name, if she were critically examined concerning them. But I think I have discovered footsteps of another, and a more likely author of them. I mean Dr. Pordage. I find she has been very intimate with him ever since the time that she has set up for prophetic visions. She calls him her fellow-traveller; she generally pretends to have her revelations when he was praying by her. She pretends a divine revelation that he was to recover out of a very dangerous ailment, and shows a very great concern for him. And at the end of her first vol. of the "Fountain of Gardens," either she or the editor [LEE, himself,] has subjoined an attestation of the Doctor's, penned in the same enthusiastic style with the revelations themselves, only more accurately and correctly, but full as ludicrous. And that ludicrousness is a particular, [N.B.] that I find none of you besides able to imitate in that perfection as he doth, as far as I can judge by the prefaces and postscripts, and the tracts in the "Theosophical Transactions." I observed, withal, that it is given as a reason why several revelations are wanting, that they were wanting in the Doctor's copy, and that they were received in the Doctor's absence. Why so, if she herself had been able, and used to pen her own visions? These things make it very suspicious to me, that the words and style of all her books are that Doctor's, and none of hers. How the matter of fact is, you can have better information than I can, and I earnestly recommend it to you for your own satisfaction.

There was really a Dr. John Pordage ejected out of the living of Bradfield in Berkshire, by the Commissioners in Cromwell's time, in the year 1654, for doctrines and practices of the same nature with those, of which I suspect your mother-in-law's friend; whether this be the same, you can better know than I, and you are greatly concerned to inform yourself as accurately as you are able: but so many circumstances are alike, and yet so singular, as will make it very difficult to have been otherwise. That Dr. Pordage was then accused for unwarrantable conversation with spirits, some of them certainly ill ones. Nor did he deny his being for some considerable time molested with ill spirits. For such favours as your mother-in-law pretends to, in conversing with God and good spirits, he is so far from denying them, that he glories in them. He pretends to have *tasted much of that tree of life, which groweth in the midst of the paradise of God, to have seen through the veil of the sensitive nature into the spiritual glory of eternity; to have had the rising of Christ's image in him; to have had the secret, hidden treasure of eternity, the outgoings of divine goodness; discoveries of celestial glory, instillations of the heavenly dew, and secret touches of the Holy Ghost, bright irradiations of eternal light, strong motions of divine life, pleasant streams of eternal love.* I give you his sense in his own words, that you may thereby see a specimen of his style, and judge how like it is to that of your mother-in-law. He disowned not his being taken up into heaven, like your mother-in-law, but parallels it with that of St. Paul. He was then charged with pretending that the *New Jerusalem had been seen in his house come down from heaven; and that in it was a globe, which globe was eternity, and in that eternity all the saints.* He then mentioned a virgin essence, in all likelihood, the same whom you call now the *virgin Wisdom*, with whom your mother-in-law pretends chiefly to converse. He was then charged with proselyting women, and the women so proselyted were said to exercise themselves, as yours are said to do now, in singing hymns. [1] He then also pretended to a power of *bestowing the gifts and graces of the Spirit on whom he pleased.* Why then should it be wondered at, that your mother-in-law might from him derive these visions she pretended to? Mrs. Pendar, upon the like or less familiarity with him, is said to have had such sights, that made her think herself bewitched by them; they came on her so unaccountably, and with so manifest tendencies to wicked and unlawful practices. And the case was frequent with the old heretics, to make their women-

disciples believe themselves prophetesses; so Simon Magus with his Helena, so Appelles with his Philumena, so Montanus with his Prisca and Maximilla. I could wish you would particularly look in Irenæus, lib. i. c. 9., where you will find what arts were made use of to this purpose by Marcus, the father of the Marcsonian heretics, with good judicious remarks of the father himself on the philosophy of it. The same Doctor then pretended that he had *seen the world of devils, evil spirits innumerable, their order and government; that he had heard, felt, tasted, and smelt hell in salt and sulphur, and that by a magical tincturation.* Magical and tincturation are, as I remember, terms also used by your mother-in-law. His *salt and sulphur* shows how he also affected terms of chemistry. He pretended also to have seen the *world of angels, and of them without number, bright as the rays, sparkling like diamonds; that he had tasted and heard the dews of paradise and harmonious music, etc.*; and speaks as favourably of magic as your mother-in-law, and with as much caution, to distinguish it from that of a notoriously bad signification. In a word, you will find the notions charged on him then, as exactly agreeing with those of your mother-in-law, and the style too, as could have been expected, after forty years refining and improving upon them. My authority for what was then charged against the Doctor is Mr. Fowler, of Reading's *Damonium Meridianum*, in the year 1655, where several things are transcribed from the Doctor's defence of himself in his own words. You may possibly get the Doctor's own book, intitled: *Innocency appearing, etc.*, which I have not seen; and there you may find more instances of his own style and notions, which may make his agreement with your mother yet more clear and indubitable. If you shall upon examination find that I have guessed right, and that the Doctor is indeed the true author of your mother-in-law's revelations, and that he was indeed guilty of the wickednesses then deposed against him, I believe you will not easily believe them divine, nor really so pure as they pretend.

Yet though you could prove your mother-in-law's cause separate from his, I cannot see how you can avoid very just exceptions against her writings, though they were entirely her own. The primitive Christians never used to speak so honourably of magic as she doth, but condemn all sorts of it, the white as well as the black, to speak in your own language concerning it. The Chaldee or magic Oracles are the ancientest monuments, I think, of that kind, from whence any terms have been borrowed into the mystical theology. They are certainly elder than Porphyry, who grounded his philosophy *ἐκ λογίων* upon them. Yet even the name of magic was of so ill report among Christians, that Simon and his heretical followers, the Gnostics, were then upbraided with ascribing any authority to them. Indeed, how could they do otherwise, who universally condemned all the heathen demons of what sort soever—who condemned all such curious familiarities even with good angels themselves. Col. ii. 18. They were later ages, and very degenerate, that forged a book of magic under our Saviour's name, inscribed to St. Peter and St. Paul; that forged so many magical offices, under the names of great saints, still extant in MSS.; that are supposed to have admitted professed magicians into the prime sees of Rome and Constantinople; that leavened so many of the later writings of the later Rabbis, and occasioned so great a loss of them. In those first and purest times it was sufficient to brand the reputation of even any heretic, that pretended to it. Nor is there any reason to have any better opinion of even this white magic, because of its so great pretensions to purity. The devil has, even in these particulars, also transformed himself into an angel of light. Cornelius Agrippa pretends also to great purity and prayers; and so do the chemists, also, in their inquiries after the philosopher's stone, who are another original for forming your mother-in-law's style. But God doth not promise the rewards of piety to such worldly designs, however speciously pretended. And there are no books of the chemists extant, that I know of, even in MS., beyond the 4th century; so far are they from being agreeable to the best and purest ages of our Christian religion. Yet even these pretensions of piety in enthusiasts who cast off duty, do seldom answer expectation after the first heats of enthusiasm are evaporated. It were easy to show it in very many instances, but hardly in any more remarkably than in the case of Dr. Pordage. However, there is no reason to believe the style divine and sacred that is borrowed from the customs of such unjustifiable curiosities.

But this affected innovation in words might have been more tolerable, if it had gone no farther than words. And indeed I expected, when I first looked into your mother-in-law's writings, that it had gone no farther. But I was surprised to find her stumble on several antiquated heresies, condemned for such in the first and most infallible ages of our Christian religion. She calls her Virgin Wisdom a goddess, directly contrary to all that those purest ages have declared against the difference of sex in the Divinity. She agrees herein with no Christians of these times, but the gnostic heretics, who made their *Æons' ἀρρενοθήλεις*, and allowed of a Sophia of that sex in the *πλήρωμα*, no doubt by her meaning the Heavenly Wisdom; besides whom they invented a daughter of hers of an inferior rank, by them called, Achamoth, if the word were Hebrew, Chochmoth, an inferior terrestrial wisdom also, such as was admitted also in the philosophy of that age. But perhaps the word being of a singular signification, was rather Egyptian. This same Virgin Wisdom your mother makes the mother of the Son of God, as to his eternal generation, directly contrary to St. Paul (Heb. vii. 3.), who makes the Son of God as *ἀπ' αὐτοῦ* in relation to his humanity, so *ἀμήτητο* as to his Divinity. Yet your mother makes her Virgin Wisdom born under Sol and Venus; with what possible congruity? when her son is supposed to have created those planets. But thus it is likely that it should fall out, when an ungoverned fancy has the management of terms taken from arts not understood by the person who uses them. And I am apt to think that the Doctor, though he has made his jargon the study of his life, yet is not much more skilled in these things than she is. I have elsewhere observed her giving an account of the original of Good and Evil, by two co-eternal principles in the Deity, the one good the other evil, exactly agreeing with the condemned doctrine of Manes, and several other heretics of those first ages. But in this age of licentiousness, there is hardly any doctrine of hers of more pernicious consequence than that of her pretending Divine revelation for her doctrine concerning the *finiteness of hell torments*. I hope these heresies will oblige you to bethink yourself seriously, whether this favour to enthusiasm is like to lead you. For my part, I think what I insisted on formerly, both in my book of Schism, and my first letter, a just

prejudice against your venturing your soul on so dangerous a course; that it cuts you off from your dependence on the governors of our church and our communion, from which even spiritual persons were not intended to be exempted; and that it overthrows the establishments of our Lord for settling and establishing the true communion, as well as the inventions of men for settling and establishing false communions in opposition to the true one. But I did not then so well know, as I do now, that this was avowedly your design, to restore peace by destroying obligations to all communions, allowing no prerogative to the true communion, but reckoning it on equal terms with all heretical and schismatical rivals of it. This being your case will oblige you to pitch upon the proposition, where you think the proof insisted on in my book will fail me. And I should be suspicious of it, if I had any private concernment in it any otherwise than as to the personal weakness of the management of it.

Our good God extricate you out of the snares of enthusiasm and seducing spirits, wherein you are engaged. May he not suffer so many good works, and so much good meaning, as you have shown on other occasions, to fail of their reward. May he reduce you to the true fold, from whence you have thus long strayed, that you may be saved in the true Israelites. So prays he who most heartily desires that you will be pleased to qualify yourself, that he may be able to subscribe himself as formerly,—Your most affectionate brother and fellow-sufferer,

Shotisbrook, Aug. 23, 1698.

Henry Dodwell.

We now come to Lee's long Apologetical Letter, in reply to all the unanswered points of the former correspondence of 'Mr. Henry Dodwell;' which was written about the latter end of the year 1698, but having then been laid aside, was afterwards revived upon fresh instigations, and the conclusion added, upon April 9th, 1699:—

Dear Sir,—You need not excuse yourself for any freedom taken by you in a case of so great importance: you have a right to command the same on several accounts. And though I did forbear to answer your second Letter, on consideration that you were not then so rightly informed in the state of the cause you undertook to opugn, as you might be now; yet did I it not with the least disrespect to a person, that has deserved so much from the christian world, as well as from the learned: from whom to dissent, would be very difficult, had I not other grounds than what seem yet to be apprehended by you. For I have considered your strictures upon my mother's books, and have some reason to doubt, whether you did not rather content yourself with a cursory view of them, than accurately to examine their whole scope and contents. Which if you had thought worth your while to have done, some of the more principal objections perhaps would have fallen off. And a plain representation of the matter of fact will best determine of what weight those general prejudices ought to be, which are brought to render her case suspicious.

II.—The design then of her writings [see Note p. 46, pp. 141, 148] is to lead up the soul, as by various degrees, and through several purgations, illustrations, baptisms, and deaths into the Divine life. This is most distinctly laid down in her first treatise, called the *Heavenly Cloud*, which is the foundation to the rest of her works. Now in order to the attainment of this, she shows how it is necessary in the first place, to be mortified to the sensitive and brutal life, wherein we are all born.

And for this end, reason is very useful, she distrusts it not here, but freely makes use of it herself. But then this is but as one end of the ladder, one step heaven-ward, or according to her own style, one death. And betwixt the sensitive and Divine life, there may yet remain a great chasm. And it is certain that many stick here, who pretend to be great masters of reasoning. And many who have first reasoned themselves out of a spiritual principle and life in religion, have afterwards reasoned themselves out of the very subsistence of the eternal Word or reason, which is God, and last of all out of the very being of a God, by confounding him with the world. It is very true, that right reason could never persuade either the one or the other of this; but it is sufficient that the ratiocinative faculty in man may be so depraved, as to give its assent to that which it ought not.

Whence there did appear to this inquisitive spirit, as absolute a necessity for the mortification and resignation of this faculty also, as to its corrupt and unbounded activity, as even of the sensitive and brutal part in men. Nor is there any injury done hereby to the light of reason, nor any just prejudice given against that cause which is here maintained, but rather a great advantage doth thereby accrue to reason, when regulated from a superior principle, and irradiated by a greater Light, as in this case is pretended, at least. And since there is professedly an intention to superinduce a principle superior to reason, as much as reason is superior to sense, and to make use of a Light more highly originated, as flowing more immediately from the Father of Lights into his reflected image, when made pure and clear; hitherto I do not see why this should be any just matter of prejudice against what is offered, unless it can be evidently made out: (1.) That there is no such superior principle, life, or light. Or (2.) that it is not now communicable longer, nor to be expected in the regenerated image of God. Or (3.) that the process here taken in order to its communication, is not right. Or lastly, that an error is committed in this process, or in the admission of the Divine principle into the soul, and in its application, specification, and determination to particular objects. Besides, I must premise this one thing once for all, that you must not expect all the accuracy of expression from a person of no letters, as from one that is skilled in the true definitions of terms.

You well know, Sir, that the Spirit of God doth accommodate himself to the capacity of the subject into which it flows. Neither the prophets nor the apostles have the same style, or indeed so much as the same turn of thought. And all the world knows how differently *faith* is taken by the brother of our Lord, and the doctor of the Gentiles.

Confident I am, that the word *reason*, as used by my mother, is taken in quite as different a sense, from that you and others may take it in; and that she has as good reasons to depreciate it in her sense, as you can have to magnify it in yours.

Of this I could give many clear evidences from her writings. And I doubt not but you yourself will find these upon a more narrow and strict examination of them, if you shall think it worth your while. I have never heard of any whom inspiration has made to be critics. It is enough if the scope and intent of an author be understood. If more than this were required, the Holy Ghost would never have spoken by fishermen, or would have made them orators and philosophers.

compare the objections by note of pp. 509-10.

III.—Another prejudice brought by you against her writings is, that *she pretends to equal her own prophecies with the confessedly inspired Scriptures.*

But, dear Sir, what is her pretension, I pray? Is it any more than this, that she believes herself truly inspired by God? What grounds she has for believing so, are in their proper place to be considered. It is very true, that she does think herself to be conducted and taught by the Holy Spirit, as really as the prophets under the old, or the apostles under the New Testament did themselves. And consequently her own Divine inspirations must to her be of equal authority with theirs, *i.e.* according to the *degree* and *nature* of them. Yea possibly farther yet, hers may (and ought to be) of no less authority to herself, than theirs were to themselves, who were thus confessedly inspired.

For if I have a truly Divine inspiration, it is certain, that it is not in my power to give a less credit to it, than to the Divine inspiration of another; both being supposed an inspiration of the same degree. And there are some grounds I think, to allow, (if possible) a greater credit to that which is immediately communicated to myself, than to that which is only communicated immediately through others, how well soever attested.

Thus far, then, is certain, that it ought not to be any prejudice against the truth of her prophecies, that she herself doth firmly believe their truth, and wait for their completion; and that not without an equal assurance to that, which is by the universality of Christians given to the ancient prophecies, and confessedly inspired writings, which do testify of the glorious coming of our Lord and blessed Saviour.

But notwithstanding this firm and solid assurance in herself, I do not find, (either from her writings, or from her conversation) that she does pretend to oblige others to give an equal authority to her writings, as to the sacred Scriptures, or even any at all to them, which a sober inquirer after truth, will not be obliged to of his own accord, after the best scrutiny.

She hath, indeed, published them for the sake of others, upon a particular admonition given to that purpose, [?] and various concurring providences strongly inciting her, very contrary to her expectations, as from manifest signs can be made to appear. But hereby she doth not impose any new articles of faith, or bring any new gospel; she only declares the lights which she says, were communicated to her, and leaves every one free to receive or reject them, since the damage or advantage will be to themselves.

But she doubts not at the same time, but that many good souls will be stirred up by the Spirit of God to acknowledge and embrace them, even before the Divine wisdom shall see it expedient or necessary to consign them by some external and public mark which may in its time be given, though not presently.

IV.—A farther prejudice against her writings is this, that *she arrogates an authority to them equal to the Scriptures, without any or all of those testimonials of Divine authority which they had who wrote those, such as shechinahs, signs of the prophets, miracles, and fulfilling of predictions.*

As for the first of these, it is true, she pretends not to any visible Shechinah, such as was accommodated to the infant state of the Jews; but she pretends to that which is a higher and nobler, to a Shechinah that is substantial and permanent, even to the real inhabitation of the Holy Ghost as in his temple.

And if this her pretension be well founded, and the truth of it made manifest to her, as it cannot well be supposed otherwise, I cannot see why she may not depend safely upon the Divine authority of what is thus revealed from the inhabitation of the ever-blessed Spirit, as a vital principle of light and love, or why also others who are, or shall be, after the same manner convinced, may not securely trust themselves to this superior way of administration, as to a more certain word of prophecy.

V.—As for the signs of the prophets, they were generally required and given upon particular messages, whether of judgment or mercy, as by Moses, in that of the famous Exodus of Israel, by Samuel, in that of the kingdom conferred on Saul, by the man of God, in that of the birth of Josiah, by Isaiah in several cases, by Jeremiah also in several, but which were all particular.

But it doth not appear, that these were given by all the prophets, or even by the greatest, or most eminent of them, in prophecies in a more universal nature, or indeterminate as to persons and times.

Of these last, instances are frequent in Isaiah alone. Of the former there are two witnesses at once,—the prophets Haggai and Zechariah, of whom it doth not appear that either of them showed a sign, or wrought any miracle, though both standing together in the same commission. And the reason of this may be the difference of the commission of these prophets, from that of some others who went forth with a sign.

For the spirit of prophecy fell upon these, to promote the building of the second temple, which had no need of a new sign, this falling in so punctually with the expiration of the seventy years, according to the precise prophecy of Jeremiah, which had been already confirmed with a sign, and being corroborated with several extraordinary providences concurring.

Another instance may be that of Daniel, a man highly favoured with the revelation of hidden secrets, with a most singular gift of interpretation, and which great angelical communications, who yet brought no external sign but the verification of what was declared, or the event of the interpretation. And whether it might not be thus also with Amos and some others, for the first years of their public prophesying, may not unreasonably be doubted.

But moreover in the most particular and extraordinary messages, and of how public and universal a concern soever, it doth not appear that a sign was always required, or given by God through his prophets. Of this there are two signal instances, and more eminent than these there cannot be.

The one is Noah, who is believed to have prophesied to the old world concerning the approaching deluge, no less than one hundred and twenty years before it came to pass; and during all this while, there is not the least probability of a sign being given to that wicked generation, but that of his own strict righteousness, and of his building of a strange machine, or house, apparently very extravagant, for the saving of himself and family.

Here was an express command from God, to declare that his Spirit would not strive with man beyond such a limited season. The prophet that was to declare this, was to expect no better than

scorn or pity at least from the whole world at that time. There was no faith then upon the earth, and to humour such with a sign from heaven would have been of little effect, if of any. God was not obliged to give it, and it might not have suited with the methods of his wisdom to do so. But this righteous man, though laughed at by all, being moved with fear, would not tempt God to demand a sign in his own vindication; but he believed and obeyed, and thereby condemned the incredulous world, and became heir of the righteousness which is by faith, and the father of a new world.

The second instance of this kind is Jonah, whose commission according to the modern hypothesis of prophecy, would be very unaccountable. Certainly if Ninevah had been as London, or Assyria as England, they would not have so easily repented, but would have called aloud for signs, before they would have hearkened to the word of the prophet. Therefore shall Ninevah rise up against London, and thou Assyria against England.

To this case when fully and clearly stated, I cannot see anything that can be opposed with any solidity, supposing that matter of fact to be just as it is related. And to suppose the matter to be otherwise, and that there was a sign given when none is mentioned, is altogether precarious, and a begging of the question.

I am not ignorant that in both these cases, there are good reasons producible, why a sign was withheld, but the very same reasons will hold as good in the present case, as would not be difficult to make out particularly.

One instance more I cannot omit, of a prophet without a sign, and that is the precursor of our blessed Lord, who though he was a second Elias, yet neither wrought miracles, nor showed a sign, whom all men nevertheless owned for a prophet.

Wherefore he is called only a *voice*, and a voice of one crying in the wilderness, to prepare the way of Messiah. And though he was afterwards publicly owned by the Messiah himself, yet this was but as a succedent ministration to ratify a former, not to give any authoritative sign or seal of its truth; he having in a manner already finished his office, being in all places wherever he went, and by some of all ranks of persons, taken for a true prophet.

And whether his case may not be peculiarly applicable to some in this day, or sometime before the end of the world, as the precursors of the second glorious coming of our Lord and Saviour, I leave you, Sir, to consider with as much accuracy as you please.

VI.—As for miracles more may be said perhaps for them, than for signs. A sign must be a miracle, but neither every miracle, nor every great miracle can properly be said to be a sign. And notwithstanding those great miracles which our blessed Saviour did, he refused to give a public and determinative sign, which could not have promoted, but rather would have served to frustrate the design which he came into the world for.

Wherefore he roundly told his unbelieving countrymen, that no other sign should be given them, but that of Jonah the prophet; which could not be without their first putting of him to death.

So that there was no proper and public sign during the whole course of his ministration, notwithstanding all his miracles, whereby he could be discriminated from Moses and Elias, or any other great prophet, who had wrought miracles, even abating from the signs which they gave, as more immediately declarative of their Divine mission.

Indeed at the beginning of his ministration there was a sign given, but it was not public, being determined, (for aught that appears) to one single person, who was to bear witness of it, by crying, Behold the Lamb of God.

The next sign that he also gave, was private, in the presence but of three witnesses: and it was not till he was finishing the last scene of his commission, and was only precursory to the great promised sign, the sign of Jonah.

A third sign may be what happened in the consummating point itself of his ministration, or the threefold sign of his crucifixion. (1.) The rending of the veil of the Jewish temple. (2.) The earthquake. (3.) The darkness. This also was not so properly a sign, as a *wonder*, being too indefinite for the former strictly taken. And all this together did but make up the beginning of that grand, adequate sign, which had been twice in the most solemn and public manner promised though not understood by any.

This was presently preached up as the true and proper sign of the Messiah, and everywhere throughout the New Testament joined with him, even so far as by some to have been taken for the Goddess of Jesus. That it had all the marks of a true and adequate sign is indubitable, except that it was not exhibited in the open view of his crucifiers, which (yet remains to be done); not but that this was sufficiently compensated by their sealing of his sepulchre, and by many other corroborating evidences.

Now if it shall please Him who is exalted above every name, to send forth his prophets and messengers in his name, to prepare a way for Him against his glorious return, I cannot indeed but conclude, that many miracles must be wrought through them, and many concurrent wonders also both in the heights and in the depths, equivalent to a sign, openly demonstrated. That these then may be expected, is not denied. Notwithstanding which I doubt very much whether any sign (that is properly so) ought to be expected, or called for, before the sign of the Son of Man shall appear.

And what that is can be understood from the foregoing grand sign.

But let this be what it will, or the miracles preceding never so many, or great, yet to the inquirers after a sign, what they seek after may be refused as heretofore, and that without any impeachment to the Divine glory or truth. And as the sign only of Jonah the prophet was given by the great Son of man to those of his own generation, so verily shall the sign only of the Son of man be given by his Holy Spirit to them of the last generations of the world. With which most aptly doth concur, according to my sentiments, the plain and literal meaning of Apoc. xi. 2. For the fulfilling of whose place I do not look either in this or the next age, clearly discerning that it must be the last great event immediately preceding the sound of the last trumpet. In which interval, as I do expect the apostolical spirit to revive, so with it the apostolical powers or miracles: whereto these very writings, though not attested themselves at first by miracles, will most mainly contribute, whensoever and by whomsoever they are rightly digested.

This is visibly throughout a principal design of them. And I think no deeper foundation

can be laid for the resuscitation of the miraculous powers by the spirit of faith, than what in them is to be found.

If these do not break out immediately, or all at once, but seasonably and gradually, I do not see why this should be any disadvantage to these writings of my mother, or any just exception against her pretensions. It is what she herself hath declared again and again, and doth still declare. Her pretensions may be firm and valid, without external and public miracles to guard them, if infinite Wisdom shall see fit, to begin weakly and contemptibly for a greater manifestation of his glory. But besides, though she may not *so much as pretend* to miracles, possibly God may sometimes honour his handmaid beyond what she pretends to; and I have not, therefore, a worse opinion concerning her, but a better.

I love not to make a mountain of a mole-hill; but what I have seen and known within these few years has certainly been too much to confirm either an imposture, or a delusion.

VII.—As for fulfilling of predictions by answering events, which you make another credential of true prophecy, I do not find that this could be pretended to by several of the ancient undoubted prophets in their life times, their prophesies, you know, for the most part being for a considerable time after their decease: and by this, alone considered, Jonah might have passed for a false prophet; as possibly several of the true prophets did, when they were stoned, or otherwise put to death, by the public judicature, for their testimony; till after their deaths, their predictions coming to be fulfilled, they who had before rejected, did now come to receive their prophesies, and build their sepulchres. And yet, even upon this head, there may perhaps be more of reality, than what is pretended as to the present case. Some things of a private nature may be evidences, in this kind to particular persons, which cannot be made so to others. And some things also there may be of a more public nature, predicted or visionally represented, which have happened to be confirmed many years after, by corresponding events, even when the prediction, or vision, hath been utterly forgotten. An instance of this may be a visional dream in the beginning of 1678, concerning the public exercise of the Roman worship tolerated in several parts of this kingdom, wherein is mention made of the pope's *vicars*, which seems to have been fulfilled seven years after, though taken no notice of, and not found till this very year, upon the occasion of the importunity of some persons from abroad requiring what yet remains unpublished. [1] And one more instance there is, which I cannot but hint, being a vision in December, 1688, apparently relating to the peace last year at Reswick concluded. [2]

Nor would it be difficult to find some other parallel instances of predictions, that have either been answered by events, or at least have been very applicable to them. But on these I do not lay any very great stress; the conviction that I have from other grounds, is incomparably greater as to me.

VIII.—Another prejudice against her writings is, that she *presumes to warn us not to admit even the Scriptures in trial of her own pretences to inspiration.*

How far this is true, or is understood, may easily be decided. It is then true that she makes her pretension to an immediate revelation of God's mind, in some matters not before revealed in the Scriptures, and in which by consequence no Scripture ground may appear. But if this be any just prejudice against her, and if even an angel from heaven may be anathematized, who teacheth any other doctrine but what is clearly expressed in the Scripture; then will it be also, if I mistake not, against Catholic tradition for the same reason. And I am much afraid that the anathema will rebound upon the holy fathers themselves of the ancient church, and upon its most renowned councils in many cases that are well known. The doctrines of infant baptism, of the translation or defection of the Jewish sabbath, of unity of baptism in opposition to the rebaptization of heretics, of prayers for the dead, with some others, are certainly ancient doctrines, for which it will be very hard to find a satisfactory ground in Scripture; but it would be no less hard to condemn therefore all those who have believed and practised according to these.

For by the same parity of reason, I do not see at present why the whole Church may not fall under an anathema, as well as any single person, if they should receive any other doctrine, than what is evidently grounded in Scripture, however consonant it may otherwise be to universal tradition, or any other medium of the knowledge of the truth. This is, indeed, agreeable enough to the principles of some, but because it is not so to yours, I cannot, Sir, but promise myself a more generous treatment than if I had fallen amongst them who will narrow up the evidences of truth to public written inspiration, and that too taken according to their own glosses.

Besides, she doth not pretend to say, that there is not Scripture-ground for the doctrine which she brings, but only ingenuously confesseth that she has not found it. But it may be there, I suppose, notwithstanding she could not find it. If she could not find it there *at all*, or could not find it there *so plain*, as to satisfy herself, or convince others, this may be brought as an example of her ingenuity, not of her presumption. For it can be no presumption to declare what God has revealed and hath commanded to be declared, but a duty.

And if she doth really believe that God did by his Spirit reveal this doctrine to her, and command her to declare the same publicly, against all kind of disadvantages, whatever the doctrine may be in itself, and though she may be mistaken as to the revelation, her only crime will be to have acted according to the best of her light, after the most earnest search made into this matter, by praying and waiting upon God. However, this is not imposed on any as an article of faith, and they that cannot digest it, may pass it over. Though I think there may be as good grounds even from Scripture itself to make it so, as the supra-lapsarian doctrines which so many confessions have raised up to that rank, if not far better.

Again it is also true, that she doth declare, that we are not bound to stint ourselves to any foregoing dispensation or revelation, nor to be so taken up in the Scripture itself, or to rest on it, as if nothing more were to be revealed, for the benefit and instruction of mankind. And the inference which she thence draweth is, that whatever shall be thus revealed, so far as this shall be made to appear to the person receiving a revelation, or to any other, ought to be no less credited and esteemed, than a revelation from the same Spirit of a more ancient date; the truth of which is most evident from the very nature of the thing. And this can be thought no superseding of the authority of the Scripture, no derogation to any precedent Divine revelation, nor any arbitrary introduction of new pretended revelation, since what is asserted upon this infallible maxim,—that God cannot lie, and consequently that whatsoever was, is, or shall be communicated from Him, either for a more particular, or more public benefit, ought to be received with the same veneration.

This is the substance of what she says, so far as I understand her; and is no more than what every one doth believe, *i.e.* if the matter-of-fact were but supposed to be true. I do not find that she any where evades the confessedly Divine authority of former divine revelations, to set up her own, or refuteth but so much as in one particular, that is this way determinable, to bring what she hath had communicated, to the holy Scriptures as the standard of true inspiration. On the contrary, I find she is taught by that Spirit which guideth her, to put a most high esteem upon them, to appeal to them in all that they contain, to meditate in them almost continually, and to search into their most hidden depths, and concealed truths, by and with the assistances of the Holy Inspirer who dictated them. It is the general method of the Spirit by which she is acted, after a revelation or manifestation is given, to apply and confirm the same to and by some text of Scripture, then brought to her remembrance and most emphatically unfolded, for the proper occasion; which certainly can be no sign of an evil spirit. And I do not think this would excite her to call daily for the Scriptures to be read to her, as is her custom. But let it be even supposed, that she had in express terms warned us not to admit even the Scriptures themselves in the trial of her inspirations, how harsh soever this may sound, it is no worse than the greatest part of Christians, and even the learned and wise, as well as pious, do in effect, with regard to many of those doctrines and practices which they maintain. Not that they do hereby seek to put any difference upon the Sacred Writ, but only to avoid all contention about its interpretation, which is so manifold according to the different education and various habitual prejudices of the readers. This may be in them a prudent caution, upon good and weighty considerations: and if so, it may be the same here also.

But there is no need of it. And I know she is so far from distrusting the authority of the Scripture in her present case, as the greatest pretenders to it can be: who thinks she has a better claim from it, to the teachings of the Spirit, than any man can bring for his estate, or than all the world can produce to oppose it.

Now I will not (yet) say, that this is any more than a warm imagination. Let it pass for such, it will however sufficiently vindicate her from this main charge.

IX.—It is then a further prejudice against her writings, that *imagination alone is able to represent and transact all that is here reported.*

But to this I cannot yield myself, upon the following grounds: It is not enough that imagination can represent golden ladies and golden cities; doubtless it may do this, with all that is in the book of Revelations.

It can represent all that Daniel or Ezekiel saw, all that Zachary typified, or that Christ himself spake in parables. But notwithstanding that the sacred representation by them exhibited, were expressed to the imaginative faculty, St. John, Ezekiel, and Daniel are not less esteemed to be true prophets with Zachary and others. Nor is it any derogation from the authority of our blessed Master, that he made choice of a method so agreeing with human imagination.

Complexion and fevers may do very much, and the power of imagination I dispute not. But there is no greater sign of a strong imagination, than to implead realities, or to conclude what it can do it doth.

There are some things in my mother's writings that do undoubtedly relate to the purely spiritual faculties. Some indeed mediately and others immediately. A particular enumeration of which with respect to those superior faculties of the intellect and will, would be too tedious. There are some passages, I think, that visibly tend to illuminate the former; and others strongly to touch the latter. And it is impossible that I should think otherwise, or that you yourself should, if but the contents were allowed, or supposed to be true. For certainly the doctrine of the Spiritual kingdom of Christ, and the unity and sanctity of the church, of the order and discipline of the apostolical fraternity, of the communion of saints, of the ministration of angels, of the original of simple spirits, of the various mansions allotted to beatified souls, of the consubstantiality with the glorified humanity of the Lord, of the nature of a spiritual body, of the different steps of transfiguration, transformation, and transubstantiation, of the Divine Virgin principle through which the Deity is manifested in nature, of real and spiritual manducation of the spiritual internal senses imaged by the natural and external, of the first paradisaical state of man, of the gradual defection and lapse, of the scale of the regeneration, of elementary spirits and their receptacles, of the various states of purification in other regions, of the general restitution of the creation, and some other coincident with these, are doctrines that do as peculiarly according to their degree, tend to illustrate the understanding, as any other that in the Christian religion can be named. And supposing this at present to be both equally true, I cannot think that the least question would be made of it. Neither would it be any easy task to transcribe all those passages that do properly affect the superior will of man, and strongly impel the same, as soon as they are rightly understood. Of this nature are such as lead to a pure and naked dependence upon God, to the incomprehensible peace of God, to that perfect thing which is described by the Apostle, to an high and masculine faith, that can be called truly apostolical, and to the holy and undefiled magia which doth thence proceed, and is the greatest of all wonders in purified and resigned wills, as being therefore frequently called the great mystery.

How many cautions, counsels, exhortations, and encouragements are here to be found, for the retrieving the evangelical spirit amongst Christians, and for the waiting for the promise of the Father? All which I cannot but conceive do relate more immediately to the spiritual faculties of the soul, unless the imagination be the seat of the evangelical spirit.

There are also judgments and blessings pronounced, the one on the obstinate refusers of this Spirit, and the other upon all such as shall yield themselves to the call of it, as it shall grow louder and louder. This also bears a relation to the will; and it is so correspondent with the methods of divine providence, and to the manner of all ancient, undoubtedly inspired prophets, as I know not what can be reasonably objected against it, after what hath been already considered under the foregoing prejudices: by the evidence of which, I am forced to conclude that there are some, yea many things in these writings that do relate to the faculties which are the proper subject of the true spirit of prophecy.

Not only so, but the very scope and drift of all these writings is to set the mind free from images, to purify all the avenues of the imaginative faculties, and to drive the soul into a Super-sensual and Super-imaginative state. And however sensible mediums and images are made use of in the process to this attainment, and, to make the same known to others, are taken up instead

of words, for their great significancy and expressiveness; yet all this is but an artificial way of denudating the imagination with the greatest familiarity and ease to itself, in order to that blessed state of seeing God from, in, and through a simplified and pure heart.

There may be, and really is a great distinction betwixt imagination and the work of God upon imagination. The greatest part, if not all of the angelical ministration doth herein consist. Thence is it not of force to say, that the imagination itself is sufficient to represent such objects as really as if they were present. Unless it be likewise evident that there could be no operation of God upon it, or co-operation with it, by the interposition of angels, to presentiate the objects to that faculty.

The imagination is properly *Speculum Anima*, which in its lapsed, depraved state, is filled with innumerable broken images, very inadequate and preposterous; but in its restored, and pure state, all these images being cast out, it becomes a bright mirror, to reflect the immaculate and entire image of God, as it is in the Virgin nature of the Lamb (then seen upon mount Sion); and so through this one image, hereupon reflected, the spirit of the soul, as in a glass, may be said to behold God, and the Divine world (all whose figures are adequate and regular), not indeed nakedly and manifestly, but somewhat obscurely and enigmatically.

And thus proportionably as the imagination is more or less evacuated, all the imaginations of the heart of man being evil, and evil altogether, there is (or may be) an admission into it of that vision for which it was originally formed, either in a higher or lower degree. Whether it may be so in this case, or how far it may be, may not be perhaps unworthy of a wise man's search.

But sixthly, you yourself, dear Sir, seem sensible enough, that all could not be the mere effect of imagination, since you are so willing to admit the influence of evil spirits upon it.

Wherefore, this prejudice of imagination being insufficient, even according to your own method of reasoning, I shall consider the next prejudice, which instead of corroborating seems to overthrow the former; unless the obsession and influx of an evil spirit should be confounded with a constitutional or accidental infirmity, and the same thing might be said at once to be both natural and preter-natural.

X.—Another heavier prejudice then remains against her writings, even no less than this: *that it is in the power of the devil to represent sensible ideas to the imagination, where God is pleased to permit him; that there is no security against the interposition of evil spirits in a faculty, wherein they are permitted to act by the ordinary rules of providence; and that evil spirits are most likely to be expected in the ways made use of by us for attaining the Spirit we pretend to.*

Now if there can be a security against the interposition of evil spirits, even in this faculty, and we actually have this security, then will this prejudice that is levelled against these writings in special, and against the society in general, fall to the ground.

Now, that there may be a security even in the imagination itself from evil spirits interposing themselves, I think may be made good, not only *a posteriori*, from undeniable instances, but also *a priori*, from the nature of the subject. Now it is firm, that every faculty in its original constitution must have its proper certainty, otherwise God would deceive his creature, *i.e.*, be no God. And as certain as truth cannot be the fountain either of a verbal or essential lie, or as two contradictories are impossible, so certain it is that every faculty, power, or might which proceeded from God, the essential Truth, must attain to its proper object for which it was formed or procreated; conditionally, that all that which would debilitate, darken, or impede the same, be removed out of the way: and when it hath attained its object, it must of necessity be certain of this its attainment. Intellectual truth is the proper object of human understanding, and though it be possible for the understanding to be mistaken with respect to truth, in almost infinite cases, yet it is absolutely impossible for it to be mistaken in some, as particularly in those common notions wherein all mankind do most unanimously agree. Nay, it is impossible to be mistaken in any, where but the objective truth is fairly and fully presented, and the faculty sound and naked of all prejudices.

Besides, there are some few general rules for finding out and discerning of truth, which being strictly observed in the application of them to particulars, no error can be admitted into the understanding. All which is in like manner applicable to the imaginative faculty, that has its common images, wherein can be no mistake; that has its soundness as well as its infirmity, and its true position as well as its false. And that is to be regulated by such plain, easy rules of discretion as will exclude all illusions.

This is universally so in the several faculties and gifts of God to men, without any exception, natural or super-natural, purely spiritual or mixed, internal or external.

Good is the proper object of the Will, to which, according to its true original constitution, it may attain. And Infinite Good, or the supreme Good, is the only true object of the will of man, for which it was formed and capacitated; and to which it may therefore, according to its original formation and native capacity, attain, and having attained, rest satisfied in the possession of its object, with an infallible certainty. And though we daily and hourly experience how possible it is for the human will to be misled with respect to good, yea, how very difficult (and almost impossible) it is not to be mistaken or biased in this pursuit; yet where the objective good is perspicuously and sensibly presented, and the will unfettered, and in the full liberty of the spirit, it is perfectly impossible for it to be here misled, or not to have a sufficient security against the deception of apparent good.

Material beings are the proper objects of the external senses, and though it be notorious what innumerable errors have sprung up through these, and what gross and even ridiculous mistakes are hence made by the unlearned, yet is it altogether impossible for these to be when the organ is sound and perfect, the object proportioned to it, and the distance neither too remote nor too near. There are common sensations in which mankind do all mutually concur; and there are also certain natural rules of addition and subtraction of sensible ideas, of their division and multiplication, and of their negation or abstraction, and comparison, which do afford many solid and substantial truths, and cannot anywise lead into error when attended to.

Nay, it is an impossibility for the senses of themselves to deceive any one, since the error is not in them, but in the judgment that is made upon them. And all that has been said with respect to these, and the superior and purely spiritual faculties of the mind, are likewise applicable to the imagination, as might be distinctly showed, if I were writing to a person of less penetration.

Thus, then, even the Imaginative faculty is capable of its proper evidence, as well as the intellect, or as the will, or any of the senses are of theirs; and indeed as capable as any faculties or powers whatever, angelical or human, since all alike do so equally depend upon the nature of the Divine truth. Nor is it enough to urge that this is only a natural evidence, and therefore to be suspected for fear of a supernatural deception by the subtle insinuation of evil spirits transformed; for were it but in their power but to null or supersede this evidence, where there is a due disposition of subject and object, they would be more powerful than God himself, who hath willed such an evidence to arise from this or that disposition or combination, according to certain immutable and eternal laws of truth. And though so long as this faculty or fountain is impure, and not regenerated from above, there may be no security against the intrusion of such kind of spirits, yet certainly, as this is purified and renovated by the spirit of Jesus, the greatest security is possible to be obtained. In comparison whereof, that of external signs and miracles, can be but of an inferior degree. Since no evidence from without, (how great soever,) is any, but so far only as it is apprehended by, and doth correspond with, the internal principle of sensation, and perception, by what name soever called.

An instance whereof I take to be the famous ecstasy of the great Pythagoras, when he ran about as an Energumen, or possessed person, with his Eureka, for having found out that noted theorem, which is as the basis of all Trigonometry. He was thus transported out of himself by the energy of truth, so as to forget that he had a body; this transport was caused by the inaction of the truth upon his mind, whereby his animal spirits being so actuated, through the surprising clarity of what before was very obscure, his imagination was filled with the ideas relating to such a sort of a triangle, during the suspension of his outward senses.

This inaction or energy of truth was so powerful only from the conformity of certain *imaginary* ideas one with another, and the combination of them according to such and such laws, that are necessary and self-evident. This conformity even of imaginary ideas, was of itself a proof vastly superior to any other that could be given. For I believe that no man will think he could have been half so certain of the truth of that proposition, if he had spent all his days in measuring of triangles by rule and compass, or if the whole body of mathematicians at that time had declared it unto him, or if any wonderful operation of magic had been wrought by any of these for confirmation of the same.

All external proofs, all mechanical figurations, and miracles themselves, even to the raising of the dead, would have been given as an inferior evidence to that which he had, and which every one may have also, when the first elements and terms of geometry are clearly understood.

Thus it is, every faculty of the soul hath its proper evidence and its proper energy, which all things can never be able to balance or arrive to.

And here I cannot but observe, that the Divine energy upon the soul is not without good reason so often mentioned by the great Apostle; I should think with some particular regard to these degenerated times, if he may be allowed to have had the spirit of prophecy, as he doubtless had, when he prophesied of the son of Belial (*ὁ ἀνομος*), to be manifested in the energy of Satan, with apparent miracles, signs, and prodigies. But without pretending to uncypher this prophecy, I dare be confident, upon as good grounds as we can have for the interpretation of any one text in the whole Scripture, that the application, neither in part nor in whole, ought to be made to the present case.*

Nor can I but take notice, that in seven places where this word *ἐνεργεια* is used by St. Paul alone, in his Epistles, there are no fewer than six of them where it is certainly taken in a good sense. And in this *one* place by you referred to, where it is taken in an ill sense, it is only incidentally, and upon an extraordinary occasion, though for the deeper emphasis and impression this be indeed repeated. Wherefore I cannot yet see a ground, either in reason or in Scripture, to conclude, that even in this very faculty of the imagination itself, there can be no security against the interposition of evil demons, or that there may not be a natural as supernatural evidence in this so decried subject, when it is rightly disposed, through the holy energy of God in the soul; which may be in any or every part or power of the soul, as the soul hath its energy in

any and every part of the body. Whence ariseth that great diversity of *ἐνεργήματα* (which I take liberty to call Seminal Operations) of the Holy Spirit, mentioned in a very accurate diatribe upon this matter by this very Apostle, for the use (as I suppose at least) not of one age of the Church, any more than of that one particular church alone whereto it was immediately addressed, but of all ages of the Church: some of which are more internal, others more external, and all have a peculiar energy, manifestation, and ministration, different from all the rest.

And for farther confirmation of this considerable position, that every faculty hath its proper evidence, as well as its proper object, and that consequently, there may be a security obtained from all fallacy of any kind whatever, there are not lacking arguments *a posteriori* that I could produce, if it were necessary, and instances in the imaginative faculty of unsuspected truth, *κατ' ἐνεργειαν* *ἐν μετρώ*, as the Divine powerful energy is commensurate with it. This faculty was very pre-dominant, or rather exalted in the prophet Ezekiel, more than in Daniel himself, *i.e.* more masculine and vivid. And it will not be more difficult to answer how he could be secured against the interposition of the spirits of delusion, than it will be how some others may also have been secured from them, and especially upon the consideration of those three grand visions, that of the wheels, that of the dead bones, and that of the temple. He and many others have had this security, notwithstanding that the ordinary rules of providence do permit evil spirits to act in the imagination, wherein Divine visions are also exhibited.

Now that there may not only be such a security, but that we actually have this security, may

* It will not be forgotten, that this writer became afterwards the ingenious author of the 'History of Montanism.'—By the way, Fenelon's 'Maxims of the Saints explained,' was omitted to be particularly recommended to the student of Mystical Books, in regard to the orthodox and the spurious of Mystical Doctrine.

be made out from several grounds, not easily to be shaken. But, to omit others, I shall here insist on two, that are taken from that very passage in the second epistle to the Thessalonians, to which you have been pleased to refer me, as which, I think, do necessarily flow from the design of the Apostle. For if I know the cause or causes that do expose me to the interposition of evil angels transforming themselves, and to their energy of delusion, I know also certainly, that my security doth consist in removing the said cause or causes. And if a contrary cause must produce a contrary effect, I cannot but know, that if there be the sign of this contrary cause, it would be absurd to expect the same effect.

Now the causes of the Divine permission of evil angels to interpose themselves, are expressed to be two, (1.) an opposition to the gospel of Christ, and not only so, but even a fixed hatred against it; the opposition being expressed in these words, *μη πιστευσαντες τη αληθεια*, discrediting the gospel, and the hatred by these, *την αγαπην της αληθειας, ουκ εδεξαντο*, they admitted not the love of the gospel. (2.) An obdurate impiety expressed by these words, *ευδοκισαντες εν τη*

αδωκια, taking pleasure in unrighteousness, as we translate them, entirely approving, acquiescing, and being possessed by it, resting in it, as in their nature, never, or rarely at least, moving out of it, or beyond it, but still carried towards it by a strong self-propension, with the greatest affection and contentation of mind. This was the case of Pharaoh, and of Ahab, in the Old, and of Simon Magus, in the New Testament, for their *infidelity* and *impiety*, being given up by the just judgment of God to believe a delusion, after that they had wilfully resisted the truth.

On the contrary, the causes of Divine protection against the interposition of evil spirits, for to work after this kind, in the *deceivableness of unrighteousness*, are, (1.) faith, (2.) holiness, as they both are taken here in a lax sense, and in the lowest degree that they can properly be predicated of any subject. Otherwise, the argumentation of this Apostle hereupon would be infirm, the inference that he draws for the support of his beloved charge, would halt in a great measure, and his sacrifice of thanksgiving which he offers unto God for them, would be extremely maimed. (v. 13.) Whence I must conclude, that the very lowest degree of faith, or belief of the truth, and the very least measure of holiness, or sanctification of the spirit, are real, proper, and sufficient preservatives against all fear of diabolical enthusiasm. And that wherever the signs of these are found, but in any degree or measure whatever, there to lay such a charge as this, or even but to insinuate it, is not only most unsafe, but also most unreasonable.

Nay, farther yet, if there be but a possibility of doubt in this matter, through the insensibility of the signs, there may be greater danger to pronounce so severe a sentence, than you, dear Sir, with many others are aware of at present.

Another corollary that I hence deduce, is, that the more intricate points of schism and heresy, are not the proper criterions of such an enthusiasm as this, though they may be the effects of it, and so may, indeed, be made use of as subsequent proofs, where the evidence is plain. For this is the most terrible judgment of God that ever can be inflicted against the most obstinate, and refractory opposers of the Gospel, as in its full latitude, and after the knowledge of it; and therefore cannot be justly declarable against those, who are mistaken in the profession of it, how gross and unhappy soever their mistakes may happen to be. Since also this delivery up to Satan is not for their reformation, but for their destruction, it is upon a full and decisive judgment against them for their former crimes perpetrated. And it would be very hard on the part of a most righteous God, if this were only for points of a disputable nature, that have been and are continually agitated on both sides by men of good will, and wherein it is not impossible for men of learning and probity to be deceived.

And as on the part of God it would be hard, so on the part of man it will be much more so, to set himself up a judge in this critical case; since even he himself can never be so catholic and orthodox in his own sentiment, but that a much greater body of Christians will be against him, than any one that can be for him, (the Church of Rome itself not being excepted), and cannot be safe so much as one moment from falling under this very judgment, with sorcerers and witches, if he should be so unhappy as through inadvertence to mistake in a matter which very few can agree about. For the majority will certainly agree in this, let him take what side he pleaseth, that he is a schismatic, or heretic, if not both. And let him depend upon the infallibility of his own reason, or the infallibility of another's, by what name soever this or that is called, whatever sincerity and love of the truth he may truly pretend to, I do not see how any one can have but a tolerable security of not suffering even in this life, according to the sentence pronounced against the first born of the devil; if either schism alone, or schism with heresy be allowed of, as a true criterion of enthusiasm, when diabolical and when not. Unless the irresistibility of Divine truth (in its strictest sense) be maintained, and likewise the particular application of it, infallibly and irresistibly demonstrated. No other possible security can be invented, and to assert either of these, is, I confess, an enthusiasm that I have not yet reached to. Now God forbid, that I should make myself by this a patron either of schism or of heresy. I know very well the evil and the danger of them; and I bow my knees continually before the God and Father of my Lord Jesus Christ, that he may preserve me from them both, and keep me evermore in the unity of his Holy Spirit, with all the true Israel. This only, I beg leave to say, that all the topics of reasoning that not only are, but can be drawn from either of these, are much too short to infer in any one a diabolical energy.

And that how many and how great soever the arguments may appear, that hence are raised, they cannot amount to a proper criterion of such an enthusiasm as is pretended, nor be accepted as such, without running expressly counter to the design of this Apostle, who maketh it to consist in infidelity and impiety, and in these two when arrived to their crisis. And that these only can be relied on as the inseparable and characteristic notes of all anti-christian delusions, I take to be further manifest from sufficient matter of fact, proving the invalidity of any other: since it is not only possible for such sort of delusions and obsessions of evil spirits to be found there, where there be not the least appearance either of schism or of heresy, but examples of them have likewise actually been that can hardly be disputed. Among which I place Simon Magus and his companions in the first place, while they yet continued visibly in the communion of the Church, and in the fellowship of the Apostles. Whence the Christian Religion fell under the odium of the times for

their sakes. And all Christians being thought to be involved in the same crimes with these, were by some good and wise heathens condemned, as well as by the wicked and ignorant.

In the Apostolical Church of Thyatira, as also in that of Pergamus, it is highly probable that they did not separate themselves from the external communion of the saints, or publicly maintain any heretical doctrine against the catholic faith. And it seems that the faithful Thyatirans were therefore reprobated by Christ because they tolerated in their communion persons guilty of such enormous impieties and idolatrous practices; which they were not wanting to cover with some specious pretexes from the false and evil spirit of prophecy, which did strongly move in them. Apoc. ii. 20. Thus it was even in the first and most pure age of the Church. And how it was in the succeeding and more degenerate ages of the Church, you know, Sir, very well. You know what sort of persons were sometimes raised to the chief patriarchal sees, and how Satan (in a more real sense than is ordinarily understood) might be said to have his throne in the temple of God.

I will not now ask what communion there can be betwixt God and Baal? Or how can such as these be the instruments of conveying the Holy Spirit to any? Or why the two mentioned Asiatic Churches should be utterly exterminated for permitting the evil leaven of Balaam and of Jezebel to creep in among their prophets and teachers, and others who have trodden in the same steps should not also be laid in the same bed with them, according to the equal and righteous judgment of God?

These and many questions more would naturally fall in; but I am not willing to be burthened some to you, and do leave them only to your consideration, and your free disposition to take notice of them or not.

XIII.—Now the sum is this: there is a security to be had against the interposition of evil spirits, and that in the imaginative faculty itself. This security is not hard and perplexed, but easy to be obtained, and to be judged of by all Christians. It consisteth in knowing the grounds of God's permission of such evil spirits to interpose and act after this manner, and the preservatives against them. The grounds why God permits evil spirits thus to interpose, are malice against Christ and an abandoned life. The preservatives against their interposition are faith and holiness, though but in an inferior degree and measure. Schism and heresy do not of themselves expose to this danger: they cannot be justly or safely made the presumptive marks of a diabolical energy or enthusiasm. This is no less possible, and no less frequent also (if not more), in the external unity of the true Church, than without it. Wherefore, if the visible unity maintained with the undoubted catholic Church, and the external profession of orthodoxy, can be no manner of security against the greatest of all evils; and some may fall into one or both of those two evils, before mentioned, and yet have still a sufficient security (if they please) of not falling into this last, so long as there is but any sincerity remaining in them; I cannot see how it can be denied, that we may, or actually have a security of this kind that is sufficient for us to rest on, without running into such consequences as you yourself will not be willing to allow of. For it will not be difficult to find out, now there are many living witnesses, whether it has been a life of infidelity or a life of faith, which this person has led; and especially for these thirty years past, wherein she lays claim to the more immediate familiarities with the true Spirit, whether it has been a life of impiety or a life of angelical sanctity; whether she has had pleasure in unrighteousness, or rather in righteousness. If the former be found true, then is there no security; but if the latter be true, then is there all the security that can justly be demanded or expected. This security is stronger than miracles themselves. It is all that God is pleased to give, even for the discernment of pretended miracles, in that most perilous case instanced in by the Apostle. And though it may be indeed possible for some persons that are neither wicked, nor unbelieving the Gospel, to be hurried beyond themselves by the efforts of a natural enthusiasm, innate or accidental; yet it is as impossible for any but the maliciously wicked, and the perversely unbelieving, to be delivered up to that which is diabolical, as it is impossible for God to deceive.

Nay, should they be sometimes even exposed to this, by the course of Divine justice, for some wilful misdemeanour against the truth and holiness of God, it would yet be impossible for his good Spirit to leave them to the ravage of the Evil one, before they shall have filled up the measure of their iniquities, and not to set bounds to the incursions of the disguised enemy.

Such a security then there is in this present matter, as great as the justice and truth of God himself.

Since if we have received not the love of the truth, or if we have rather believed it, when and so far as it is made manifest, our consciences must answerably condemn or acquit us. And it cannot but be known to the persons concerned, if they have rejected obstinately the sanctification, or sanctifying energy of the Divine Spirit, or if they have embraced it, in order to the attainment of the glory of the Lord Jesus Christ, whereof such frequent mention is by them made. And if this may be known to the persons themselves, (as it is known to them infallibly,) so may it be known likewise to others, according as the external demonstrations are given of either.

As for my own part, I stand before the judgment seat of Christ. But it is well known what my exterior life has been, and my interior is known where it ought to be, I dare not justify myself: for if I do, my justification is not true. Only give me leave to observe, dear Sir, that you herein so unawares justify me, while you most condemn me. Since if I were truly under the energy of Satan, it must have been in vain that you have taken so much pains to recover me; and all endeavours of this kind must of necessity be frustraneous, being directly opposite to the expressed will of the Sovereign Judge.

XIV.—Another general prejudice there is against these writings, that they were not penned by the person under whose name they are published, but by another, and by one also that was censured publicly for doctrines and practices of an evil nature.

And here I must confess, that so much is said, and so well laid together, that had it been a matter of fact some hundreds of years ago, I could never have resisted the force of so many probabilities amassed together, but must have surrendered myself to your sentiment. Which I cannot now do, because the matter is fresh, and because the most plausible conjecture will avail nothing against real experience, and sensible demonstration.

For the plain truth is this. I find it was the constant course of my mother to write down with her own hand day by day, all her own experiences and discoveries, with several memorandums also relating to her external as well as internal life. This was observed by her so long as it pleased God

to permit her the use of her eyes, which was for almost a year after I was brought to be acquainted with her. In which time she described in secrecy with her own pen, the Treatise of the "Eight Worlds" (the original of which so written I do keep by me), with some other things not yet published. But since the loss of her sight, (occasioned by the intense exercise of her head in meditation and recollection and by much writing) she has been constrained to dictate to another, and not always to the same, but to several persons. In which her great expediteness in all subjects and upon all difficulties before her, is not a little remarkable.

She had indeed for some years the assistance of a man of letters, who accidentally (if a Christian may use this word) contributed much to the preservation of the greatest part of her Diary.

For whereas what she wrote was in loose slips of paper, like the Sibilline leaves, he transcribed them for his own private use, without any thoughts of their publication: whence in haste he frequently copied the very grammatical errors, and false orthography, leaving void spaces for the words he could not read, some of which were filled up by her own hand, but others not. And upon comparing the originals that remain with the copies, I do not find any interpolation of words to make them look more pompous, any variation of the style, or of the sense, (except through mistakes in the punctuation,) this being only to be confessed as to the former, that he sometimes transposes the verb to the former part of the sentence, with which my mother useth to close it.

Whereby while he renders the style a little more familiar and natural to the ear, it is indeed broken and made more languid. Of which I could bring instances not a few, if it were worth the while to stand upon such little niceties.

There are also omissions in the copy of a word, of a line, and even, though rarely, of an entire sentence. Yea, some of the loose cartels were forgot to be written by him (where some whole dates are omitted), and others are verbatim twice written over.

The very first book which she published, being the *Heavenly Cloud*, (printed 1681, that very year when her friend died,) was printed off from her own hand, and never transcribed by him, nor indeed so much as revised as to the prose. And I dare appeal to you, Sir, whether the style be not the same in this book, with that which is in her late printed Diary, and even in the very parts of it which being lost in the original, could be found only in the copy.

For some parts of it are printed from the original itself, where the copy happened to be lost; for the evidence of which you may see June 20th, 1676, p. 253, vol. i.; and June 30th, '76, p. 256, with the note at end of the former, to omit others.

But had there been no such evidence to be brought that my mother is indeed the author, next to that spirit (whatever) by which she is conducted, of what has been published under her name; yet have I daily undoubted proofs of her capacity to write in such a style, and that upon all sorts of cases and subjects, that have been presented to her from abroad, by persons of several nations, ranks, and qualities.

XV.—But notwithstanding this, a considerable doubt will still remain, if her friend were truly such a one as some would have him to be. But I have made the most narrow search into his life that I am able to do, without the least partiality or favour, and I cannot find him guilty of that black charge, most barbarously laid against him. As he was not exempted from human passions and infirmities, so he showed himself not an indolent combatant in the Christian warfare. And from all that I can possibly learn, I must believe him to have been a person of much integrity, of very deep experience in spiritual matters, and of most worthy and holy aims. Such an one was this Dr. John Pordage, that was ejected out of the living of Bradfield, by Cromwell's commissioners, in a most arbitrary and illegal manner.

But whatever he might have been in 1654, and before that, it is possible that in the space of twenty years, and those too under the Cross, he might become a new man. For it is not till about that time, as I perceive, that his familiar friendship began with my mother.

It being in August, 1673 or 74, (the date differently through mistake entered in two places) that they first agreed to wait together in prayer and pure dedication. And from this time till his death, his conversation was such as malice itself can hardly except against, he pressing forward to the most perfect state that is attainable, though not without the sense of his imperfections, and of the manifold temptations of Satan. And in the year 1675 I find remarked under his own hand, how many years he had been earnestly striving after the heavenly pattern contained in the Gospel, complaining how he had fallen short of it, and giving the reason whence this defect proceeded. I find several other private remarks relating to his internal state, by him made, which do invincibly (as to me) demonstrate that he could be no hypocrite; that he was not one fit to manage clandestine designs, that he was not imposed on by lying spirits, and that he was guilty neither of those doctrines nor practices, with which some have charged him.

He has written a Treatise against the errors of the Quakers, and has fundamentally overthrown the principles of Rantism in another of his unpublished books. From which, and his other remains, it doth appear, that he was an impartial seeker, and hearty lover of truth. Yet as he was one that desired, as he says himself, to hold the *just balance with the even weights*, so it will be evident to every one that examines his case, that he indeed met with from others false weights and measures. This you cannot but discover yourself, if you consult but his very accusers: there is such a confusion amongst them, such a disordinate passion, such a plain wresting of words, such a ridiculous report of matters, and throughout such an unchristian demeanour, as doth recoil upon their own heads, and so do hurt these more than his.

Instances whereof are evidently to be found in the author of *Famalism arising out of the bottomless pit*, in the *Demonium Meridionum* of Mr. Fowler, and even in Mr. Baxter himself, though with far greater moderation, than either of the others, and but at the second hand. If you read his Apology, called *Innocency appearing*, to which the second pretends to be an answer, you will find a distinct relation of the matter of fact, that is principally disputed, concerning the apparitions both of evil and good spirits, and the manner of the openings of the two contrary kingdoms or worlds, as it came to pass by the will of God in the Autumn of 1649; which was also lately reprinted by Mr. Edward Stephens in a Treatise concerning witches, etc. [Son-in-law of Judge Hale, and author of "Ancient Ascetics."]

And truly having considered not superficially both the printed accounts, and what other corroborating evidence I have met with from several persons, that could be exactly acquainted with it, one of whom was then of All Souls College, and went with another Fellow of the same college to

Bradfield, to make on purpose an inquiry into the truth of this matter, they being both of them persons of an unblemished piety, and also of a good understanding.

I must freely say, I see as much reason to confound Simon Magus and Simon Peter, as to confound Everard the sorcerer, and Pordage the divine, together. St. Peter resisted and overcame his adversary, who had hypocritically insinuated himself to be a visible member of the church; so did Dr. Pordage also by virtue of that promise, (not appropriated to the Apostles alone, but to every true Christian,) *resist the devil and he will fly from you*. This, and no other, was the case of Bradfield.

But it was not an easy combat; there was required to it, continual watching and praying, without any interruption, for whole weeks together: while one slept, others watched and prayed in their turns, and whensoever there was but the least flagging, the enemy as I have heard presently prevailed, and recruited his force. But though by the grace of God, and name of Jesus, he was constrained to fly with his wicked instrument, yet did not his malice here expire, but lay a new plot, which took effect five years after, by the intemperate zeal of those times, and some personal piques (which it has been always ordinary to cover with the cause of religion), that must not be raked up afresh.

But herein I except Mr. Fowler, in whom I believe it might be pure zeal, for the most part. Of which he (or any one) could not give a more signal instance, than in the present case, all matters duly weighed. However had the Doctor been never so guilty, it would, I think, have been of far better report, if any other had undertaken the cause, than one that is said on many accounts to be obliged to him, and to have been raised through his means from an indigent state to what he then was, so as even to sit as a judge on his quondam friend, while he also made himself both a party and witness, for the surer dispatch.

Thus an ungoverned zeal transcends all limits, and especially when it flows from rigid principles. For it is no wonder if one that took pleasure in denouncing of hell and damnation not only as infinite, but as inevitable also, and that even according to principles, condemned them who knew not their right hand from their left to an irreversible destruction, so as in the flight of an enthusiasm, to fancy the very place of everlasting terrors to be paved with the souls of little children; it is no wonder, I say, if such a one (if it be true what is reported generally concerning this *Durus Pater*) should be transported into a paroxysm of zeal, upon hearing of matters so extraordinary, so little understood, so misrepresented, and lastly so loaded with other criminal charges.

But notwithstanding what this severe judiciary hath brought to invalidate the *solemn appeal* to God, made by the Doctor, when there was no redress to be expected on the earth, and a re-hearing of his cause which was sued for, had been denied to him; since he would never afterwards withdraw this appeal, by appealing again to man, or returning an answer to the accusations of the *Demonium*, I dare not offer to put in my plea against it, but must let it rest there where it is. And therefore also I shall omit many things that might pertinently enough be urged on this behalf, for the setting right so distorted a case.

This one thing only I cannot but mention, which in other cases is constantly allowed of as a certain evidence of credibility in the person, and which the special Providence of God hath here favoured me with, beyond what I could ever have expected or desired to have found. I find there among the papers of his which are fallen into my hands, (some of which were never designed to be seen by any,) several unquestionable marks of an undesigning honesty. And I must needs observe, that he is so far from concealing his own faults and imperfections, (as a cunning impostor would have done,) as that he has in sundry places taken shame to himself, and given glory thereby to God, by the act of his own hand. And this he hath done when there could be no invitation (so much as presumed) for so doing, unless from a generous and open principle that moved in him, and the holy conduct of the Spirit of Truth. Hence he did transcribe several admonitions, reprehensions, and even some prophetic threatenings, that were expressly levelled against himself. And were the cases never so secret, to which these did respect, he was never less faithful, or less diligent to preserve them, doubtless for caution and instruction.

Neither could he indeed hide his infirmities, as far as I can learn, would he never so fain. He confesseth ingenuously the dulness of his soul to comprehend or express what was revealed to him in the Spirit. He cautioneth against confounding the ratiocinations of his mind, with the illuminations of the Spirit. He complaineth of his inadvertence, of the irregularity of his natural fire, of his elevation for some time, and of his too great activity at another. He reporteth of himself in his Treatise of the *Dark World*, how that not many years after his ejection out of the living of Bradfield, a most terrible voice came to him and said, *Take this unprofitable servant, and cast him into outer darkness*. And how that immediately hereupon, he was snatched away thither in spirit, and made to feel there the heavy strokes of Divine justice, so as to be able thence to describe that world in the manner that he hath done.

Where he owns, even after all the Divine enjoyments and communications, which he had had, that he was still but an unworthy servant in the eye of God, and had strictly merited to be cast alive into hell, according to that dreadful sentence, which was sounded in his ear, as from the Sovereign Judge. And if this be the mark of an impostor or of a wizard, I must confess, that such a one was this known (or rather unknown) person.

But neither is this all, there are many other corroborating circumstances of his veracity, in this particularly, which can be produced, if need require. And I must say, if he were not innocent of these charges against him, it may behave us perhaps to consider well how to clear holy Job, and David; of whom it is probable that they were made in like manner to undergo the pains of hell in their souls for a season.

This lasted upon him, by fits, for some years: during which times the heavens were shut to him, and he continually exposed to the buffeting and scourgings of Satan, so that he was enabled to write as he solemnly saith, what he had in those dismal regions heard, and seen, and felt, and tasted. And in this very Treatise he taketh sufficient notice in a few lines of the injustice of the *Demonium*.

Upon all which considerations, and many others that might be instanced, were I to write an Apology, I am (after the most exact enquiry that it is possible to make) fully convinced that this very Dr. John Pordage, who is so much blackened, though he was like other men not quite free from human passions and frailties, yet was a man truly fearing God, and hating a lie: yea, that he

was a laborious searcher after truth, and utterly incapable to be the father of such a grand imposture as is surmised.

XVI.—But there remains still a nearer prejudice against these writings, that is, supposing them not to have been contrived by another head, nor forged upon another's anvil, yet there is ground enough to suspect their original, from the style itself, wherein they are composed, and principally from the honourable mention there is made in them of *magic*, against the practice of the primitive Christians, who condemned all sorts of it, as well the white, as the black.

This is indeed a very considerable exception; if you have taken here this word in that proper and most determinate sense, according to which it is used in these writings throughout. But give me leave to say, that I very much doubt whether you have done so: and it is no wonder if upon a cursory view, we frequently mistake an author's sense, and find there our own meaning, where there is it may be just the contrary. I have done so myself, (and even in this very case too,) and therefore can pardon it in another.

And let it not seem strange to you, Sir, if my mother do no less condemn, the white magic, so called, than the primitive Christians did themselves. Sure I am that she doth in that sense, which it is commonly taken in. For the whole scope of her writings is clearly against all manner of intercourse even with good demons and angels, by the means of certain religious rites and invocations; and against every degree of communion, confederacy, and familiarity with these (could it be obtained *without* such rites), but in and through the Spirit of Jesus; whereby she agrees exactly with the sense of the primitive Christians, and is no less distant from the Porphyrian magic, than they were, when both are rightly understood. But more peculiarly this is the design of the Treatise of the *Enochian Walks with God*, where this very subject of the communion of saints and of angels, is expressly delivered, and the method of attaining to this communion is proposed according to her own experience.

Whence if there were any of this evil science in her, it would certainly be found here, if anywhere.

Whereas the quite contrary is found, and no society is recommended with them, otherwise than as in the body of Jesus Christ, and no way to arrive to this blessed society declared but the life of Christ.

So that consequently she condemneth all demonolatry of the Paganizing Christians, ancient and modern, and all that *εθλοθρησκια*, and all that pomp of worshipping of angels, which was condemned by the Apostle in those of Colosse, by her making the body of Christ the sole medium, and vehicle (if I may so say) of communication with beatified spirits, and assigning no other mediational natures for the recalling up the soul to the Deity, than this one in him, wherein the pleroma of it (and of nature also) did corporally reside.

And that false humility, which is the foundation of this sort of magic, is so diametrically opposite to the very character and spirit of these writings, that were all the libraries of Europe to be searched, it would be hard to find any, (since the days of the Apostles) that have less of it, or that do more directly press into the very bosom and heart of Jesus.[1]

For this counterfeit humility doth variously transform itself, and is more or less to be discovered in most writers, even in them of the very best fame, as being the mother of a twin-offspring that at one time or other do govern all mankind (viz. superstition and infidelity) under several disguises or mazes, by the fair names of piety and prudence. By which it is most evident, that it could never be the intent of these writings to honour this magic, which is called white, whose very foundation they do entirely overturn, or the meaning of the author to introduce into Christianity a cult of demons, which is so contrary to what she everywhere drives at, of doing all things in the name and power of the Lord Jesus.

Which alone is to me a sufficient characteristic of the truth of her spirit, and of her estrangement from whatever savours of the pretended angelical art, the *Ars Paulina*, or the Key of Solomon.

My curiosity, I confess, has led me heretofore to look into these, and by this I am the better able to judge in a matter of this nature. For indeed among all the prayers I have seen in such sort of curious books, printed or manuscript, which are many, some of which prayers are also very excellent, as to their substance, I do not remember so much as one that was offered up to the Father, in the name of the Son, explicitly or implicitly. This is the fundamental error of the magic which the ancient Christians so much condemned, and which to this day, (as I am well informed,) is really practised by many nominal Christians, even of great rank. And for this very cause, I cannot but place an exceeding value upon the greatest part of the Collects of the English Liturgy, as which seem most directly levelled against this practical error, and so likewise on these or any other writings, that tend so much to the exaltation of the mediational dignity of our blessed Saviour, as might be demonstrated.

Therefore the word magic, in these writings, is not to be taken in any sense contrary to the practice or the belief of the first Christians.

But if you would know in what sense it ought to be taken, you need do no more than admit the author's own explication of it. The word, *Magia*, saith she, in a marginal note to a book, the most obnoxious of any, is the created power of the Holy Ghost, so to be understood as often as named.—Rev. Rev. p. 51. And again, in another marginal note, she saith, *Magia* is the faith of the operation [energy] of the Holy Ghost. From which it is clear, she means such a Divine faith as was in the Apostolical Church, being begotten in the soul by the inhabitation of the Holy Ghost, and of the gift of Christ, to give a demonstration (both internally and externally) of his kingdom, and of the subjection of all nature and creature to his all-powerful will. And however this may have been degraded, or condemned by the after and corrupter ages of Christianity, I humbly conceive that it was not so by the first and purest. [See Freher's Treatises, and Law's "Way to Divine Knowledge" for the full justification of Behmen's word *Magic*.]

XVII.—The other exceptions that are brought against the style of this author, are of far less moment, and might be enervated without any difficulty, by a bare explication of the terms that give offence. And though they should appear to be borrowed many of them from the customs of unjustifiable curiosities, there is no reason that I know, why it should be a more just prejudice against these, than against some others that are to be found in the Old Testament, and also in the New.

Both Judicial Astrologers and Alchymists do find in these, what is very consonant to their style. The Chaldee Oracles I understand not: but when they were made use of by the enemies of Christianity, who knew how to counterfeit and interpolate them for their turn, it was then very reasonable to censure them. In the old Platonic divinity there may be as much truth, I am apt to think, as either in the old Aristotelic, or modern Cartesian divinity. I am sure the style of the first is more agreeable to the primitive antiquity of our Christian religion, than either of the last. And if this be any objection at all against my mother's style, it will be as good against Justin Martyr, Athenagoras, etc. Whether it be so or no against St. John, I do not say.

As for the style of the modern enthusiasts, and all that you bring under that denomination, let them speak for themselves. But, however, a true and a false prophet may have the same manner of speaking; and the same character of style, may be exactly imitated by persons of a quite contrary design. You instance only in JACOB BEHME, who is *little understood by any*; for whom there is much to be said, to prove him to have been no enthusiast at all, in your sense of the word. I am told that the learned Zimmerman has written a very judicious Apology for him, against a certain professor at Frankfort. And I know a person of *great accuracy of thought, and coolness of mind, as well as of a most holy and primitive life*, [FREHER? See Roach's *Great Crisis*, p. 111.] who is undertaking to render him intelligible, by a true and genuine representation of his Principles, both of Divinity and Philosophy, after having read all his books in the original more than ten times, though not without the greatest disgust imaginable in the beginning.

And yet I do not find, that J. B. doth any where attribute a sacredness to his style; but on the contrary supposeth it to be full of faults of his own, which he was willing to correct, by the advice of learned men, his friends. Whence, living in a place and age wherein Paracelsian chemistry was greatly favoured by many, it is no wonder if he was persuaded to make use of its terms, when they were proper.

XVIII.—And indeed there is not a greater, and perhaps more grievous mistake, than to imagine, that every person inspired by God, is infallibly directed in the use of the phrases and words that do express this inspiration. For from this, once allowed, many bad consequences will naturally flow, which you can see into without my particularizing them. So that should these which are objected be real faults in the style, and not only these, but several others unmentioned, yet it is still possible for the substance of the inspiration itself that is here laid claim to, to be true.

That this is really so, and that God doth actually accommodate himself to the infirmities, (yea, and prejudices) of the instrument which he takes up, is not difficult I think to be made out from the histories of Moses, of Joshua, the Prophets, yea from that of the Apostles themselves. Now this is all that is pretended to, that the matter of the Revelation, where it is delivered as a revelation, be true: and that the manner of expressing it has been sufficiently taken care for, yet not superfluously. Had the latter been more accurate, I should not the less, but more have suspected it. The Alcoran of Mahomet is said to have been written in a far better style, than the Gospel of Jesus Christ: and you know there are some who tax his Apostles for writing like barbarians, who do not hereby think that they lessen their authority, or deny that they were guided by the Holy Spirit; and consequently maintain the matter which they deliver to be no less worthy of regard, than if all the syllables were externally dictated as by a local voice, wherefore I proceed to your exceptions against the matter.

XIX.—But as the imperfections of style are no justifiable prejudice against the sacred authority of the matter revealed, so neither is every mistake in the matter itself derogatory to the principal design of the author, though truly inspired. Justice requires of me, that I should distinguish betwixt matters less principal and accessory, and them that are fundamental and essential; betwixt what is delivered as an express word of revelation, and that which may be only a deduction made from it, by that soul to whom the revelation came; and lastly betwixt what may be conditional and what positive in a revelation, what mutable and what immutable, what in nature and what above nature. And if the foundation be but true, though some errors should be found in the superstructure, I shall not be much concerned at them. For if that be Divine, it must abide when whatever is of human production superstructed upon it, shall be burned up, notwithstanding it might come from a very innocent and good meaning. Instances whereof are to be found among such, whom the catholic Church hath ever accounted for saints, and lights in their generation.

So if what is essential and given as a clear express word of revelation fail not, and if what is positive, immutable, and above nature declared by this word, can stand the test, we are not obliged I think, thence to invalidate this that is so in any writer, [N.B.] though what is accessory and matter of deduction only, should indeed fail, and what is conditional, mutable, and in nature, should seem to suffer loss. St. Cyprian may have been truly illuminated, and have had many of the more extraordinary Divine favours, visions, and voices, yet is it possible for him to have been mistaken in the point of rebaptization, and in his revelation about the elements to be consecrated in the eucharist. Yet do I not positively say, that he was so, much less dare I be so bold with this holy martyr as some Protestant writers are, being satisfied that he was far from being either a dreamer or a cheat.

St. Chrysostome was a burning light in the catholic Church, and had, for certain, true inspirations himself, and excited others also to believe and wait for the same. Yet was he certainly mistaken in the prophecy of his return from his exile. Of St. Austin I doubt not in the least, but that he was converted by a revelation, and that he was also afterwards followed by sensible Divine teachings and intellectual openings, if what he has written of these (in his book, *de Magistro* especially) can be credited, there is no question to be made. But I do not therefore think that he was guided at all times without error, or that there was no need for him to write a book of retractions.

Besides these three instances, there are others no less obvious in antiquity; whence I cannot but greatly admire at the vulgar apprehension of inerrability to accompany all them who at certain times have been inspired by the Holy Ghost, for a private or public good, no less than at that of some others, of thinking impeccability to be a consequent of regeneration, or an effect of the ordinary Divine grace, since there appears to me one and the same bottom for both of these. And therefore I do not see but that there is as much need of a spiritual as of a natural discernment, according to the diversity of the object, whether from revelation or reason.

Nor would it be more unreasonable to reject the many excellent natural truths that are to be

found in the most rational writers, which they have learnt from the common light of mankind, by a due application thereof, for the sake only of some errors with which they may be mixed, through either an inapplication or misapplication to the said standard; than to cast away (or but undervalue) those Supernatural Truths which are to be found in the best spiritual writers, which they have learnt from the Divine light, the true Light of the world, by the means of a right conversion to it, and application of it, for the cause only of some mistake committed in the use of this superior standard.

And if in the former the error may be discerned by its proper light, which is reason; so likewise in the latter may it be discovered by its proper light, which is the Spirit of God, when rightly attended to.

Nor is this any greater disparagement to the true Spirit than it is to true reason.

In some sense it may be said, every man is, or may be infallible; but in another none is, and perhaps cannot be while we are in these bodies.

And truly I am so far from easily attributing infallibility to any one, howsoever highly illuminated and favoured, that I do indeed doubt whether in its strict sense it can be applicable to any but Christ himself.

That the Apostles themselves might be mistaken, both in understanding of the Scriptures, and of their own revelations also, sometimes (without derogating from the foundation of the Christian faith), there are two notorious instances which I think render it more than probable. The one is of St. James, the brother of our Lord, the most stiff assertor of the perpetual obligation of the Mosaic law, grounded upon some expressions in it, and confirmed by the catholic interpretation thereof.

The other is of the great St. Paul, who having had a particular revelation of the glorious return of our blessed Lord, seems to suppose it to have been then very near, and by consequent hereof, to confound as it were the impendant fate of Jerusalem with that of the whole world, a private with an universal judgement, and a temporal deliverance of the Church with the general resurrection of the saints. Whence I conclude, that it is possible for them who are at some times extraordinarily assisted by the Holy Ghost, and even filled with it, to err nevertheless, in matters both of faith and practice, where they suffer themselves to be guided either by tradition (oral or written) or by particular inductions of their own, drawn from that which is of revelation.

And thus it is not so extremely to be wondered at, that Nicholas the Deacon, a person full of the Holy Ghost, was misled himself, or at least was the occasion of misleading others into a pernicious error, by a mistake by him (or them) committed in the latter. This to keep all humble, and that every one take heed not to exceed the measure of the Spirit given to them, or to frustrate it by succedaneous sentiments, either of others or of themselves, which has been often done.

XX.—But how it is in the present case, I shall leave you to determine, when I shall have represented the matter as it is, and not as it may at first seem to be.

There are three points which you take notice of, and call antiquated heresies, which I shall say nothing to vindicate in this place, but only set them in their true light; whether it be heresy or truth, new or old. The first charge is of Gnosticism, from the seeming to introduce a female personality into the Deity. The truth is this: she useth to speak of Wisdom in the same manner as doth Solomon in his Proverbs, and the author of the Book of Wisdom: yea, as Christ himself doth, Matt. xi. 19. Upon the reading of the first, she had her first vision: and this was the representation of her under a female figure, presenting the book of the Holy Trinity, and promising to unseal the same.

This she supposeth to be as an Effluence or Glance from the whole Deity, but principally from the Father, or *αυτοθεος*, the original source of existence and power, and it may be called agreeably to her sense by these several names, Speculum Trinitatis, the Tabernacle of God, the Eternal Schecinah, the Heavenly Bethel, the *φως απροσitos*, the Throne of God, the Mundus Divinus, the Vehicle or Chariot of the Divine nature, the Chasmal of Ezekiel, the Hand of God, and more expressly still, the Right Hand of God where Christ sitteth. In the famous prayer of Solomon, it is called Shamaim, and addressed to by him, 1 Kings, viii. 32. And in the prodigal's confession, ο θυρανος, Luke, xv. 18., many other names are given to it by the sacred writers, by philosophers, and by the illuminati, in the confessedly purest and most infallible ages of the Church. Some expressing one character or property, and some another, of this holy Divine principle, through which God is conceived by them to descend into Nature, and to clothe himself as it were with Nature. This is believed by my mother to be as the matrix of all immortal spirits; and more eminently with a particular regard to man, the true mother church, the matricula and fountain της παλιγγενειας, that must be entered or rather re-entered into by all, and the womb of the morning of the resurrection, which was seen in an allegory by one Apostle, Gal. iv. 26., and in a vision by another, Rev. xxi. 2.

She calleth this by a harsh expression, the Spouse or Bride of God; yet not without the warrant of the ancient Prophets and Apostles.

She distinguisheth as to this, the inexistence in God from eternity, and the figurative manifestation in time. Of the former she says, that it lay hid in the Triune Deity (tanquam in semine planta); of the latter, it was taken into God's bosom. I do not know that she anywhere expressly calls it a Goddess; but amidst some hundreds of places in her writings where this Eternal Virgin nature is mentioned, in only one I find it said, she may be termed so (*φύσις θεα*, 2 Pet. i. 14.), by reason of her near relation to the Godhead.* But neither is this there said simply, without

* From what is herein contained, there can now be no manner of doubt of the justness of Law's observations on the *Philadelphians*, and that *BEHMEN* is the mother of *Pordage* and *Lead*, as illuminati; whose originality consists in the creaturely form or idiosyncratic peculiarity of their conceptions, deductions, or 'revelations,' whether just or otherwise, and their great devotion; as referred to in the second paragraph of the Annotation, p. 148.

any restriction: for to prevent all manner of suspicion of an evil meaning, or of transformed paganism in the word, this very limitation is added, *in a high and sober sense*. And it is directly opposed to the attributing Divine honours to the blessed virgin Mary, whom yet none will strictly call by this name, or Queen of heaven, but only derivatively. Yet, however, had such a limitation of the word been omitted, if the reason of the Apostle be just, 1 Cor. viii. 9., as also of Christ himself, John, x. 34, 35, 36., it might not have been so altogether indefensible as it doth at first, appear. This Virgin Divine nature she maketh to be the true mother or manifestatrix of Christ before he was born of the blessed virgin Mary. But as she distinguishes betwixt the hidden inexistence and the figurative manifestation of this Divine nature, so consequently of the Divine Word also, by it manifested. And therefore, as she clearly supposeth not only an eternal co-existence and inexistence of the Word, with and in the majesty of the Father, while yet unmanifested in the creature, as *Λογος ενδιαιετος*, or the *ΜΙΝΔ*, but also a visible figuration of this very Word before time and creature, in eternity indeed, but yet not from all eternity properly, in order to a manifestation thereof in the creature and time, as the *Λογος προφορομηνος*, or *IMAGE* of this mind.

Hence according to this latter, she asserts Christ to be born, or manifested in a glorious figure, out of the Virgin nature of the unmanifested *Σοφια*. And this manifestation or birth is called the beginning of the works of God, the first born of the creatures, the Divine image, the eternal Adam, the Heavenly Humanity, and the Son of Man which came down from heaven.

By means whereof she believes that Christ did really appear to Adam, to Enoch, to Noah, to Abraham, to Moses, and to most of the patriarchs and prophets. So that her meaning is, that as Christ was born of the Virgin Mary in the frail figure of our sinful flesh, so he was also actually before brought forth in another more glorious figure by another Virgin, not of the earth, earthly, but of the heaven, heavenly, containing in it the primogenial matter and life, out of which all created beings were afterwards to proceed. And that this was the Similitude after which Adam was created in his original purity and beauty, which is called by Moses the similitude (or form) of God, and expressly the God of Israel, Exod. xxiv. 10, and by Ezekiel several times, the glory of

Jehovah, and perhaps by the apostle *μορφη του Θεου*, Phil. ii. 6. And was the Goel [or kinsman] of Job, that was seen and believed in by him, chaps. 19, 25, chaps. 41, 11, 5. And the proper medium of communication betwixt God and man in all ages. The glory that appeared in the Jewish temple sitting betwixt the cherubims, and the tree of life in the superior paradise, on which Adam ought to have fed had he not sinned, thence called the bread that came down from heaven, (i.e. that of Paradise,) the bread of God, the hidden manna, as being most emphatically the *Ζωη*, and the *Λογος Ζωης* upon which the whole system *Λογος*, that is angels and men must live, is very often clearly insinuated in these writings.

Her meaning is, that Christ had a celestial form before he had a terrestrial, both generated from a Virgin nature, by the omnipotent Father. In the former of which he gave forth his laws and rules to Moses and the prophets. As also Justine, M. Theophilus Antioch. Tertull. Cyprian, Euseb. Cæsar, (besides Origen,) do:

And in the fullness of time was superinvested by the terrestrial, for the transformation and glorification of our vile forms. She denies not any where Christ to be the Wisdom of God, as well as the offspring of Wisdom: that is, according to this manifestation. But as the Nicene Fathers themselves thought it no robbery to style Christ, Light of Light, though he be called the *Light*. So also she thinks it none to call him the Wisdom of Wisdom, or to say that he is generated out of the Wisdom (and Light) of the Father, though he be also rightly called the Wisdom.

She means not to assert any diversity of sex in the Deity, as the Gentiles and Gnostics did, who is so far from it, as to think that it did not even appertain to the created Humanity in its first and best state, which was paradisiacal, and that it shall again cease to be in the state of the resurrection.

Whether her sentiment be true, or no, I am not concerned, but thus much at least it proves, that she can never be guilty of such a gross imagination as she is charged with; and by consequence that there ought to be a presumption rather for, than against her, where some metaphorical and symbolical expressions are made use of, that are capable of more senses than one. This would be allowed in another case, therefore, I hope it will not be denied here. Since then it will not be unreasonable to interpret these expressions, or the like according to the analogy of the sentiments of an Author; since the sacred writers themselves, do (under a veil) frequently attribute human passions and members to the Deity, which are interpreted in a high and sober sense; since the appellation of male and female, when appropriated to the Divine Being are equally improper. Since, that the affections of both are attributed to it in holy Scripture, according to a sound meaning, and that not only in the prophetic writings, but in the very epistles of the Apostles. Since the common name of God in the book of Job, seems to be of a feminine termination, and no less, also, possibly that most high and lofty name of JAH, so frequent in the book of Psalms; and since the female doth constitute part of the Divine character in pure and undefiled nature, as well as the male, she being designed as the *glory* and crown of the *head*; and lastly, since the *glory of God* may be considered distinct from God himself, (though in him and out of him,) Heb. i. 3, it doth not appear why her words should be interpreted in a low and gross sense, when they are capable of an higher, which is neither dissonant from Scripture, or antiquity, nor derogatory to the simplicity and spirituality of the Divine Being.

And in this high sense, she supposeth the *glory of God* to have pre-existed in God, as Eve did in Adam, before the *Αναναγμα* thereof did break forth in the visible person of the *Λογος*, and was produced as out of the womb of this *glory*, being no other than the Eternal Wisdom itself, (called by her both a Virgin and a Mother,) going forth into manifestation in the said glorious Person, by whom all things were made, and without whom nothing was made, that was made. He being properly *Χαρακτρ της του Θεου*, in his laying the foundation of all things and still upholding the same, as her writings do elsewhere declare. And whether this may not be the

meaning of Tertullian, to whom you refer me in another case, may, perhaps, deserve to be a little considered. Who in his book against Hermogenes, as if either he had conversed with my mother, or my mother with him [!], writes thus :—

Prophetiae et Apostoli tradunt primo SOPIAM conditam initia viarum in opera ipsius. De hinc et sermonem prolatum, perquem omnia facta sunt, et sine quo factum est nihil. c. 18.23.49.

Whether he delivers this as his own private sense, or whether as an apostolical tradition; and whether what he has written in other books concerning the Divine body, ought to be understood so grossly, as it is generally, and not rather soberly, and in the same, (or near the same) with the former, according to catholic prescription, I leave to be considered. But if this Father's meaning in his controversial writings against the heretics of his age, as to this be either defensible or excusable, then is not my mother's cause so bad as you might imagine, even there where it has been thought the weakest.

Indeed his and her meaning are so akin, that I cannot distinguish them asunder: and I have not been wanting in diligence to find out what is truly hers, or in sincerity to represent the same, that so judgment may pass on it accordingly.

XXI.—But there is another block of stumbling, which is (and unless this block can be removed, all that was said besides will be to no purpose,) that *she is inconsistent with herself*. Now whatever foundation there may be for such a charge against her, in any other particular, I dispute not: but in this I can see none. Well, doth she not make the Virgin Wisdom born under the planets Sol and Venus, the planets created by her own son? If she doth so, I will confess all that you would have me to do. And if she doth not, I confide that the great generosity and integrity of your soul will not let you be ashamed to acknowledge that you have misunderstood her, and also that it will incline you more strongly than ever to forgive another when mistaken.

It is true that she doth make use of these terms, which did indeed shock me for some considerable time; but withal she premonisheth to take them in a *sober sense*, and expressly declares but a few lines before, that she intended not by the planetary names what the astrologers did, or the inferior and visible planets, which they make to have the dominion over man, so long as he is in subjection to the curse. But the superior and invisible ones, which are so many Divine powers, properties, attributes, modes, energies, etc., which do deliver from the curse. Moreover it is evident, that she speaks not of the nativity of wisdom, as in eternity, but only as in time; not of her origination before the world, but of her manifestation in the world; not of her first manifestation in this our orb, but of her descent again into it, after that she had been constrained (by the fall) to forsake it; not of the process of the Divine form (or beauty) through the universal system of beings, which was in the beginning, but of that in one particular order of them, and which is yet to be in the end.

She speaks of its renovation, restitution, reproduction, and regeneration, evidently supposing an antecedent rise and formation, as is clear, both from the main drift of that very book whence this objection is started, and the passage itself to which I suppose it may refer. The words are these: *Wherefore it is all-worthy to be enquired, in what planet the nativity of the Virgin may be again RENEWED? which must be by bright Venus, which must bring forth the mighty birth under Sol; in conjunction with the rest of the SUPERIOR planets, which are all harmonized in one, etc.* Rev. p. 24. And in the MS., with some little variation, I read thus: *Which must be by serene Venus, that must bring forth the mighty birth under bright Sol, etc.*

Again, presently after, these words also do occur: *The Divine mould for her SHAPE is again found according to what was BEFORE either angels or men were formed, which is not to be portrayed till she come to be essentially manifested within it.*

From which it is evident, I think, that she can mean nothing but a certain manifestation to the soul of man, not superficial, but essential, of some pre-existent substance that is spiritu-corporeal. But to express what is her mind hereby (depending upon a thorough understanding of that whole book, and of the nature and progress of the Divine kingdom which she expects), cannot be done in a few words.

The terms of Sol and Venus which are not taken up at random, ought for this end to be well understood, in a sense that is both physical and metaphysical. And how harsh soever these may seem, or unwarrantable, yet are they not also without a ground even in Scripture, the one in Psalm xix. 4, 5, 6.; the other in 2 Pet. i. 19.; Apoc. xi. 28.

We may call one of them *Light*, and the other *Love*, or *passive Love*. Or we may regard one as the energy of the Son of God, and the other as that of the Divine Spirit. But whatever other names we shall substitute in their room, there will still somewhat in these hieroglyphics remain unexpressed.

The mystery of the Divine numbers, if there be any such, doth here lie couched. And the seven spirits before the Father's throne, from whom the greatest of mystics wisheth grace and peace (Rev. iv.) are these *superior planets*, those *high and exalted powers*, which must all concur, in the most perfect harmony, to the formation and production of this mighty birth, so frequently spoken of in these writings, and to which all the powers and wonders of the kingdom of Christ are appropriated.

This she supposeth always to be the way of natural causality, and correspondent to outward and fallen nature, and not by such a rushing, transient influx as descended on most (if not all), in the first promulgation of this kingdom after the ascension of our Lord.

And this according to the spirit of these writings, is the establishment of the Melchisedechian priesthood in his members. Upon whom He doth not barely reflect his image, as the visible sun reflects his on the waters; but in whom he doth represent himself really and vitally, and beget in them his express similitude, as the same sun doth also in a low degree bring forth his in all the subjects of temporal nature. He standing properly as the tree of life, in the midst of this our vortex, without whom, all that is therein contained of visibles would presently be dead.

So this royal manifestation, or birth of these holy, priestly Magi, is said to be *under Sol*, i.e., under the direct rays and immediate communication of the Divine and invisible Sun, who is become to them the tree of life and immortality, on which they continually feed, without danger from the cherub of Moses or the chariot of Elias.

And such a continued participation of His light and life, may in a sober sense not unfitly be called an eternal and substantial generation. According to which, every one that is called of God,

as Melchisedec was, must be both *απατωρ* and *αμητωρ*, with regard to his eternal generation, according to the express appointment of Christ, Mark, x. 29, 30; Luke, xiv. 26; and also his example, Matt. xii. 46—50. Whence he will be likewise *αγενεαλογητος*, i.e., without any genealogy, whether paternal or maternal, in this mortal world; calling no man father on earth, and not hanging upon any mother, though even the universal mother of all flesh, as having one Father in heaven, and one mother, which is the new Jerusalem: being therefore said to be *redeemed* or separated, *from among men, and out of the earth*, said to be a *virgin*, i.e., without succession or end of days, and figuratively represented to us, standing out of this gross atmosphere, upon an high and glorious mountain.

Now, to arrive to this eminent state and honour of the everlasting priesthood, belonging to the first fruits, according to the present theory, it is required there be an antecedent state of revelation, and Divine vision opened in the soul; and that all the spiritual faculties, senses, and powers, which will in the future life come to be manifested, be so in this (p. 43, 44.), which state is by the author continually appropriated to Wisdom, and in this place named her *renewed nativity*, as it is distinguished from the succedent state, which is by her appropriated to the *WOMB*, according to the former distinction of the African father. And this state is much more noble than the former. For though that be here represented as exceeding glorious, and is really so in itself; yet falls it vastly short of the glory that is revealed in this other, which is no less than the very brightness and refulgent character of the glorified person of Christ, as the firstborn from the dead. And therefore to this state, as derivatively through Him, is applicable that most eminent decree of God, Psalm xi. 7., upon which the order of this priesthood (there at large treated of, p. 92.) is founded, and may as well be called a *birth*, she thinks, as that which is but the beginning of a low and mortal life. The one is a state that is *all glorious within*, but vile and contemptible without; the other is glorious outwardly also, and makes the vile to become honourable. The one is as the exemplar of the other, and which contains the other in its womb. But to both there is required the exact harmonization of the powers of the world to come, and of the seven principal emanations from the throne of the Divine Majesty, that so nothing be redundant or defective, nothing disproportionate or discordant.

Wherefore it is said they *agree to bring forth* (or manifest) the Mother and then the Son, in the Virgin humanity. And as the fetus receives figure and form in the womb of its mother, and her earthly matter, so does this from the *heavenly matter* of undefiled Virgin nature receive both in the sense of this author.

They are called by almost as many different names in these writings as the most cabalistical authors have been able to invent, either for the prima materia, or the summum bonum in nature. But the most ordinary are the *birth of Wisdom*, and the *birth of Power*.

In the last consists that which is the new creation; and in the first the idea of it. In which idea, the generative or prolific virtue (expressed here by the term of *Magia*) being included, it is called therefore the Divine Venus, in a sense well understood by many of the ancients. And as all generations in the fallen state of Adam's transgression, do proceed forth from the earthly and impure Venus (who truly sits as a queen upon the beast of nature, and can be said to be the Goddess or idol of all flesh); that is, as they come out of the same polluted mass and seminal corruption, so do all the heavenly generations, and the children of God that are brought forth in the regeneration and resurrection, according to the restored state of Christ's righteousness, proceed from this heavenly and pure Venus (that is, as the virgin clothed with the sun) out of the same one undefiled substance and seed of incorruption, which some have significantly named the *One Element*. [Here and hereafter refer to Note of p. 111, which is by this writer.]

And also as the planet Venus, when a morning star, doth arise before the sun, and yet doth not shine from any other light, but what proceeds from the sun; so in like manner, the morning star of Wisdom, allowing the present hypothesis, may be properly said to arise in the soul, before the sun of the intellectual world come forth out of his Chuppah, and yet it may shine in the soul by no other light but what is reflected by this sun, while he remains in the Chuppah; which is an antecedent, internal ministration of familiar Divine converse, preparatory to the more public and glorious manifestation which is to succeed in the coming out together of the bridegroom and the bride.

Now, should we suppose the outward sun to be the creator of that outward, planetary body, the star of Venus, and that because the light of this star is produced from the light of this sun, and is inferior to it; yet notwithstanding, I do not see any inconsistency, or even inconvenience, in mentioning the said star, either as before the sun, or as after the sun, according to different respects. And thus will it be with the superior star of Venus, according to the same hypothesis.

For if there be any such star, or power in the intellectual or angelical world, corresponding to that which appears to us in the visible heavens, though it be inferior to the light of the intellectual and angelical sun, and have no more than a derivative light from its light, yet with respect to manifestation may be conveniently and truly said to be before it.

Nor is that which is manifested, in the order of science, known after that by which it is manifested, imaged, generated, or even created; but on the contrary: which different respects are sufficiently distinguished by this author.

XXII.—But moreover, that which appears so very confused at the first reading, and the mere product of imagination, is perfectly agreeable to the principles of the most acute and deep Philosophy that I have ever met with.

And as the most regular system of the universe doth favour the same, so likewise many passages in the holy Scripture are not (as far as I can apprehend) otherwise intelligible.

This hath been very surprising to me; but I cannot here expatiate into particulars, neither stay to lay down those principles, according to their due light, or to produce those passages, and apply them as would be necessary. Only, *in transitu*, I observe, as the astronomers do now make the sun the centre of our vortex or world, so do these philosophers make their Sun (as distinguished from both the unoriginated sun, and from the first begotten image of it,) the centre of every vortex and world, both visible and invisible.

And this sun, in the Septenary System of spirits, they place the fourth or middlemost; calling

it the fourth form, the fourth power, fountain or spirit of Nature: the Fire, the Holy Fire, Ignis Magorum, the Cross, and Tree of Life, universal and eternal. So that the birth of Wisdom in the soul,* by opening therein the secrets of the invisible worlds, the soul becoming as a clear, unspotted mirror, to receive their reflections, cannot be, according to the principles of the *true central philosophy*, but under the fourth form and fountain of nature, *i.e.*, under Sol. And they show, consequently, how this magical birth, originated under the fourth, cannot be brought forth but by the help of the fifth form of nature, called the fountain of Love and Venus, in conjunction with the rest of the superior forms, fountains, powers, and spirits, constituting the *wheel of Nature*, which St. James is thought by some to allude to, iii. 6. Particularly they make the harmonization of the Seven Spirits of God, and the conjunction of the seven forms of incorruptible nature to be after this manner, *viz.*: the fifth with the third, the sixth with the second, and the seventh with the first; so that out of each conjunction there ariseth an eternal harmony in the perfect octave, an eternal circulation of love and joy in the soul. All the said Spirits and forms being thus *harmonized in One*, which is the fourth, standing in the midst of the rest, they make the fifth to contain in its womb the sixth, and the first combination of forms to flow into the second; which second is the reproduction in the soul of the image of the *Word*, as the first was the image of the *Wisdom*. And the seventh they make to finish the whole mystery of God in nature, by the third and last combination receiving the other two into itself, which is the Sabbath of nature, beyond which it cannot go.—All this perfectly agrees with what has been the occasion of so much scandal in the writings of an illiterate woman. [See p. 43, (e.)]

XXIII.—And this may suffice to let you see, that she is not inconsistent with self, or with principles, in the present account that you were pleased to urge. And that there must be somewhat more than *ungoverned fancy* to speak so consistently with what she has delivered in other places, and so consonantly to the principles of a *certain Philosophy*, which doth require *more than ordinary penetration* of spirit to understand *but in part*. The truth of these Principles there are much abler persons ready to vindicate. However, let these be disputed ever so much, it can hardly be denied that she has written according to them, with an agreeable harmony that is indeed wonderful. And it is plain, that the terms taken from arts not understood by her, have yet been managed by her as if she understood them perfectly. These two births some also do understand as well outwardly in nature, as inwardly in the soul. And in the former interpretation they say doth lie couched the process of the renovation of all things, by a new virgin earth, and new virgin heaven, according to the famous prophecy of St. Peter hereunto applied. Also, besides this universal regeneration, which is two-fold, there are grounds in nature to believe a particular regeneration, in like manner two-fold. And this regeneration of certain individual subjects, as plants, etc., which some chemists do speak so much of, would, according to the description that is given thereof, much elucidate this matter, were it proper here to enlarge. Whence, some persons even of a mechanical head, and busied in the examination of nature, I have heard greatly to admire at some passages in her writings, which they said they had found to be exactly conformable to the truth of experimental philosophy, whereof she herself could not yet be supposed to have any knowledge at all.—Wherefore I conclude that she cannot be justly charged with introducing a difference of sex in the divinity, or with inconsistencies and unintelligible jargon in this point; but that she must have had the assistance of some superior intelligence in her account of wisdom. [Which the reader, in the course of the following pages, may suspect to be *Lee himself*!]

XXIV.—The next charge against her writings is the Manichean heresy of *two co-eternal principles in the Deity*. But here also I doubt much whether she has been fully understood. I do not see anything that may seem to favour this but the private resolution of a question that was put to her, the answer to which she doth not say she did receive from any voice or vision, as it is frequent for her to do; whence it might as well be from reason, as from a principle more disputable. And if she doth here reason amiss, in a point which the wisest heads have not been able to unravel, yet what is said to be, elsewhere, from express revelation, may be nevertheless true.

But whether what she declares in the *Postscript* to the *Enochian Walks*, (which is the only passage of this nature) be from her own reasoning, or from revelation, her meaning may perhaps not be so heretical, as is at first easy to apprehend; yea, may be as far wide from the doctrine of Manes, as that which is most common at this day. This may be made to appear from what she elsewhere delivers, speaking again to this very question: she says, *hell, death, destruction, and the lake, are of themselves*. And if they are of themselves they are not of God, or in God; and there can be no co-eternal principle of evil *in or with* the Deity, from whence they could be originated, she opposes the imperfect act of a created being, to the perfect act of the Creator: and the confusion and disorder of evil arising from the one, to the unity and harmony of good, existing in and flowing forth from the other. She makes good to be natural, and evil to be preternatural: good to be eternal, without beginning, or end, and evil temporary, as having both a beginning and an end. All which seems to me directly opposite to the condemned doctrine of Manes, and Valentinian, making the evil to be no less natural and eternal, than the good, and to owe its original, not to the creature, but to the Creator himself.

Nor is it simply asserted by her, that hell and death, etc., are not of God, but of themselves; For it is a conclusion drawn by her from the premises which she had laid down; which premises are exactly conformable to the principles she before went upon in the *Post-script*.

Which do turn upon the manifestation of God in nature, and the breach of the original band of nature by him constituted. Now as all variety is comprehended in this *band*, and doth branch forth from it, so as soon as this is broken, there must needs arise disorder and confusion, instead of order and beauty, by the will of the creature being separated from the Divine will, to act independently, and of itself.

This will appear to be the origination of evil according to her meaning. The only difficulty will be, how this variety in the band, could proceed at first out of the eternal Unity. But whatever way may be taken to account for the creation, this difficulty will alike recur.

That which is most easy, and according to that chain of principles upon which all this turns, is this. The UNITY is the beginning and the centre of the variety, which variety was comprehended in the unity. The variety is generated from the unity, and is the end of the unity, and must return back into the unity: the harmony proceeds both from the unity and variety together, in the unity without the variety there could be no harmony; and in the variety without the unity there

could spring up nothing but contrariety. This UNITY, VARIETY, and HARMONY, was before the angelical creation: it was in the angelical creation, and it was after it.

It was before, in, and after, all creations whatever in the Deity: and after all creations, and revolutions, that are to be, it will still be in the Deity; throughout all the circles of eternity, when shall be all in all, Deity in nature, and nature in Deity.

This unity, variety, and harmony, was in all the angels at their creation, when they sang together for joy: and it would have forever continued in them all, had not some of them adventured to make a trial of the *might of their own wills*, whereby the harmony was perfectly broken, by their not returning back into the unity, by, and in, an humble resignation of their wills. And so through the variety brake forth the contrariety. In this contrariety is evil, and it springs up out of the separation of the perfect band of nature. In this band while unbroken, was every created being to have existed eternally; and therefore was it called an Eternal Band, and this nature, Eternal Nature, that is, immortal and incorruptible nature. There would have been an eternal circulation of life, light and love, in the unity, through the variety, by the harmony; if this eternal band had not been violated, as to some, in the angelical nature. And there is such an eternal circulation of life, light and love in all, where it hath not been violated, or where, having been once violated, it is again renewed.

On the contrary, in this band while it remains broken, or dislocated, no created being can exist eternally, but is made subject to vanity, there can be no circulation of life in the creature thus made subject. There may, indeed, be a temporal circulation of life in this state, but the vanity which is in the creature, and which flows from the contrariety, cannot live for ever. The vanity of the creature is not eternal, but as it stands in the contrariety, it must pass away with the contrariety sooner or later: for it cannot subsist out of the contrariety. And the contrariety must be at last conquered, unless there be two contrary co-eternal and co-equal principles, that is, two Gods; and being conquered it must pass away into the harmony. And thus entering again into the harmony of Divine Love, through the most beautiful variety of the heavenly light, centres in the original unity, which is the very life of God. Whence, where there is an eternal circulation of life, there must be also an eternal circulation of light and love, in the band of perfect nature, without all contrariety, and all disharmony.

And if the creature, through the contrariety, and through the disharmony, be made subject to vanity for a long duration of ages, the better to display the wonders, both of time and eternity, this contrariety must, in the end, be made itself subject to Him, who is the head of the whole creation, the Alpha and beginning thereof, in and by whom the variety of all things created, were manifested in perfect harmony; and who alone is able to subdue everything unto himself. Whereupon, all disharmony in the creature must vanish away, all things being again put under his feet, as it was in the beginning; through the all-powerful harmony of love, prevailing over that which has stood in the greatest opposition to it.

In the contrariety stands all evil, death, darkness, and wrath: in the harmony stands all good, life, light, and love. When the harmony subdues the contrariety of nature, then is death swallowed up in life, darkness in light, and the wrath of God in his love; and all the evil in the creature, whether of sin or of punishment, vanisheth away, as if it had never been. This is the victory of the Divine Harmony in the spirit of CHRIST.

But when the contrariety breaks the harmony of nature, whether in angels or in men, (which during the times of their probation can only be,) violating the natural subordination of their wills to the Divine will, and not centering in the supreme unity, from whence they primarily were originated: all manner of evil must be expected to proceed out of this breach and violation of eternal Nature; according to the degrees of the contrariety, and proportion of the disorder, multiplicity, and confusion thence arising in the creature, that has departed from the fountain of its unity.

Thus death, say they, entered into the world, through the transgression (or deviation from the unity) of one head angel, or angelical patriarch, and then of one man, or patriarchal head of the human race: whereby both the angelical and human natures in those hierarchies of Lucifer and Adam were as totally separated and divorced from the original source of their life, and from the unity and harmony of the Divine Being, which had before comprehended the variety in them, and kept all in its proper place and station, unviolated. And thus, through this disharmony and separation, did life disappear in death, the light vanish in darkness, and the love cloud itself in wrath. Yet the life was in death, the light in darkness, and the love, in wrath. But the death could not comprehend the life, neither the darkness the light, nor the wrath the love. So that the life, the light, and the love, were now unmanifested, and incomprehended: as death, darkness, and wrath, were before unmanifested, and incomprehended, which stood but as a faint shadow in the creature; and could never have been manifested, or comprehended by the creature, but through the contrariety of feeding on the knowledge of good and evil, life and death, etc.; and these should never have been manifested to all eternity, but for the better display of the wonders, the glories, and the triumphs of the eternal Life, the eternal Light, and the eternal Love.

But being manifested, they have not yet a positive existence, thereby in themselves, as everything derived from God hath. They have not their existence in the band of Nature, for that is good, yea very good, but they have it out of this band; and therefore the existence of them, and consequently of all evil, is more relative than real, more negative than positive.

For their existence is formally nothing else, but the separation and disunion of this sacred band, which was derived from God entire. And their manifestation in nature (as it is now lapsed and broken,) is but the hiding of the Divine love, light, and life in the creature, or from the creature: so that God becomes to it, as a hidden God, an angry God, a God inhabiting thick darkness, and a consuming fire. And yet, by this, here is not the least variation in God, the Spirit of eternity. Nor is there any new existence, or new degree of existence given hence to the spirits in time. Nor anything new produced (notwithstanding this change in the creature,) which was not already before in the band of nature, actually or potentially. But only a loss, and breach effected in the same.

Notwithstanding which, as God, so also Nature abideth invariable, according to its eternal order that was given it in the beginning; which is good, and eternally good. So that the good which

is in nature hath an existence most real and positive, and also eternal: but the evil which is introduced into nature, or manifested by the separation of nature's eternal band and law, not existing after this manner doth stand as a dark shadow in opposition to the Divine Light and Truth; and hence death is called a shadow, and hell outward darkness, and sin blindness.

For this blindness and darkness have only a shadowy existence, from the violation of original nature, as angelical in one order of beings, and paradisaical in another.

And yet had there not been the potentiality and root of darkness in nature, neither the outward darkness, nor the inward blindness could ever have sprung up, or in either of these two orders of beings have been made to exist after any sort.

And had there not also been something in the Deity to be manifested or glorified through this potentiality and root, it could never have been in nature after any manner: or even supposing it to be in nature, it never could therefore have been brought forth; but must have remained for ever hid in a mere empty and impotent possibility, as it is in the blessed angels and perfect spirits.

Now what that is in the Deity which was to be manifested through this dark root of nature, is not difficult to be seen. It must be good in itself, because in the Deity: but it may not be good to the creature, because all that is in the Deity is not communicable, or manifestable to any created being, but according to its proportion of aptitude.

It cannot be positively evil: but it may be relatively evil, where it meets with disproportion and disharmony. Nay it must be positively and essentially good, but it may not be good to be tasted by the creature.

This is no other than the severe Justice of God, which could not be manifested before the birth of the contrariety. This Divine justice is both darkness and light, both death and life, yea both good and evil, according to different respects in the creature. But before the contrariety of the creature arises, it is unmanifested; it being in the Unity, and not in the divided root of good and evil, wherein the knowledge of it can only be had. And this is no less glorious and excellent in itself, than the Divine Mercy; which also could not but remain unmanifested without the contrariety.

But being terrible and unsupportable to the creature, it bears the relation of evil, and comprehends under it the manifold scenes of misery, all which do serve to a fuller unfolding of the mystery of the kingdom of Christ, of the beatitudes of the saints in light, and of the exceeding riches of the Divine Goodness; and to an higher manifestation of the wisdom, power, and holiness of the infinite Creator: which will be *eternally surprising*. Wherefore, if that be terrible which is glorious, and that evil in the creature, divided from his root, which is good in the Creator; then that which is glorious and good in *Him*, may yet in the creature, and with respect to the creature, be termed dreadful and evil, without any design to advance the condemned heresy of Manes, or to deny the unity and simplicity of the Godhead. And this is no more than what the infallibly inspired Divine writers both of the Old and New Testament have done, whereof frequent instances cannot but be observed by you, which having not been understood by many, for want of a very easy distinction of *GOD in Nature*, and *GOD above Nature*,* has occasioned them foolishly to make God the author of evil; the most, indeed, consequentially, but some also directly. Which had been impossible to have been done, if they had known how the Divine justice, or the Divine mercy though they be two in nature, yet are but one in God; or how God in nature as the supreme universal cause, acts in the divided root of nature, remaining yet in his own eternal unity. In which eternal unity all things, according to this writer, are comprehended; and were in the beginning comprehended, as they were created, and did flow forth out of it, through the variety, into the harmony of nature. Thus she constitutes one undivided principle in the Deity, containing all principles, elements, and seeds, in an eternal temperature. And she considers the Deity in a transcendental sense, above all that is called material or spiritual, dark or light, mortal or immortal, terrestrial or celestial; and above all names, specific or general: so that matter and spirit, darkness and light, life and death, earth and heaven, may be said to be in God, or not to be in God, according to different relations; and both without injury to the eternal unity, and the eternal harmony of God. Now how far this is from making two co-eternal Gods, or two co-eternal principles in one God, the one good, the other evil; how far this is, both from the Chaldean doctrine, as to their Oromasdes, and Arimanius, or from the Valentinian, as to their Achamoth, and Ananche, I leave you, Sir, to determine.

XXV.—The third charge of heresy against her writings, is that called the Origenian, for maintaining the *finiteness of hell torments*.

But if this be an heresy, it is absolutely inconsistent with the original of good and evil from two co-eternal principles, in the Deity. For if they are co-eternal a *parte ante*, they must necessarily be co-eternal, a *parte post*, and consequently the torments of hell must be as infinite as the joys of heaven: which consequence is so natural and easy, that every one must see it. And therefore if the torments are to be believed so infinite in their duration, as not to cease before God ceaseth to be, it is impossible for me, (I must confess) not to fall in with the Manichean doctrine, or to refuse to believe an eternal principle of evil, as well as of good, that is an eternal root and cause of hell in the Deity. But while I believe the torments of hell, and consequently all evil to be finite, it is impossible for me to believe the principle and root of evil to have been co-eternal with the good a *parte ante*. And therefore, if by such an easy train of thought I am driven to embrace one of these two doctrines, I had much rather incline to that which makes only the principle of good to be eternal both a *parte ante*, and a *parte post*, than to that which makes the principles both of good and evil to be in like manner so. Since it appears equally absurd to believe two universal principles (the one good and the other evil) eternal a *parte ante*, and but one of them eternal a *parte post*; and to believe one universal principle eternal a *parte ante*, and two co-eternal principles a *parte post*, standing immutably in the contrariety to each other.

Wherefore it being impossible for any one to hold at once the finite duration of evil, with Origen, and the infinite duration of it in both respects with Manes: and my mother having so professedly expressed herself in favour of the former, and never professedly in favour of the latter, she ought

* [Nor yet possible to be understood before God's revelation of 'the mystery,' or philosophy of things.]

not to be taxed with the belief of this which is so inconsistent and impossible with the other position, and is also absurd, pernicious, and blasphemous.

XXVI.—But that position of the finite duration of evil, and the infinite duration of good, however it may seem at first, in this age of licentiousness to be hurtful; yet certainly it is not against the light of reason, or against the honour of the Divine Majesty. There is neither absurdity, nor blasphemy in it. And if it be pernicious, it must be so to them that understand it not. And thus the most undeniable truths of the Christian religion may be, by accident, pernicious to many. Nay, it is uncontroversially true, that the vulgar doctrine itself, hath not been without its pernicious consequences.

And if this doctrine of the universal restitution or final annihilation of evil, be reconcilable with the Scriptures (as some men of no small learning and piety do aver), then will there not be the least shadow of difficulty remaining, why it should not be embraced. For I esteem it none at all, that the books of that great and holy man, whose name is famous for it, were publicly prohibited about three hundred years after his death, by a counsel that gave the fairest lift to the establishing the papal supremacy; or that it was privately condemned by some persons of name in the church, but notoriously partial, an hundred and fifty years before, but about as many after his death. It doth not appear from this that it might not be a doctrine of the catholic Church, or at least held piously probable in the second and third centuries; or if it were not then publicly known as a general doctrine, but reserved only, among some few that were initiated into the mysteries, it doth not thence appear that it ought not to be published now; or that it is unsound, because *unfit for every age*.

A clear view of the matter of fact and right will be here the best evidence that can be desired. XXVII.—The substance of her doctrine as to this point, is plainly this, viz. angels and men were created by God, to be eternally happy, by loving and enjoying Him. That they might eternally love, and eternally enjoy God, they were in their creation made partakers of the Divine nature. This participation of the Divine nature, consisted in the communication to them of the Divine Life, Divine Light, and Divine Love; whereby they were, as it were, branched forth out of the Deity: and were to have lived for ever in the Deity, as their root and fountain. God communicated himself to angels and to men in the unity of his life, in the variety of lights, and in the harmony of love. This He did, that they might love him, and loving him, behold him, and beholding him, be transformed into the express image of his life, which is life eternal, both to the angelical and human creation. By this communication of Himself, he did not design, that any angel, or man, should hate him for ever, should turn away from him for ever, or should be transformed for ever into a shadow of death. It was in the power of angels and men to interrupt this Divine communication in themselves, but it was not in their power totally to cut it off, any more than it was to create themselves, or to annihilate themselves; since it entered into their original constitution.

The original root of all spirits, is the Divine Being, and their beginning or root, must not be different from their end. Their author and finisher is God, their beginning and end is Christ, their first and last life is the divine Spirit in harmonious concord and blessed unity.

One great angel was permitted to go out from the face (*i.e.* the light) of God, and so leaving his first place and station, he was not only distinct, but separated and turned away from his original source. And thus not keeping his *beginning* and native principality (Jud. v. 6.) but running from it in the power of his will, he entered into the contrariety against God, and against his *beginning*, which was the eternal Light of life. And hereby was first broken by him that heavenly harmony, which was in the band of angelical nature; and instead thereof, a sinful disorder brake forth. This being broken by one angel, other angels finding the same liberty in their wills to abide in the unity (with God), or to go out in the contrariety (from God), they immediately consented with him to the latter, which appeared of the two more noble, potent, and great.

They found where their might and strength was, and so they awakened what they could not fathom the nature of. Now their strength was their fire, the fire of nature, spiritual and eternal fire.

This fire while it was in union with the spiritual and eternal light was good, but as soon as it was separated from it, it became evil and the root of all evil. Thus sin was conceived, and evil brought forth in the angelical heavens, by the fiery strength of the Luciferian spirits; not kept within its bounds, in a meek humility, and parted from the Divine Light; being parted from which they could no longer remain in their angelical principle.

Therefore man was created by God in their room, and essenced a little lower than they. And hereby it was provided that his fall should not be so great as theirs, if he likewise should not keep his first estate and beginning. He was created upright: but he stood in a free liberty either as to the good, or to the evil. Both angels and men were created good: but before the end of their probation they were to be *immutably* good.

Immutability of good is in God alone, and therefore every creature, intellectual and rational before their fixation in him, must be mutable to good and evil. But after their fixation in him, as in the fountain of their being, they become immutable to evil, and are unchangeably good, as he is eternally good.

The image of the Eternal Goodness is also eternal. The *eternal image* of God, in which man was created, could not be destroyed by man; for that he stood essenced in it, as to his superior part. Yet it might *disappear* to man, by the superinducing another image: which was accordingly done. For the fallen angels envying this new and heavenly image in man, conspired how they might involve him in the same state with themselves, and make him to bear their likeness.

And as he was essenced, as to his inferior part, in that very matter which they knew how to defile, and had actually defiled in themselves, so they more easily effected their conspiracy.

This was the poison and seed of the serpent cast into the human nature: and the fountain being poisoned, hence came the infection of all mankind. The universal human nature being infected, an universal antidote was hereupon prepared to expel out all the poison. This must have its effect sooner or later; and cannot be resisted by any particular, inferior, or subordinate causes. In some it has its effects in this life, and they are the first born, and the first fruits, in others it has effects, not till after this life, and they are the after born, and latter fruits.

The principle, or seed of sin and defilement in the fall of angels did extend to the curse of that heaven, whereof Lucifer was king: and so an hell was there prepared for him and his angels.

The principle and seed of sin and corruption, and sin in the fall of men, did extend only to the curse of that earth (with its atmosphere) whereof Adam was king. And so the earth was corrupted and defiled. And death was prepared for him and his progeny. This death is passed through in soul and in body by every man; every man being under the same condemnation. And the great degeneration of the soul from the Divine life, and of the body from the paradisiacal life, was a real proper death, when man was cast out into this accursed earth.

And answerable to this twofold death, there is a twofold resurrection, to be attained by every man, but by every one in his order: the principle and seed of holiness and incorruption, extending itself, no less universally to all.

The seed and principle of corruption, conveyed to all mankind, has a greater place in some persons, originally, than in others; yet in none doth it extend so far of itself as that any shall be condemned for it to the flames of hell, which was not prepared for fallen man, but for the devil and his angels. Whence none of mankind can be cast into hell, strictly so called, to suffer the second death, but such as shall have by unbelief and disobedience wrought together with the devil and his angels, and loved darkness rather than light.

So that all who die in a state of minority, as under the age of about twelve years, have a certain world or kingdom allotted them (called by her the children's kingdom), where they neither know the torments of hell, nor the joys of heaven, for the present, but are there trained up in all that is needful to perfect them for the latter, according to the variety of their previous dispositions, and of their being found within or without the covenant.

Also the holy seed has originally a greater place in some than in others, as in Isaac than in Ishmael, and yet it doth not reach so far, as that any shall simply for it be admitted into the kingdom. But it must be perfected in them, first by the obedience of faith, in co-operation with Christ, till they be redeemed fully from the defilement of the earth.

From this holy seed of Divine Light, there is a common illumination, whereof Heathens, Mahometans, and Jews, do partake with Christians, as the law which is written in the hearts of all men. And there is besides a special illumination, which none but *true Christians* can partake of; which is the *internal revelation* of Christ's death, resurrection, ascension, and descension in the powers of the Holy Ghost, operatively and effectively, whereby the regeneration is perfected.

They who have only had the former, however faithful they have been to it, cannot yet thereby be admitted into the kingdom of God. But being not far from it, they are reserved in custody, where their souls are kept from evil, and they have the gospel of Christ crucified preached unto them, and inwardly opened in the mystery, that so they may ascend where he is.

Moreover, of professed Christians who depart out of this world, besides those that go to heaven or hell, there is a great number who are imprisoned for a season in certain elementary regions, or middle places, till the contrariety of the evil shall be at last wrought out in them.

And even of them that have had a good degree of knowledge and belief in God and Christ, and [N.B.] have seriously laboured after the new birth, being truly convinced of their depravity and lost estate, and of the necessity of their redemption through Christ, and having come off in part but not clearly from the world, there is none that can enter presently into the kingdom of heaven. But they have a higher degree in the elementary regions, near to Paradise; where as they feel not much pain, agony, or sorrow, so but little pleasure or joy, because they cannot reach the vision of God so long as *any impurity* remains. And that impurity may be done away after the separation of this body from the soul, she thinks none ought to withstand, who deny perfection of purity to be attainable during this conjunction: for that otherwise few (if any) could be saved.

All souls therefore must pass through the refining and calcining regions, prepared for their purifying, according to the measures and degrees they do attain to in here in this life; and the more they do suffer here, [in attaining to a state of perfect love, humility, meekness, patience, and resignation, for the direct process to which, see pp. 8, 9, and notes of pp. 75, 127, etc.,] the less they will have to do and suffer in the life to come, where the difficulty will be much greater.

Whereupon, at the first delivery of this doctrine, these express words are found: *How numerous years may you abide in these purging and frying furnaces? One day here, while in the body, would have set forward your work more than years in those centres, where you are to be confined. Therefore let this be an acceptable, etc.* Enoch Wal. p. 16.

And thus all souls having been created by God to be happy, after their purification by such ways and methods (in such regions) as the Divine Wisdom shall see fit, shall in the end be eternally so. Who being first truly humbled are then made capable to love God, and to enjoy God for ever, according to the order of their creation, which will be in the unity and harmony of his own life and light in them.

But this is not generally to be, but after some considerable time beyond the thousand years reign of Christ, when the high and great saints of all ages of the world, shall sit as counsellors and judges with him, and by virtue of his authority demand all such condemned souls as are captivated in the infernal prisons, and set them free from the dominion and tyranny of the dark prince.

And this Universal Jubilee of mankind will be the bruising of the head of the devil, which he shall never be able to move more. It will be taking away the sting of death, the seizing the prey of the mighty, and the treasures of darkness.

After which jubilee, the angels, also, which fell, shall attain to the end for which they were created and designed by God, and shall recover again their primitive state, beauty, and lustre. For seeing themselves now divested of all their might, and become so weak and poor as to have no place, nor subjects to exercise any authority upon, they will be deeply pierced.

When they are thus abased, then the eternal and pure nature which ingenerated into them immediately from God at the first, and could never be either corrupted or lost, will be stirred up and awakened for their recovery.

This will be done by the Father of all spirits, the eternal UNITY, who will not fail to gather to himself what is of his own, and to annihilate whatever is not derived from him; that so the contrariety may finally cease in Nature, all things being re-united to their original, from whence they branched forth in the beginning, through the eternal Word. So that whether they be things in heaven, or in earth, or things under the earth, they must bow and pay their obedience to the ONE Supreme Being.

Yet until the wonders of the mystery of iniquity be fulfilled in all lapsed worlds, the disobedient angels will refuse to surrender up their kingdom, or to humble themselves before the throne

of God and of the Lamb, that they may be admitted into their ancient thrones, or new thrones then erected.

And when this mystery shall be filled up in all its wonders, then will the end be: the end finding the beginning, and Christ becoming (manifestly) the Alpha and Omega of the whole creation, and as the first so also the last.

But as the order of the transgression of the angels was different from that of men, so also shall the order of their restitution be.

For as the restitution of man was more proper to the Word made flesh, so *their* restitution is more proper to the Father of their spirits, as he is the Spirit of Eternity. And as the Father there moved in the Son, so the Son here will move in the Father, by the same Spirit. And as Christ was the creating Word by which they were created at first, so again the second time will he be: First consuming and devouring all the diabolical nature, by an impregnable fire of Love from the breath of the Almighty, invisibly blown up: and then reintroducing himself by the eternal generation of the Father, into their eternal essences; that so being created new, they may be recovered to their primary existence in the Deity, and inseparably united with their true original.

Moreover, as God did introduce himself again into the fallen human nature, in a corporeal manner, for that its depravation was chiefly in the outward birth, called the third principle of nature; so will he into the fallen angelical nature in a *spiritual way*, for that its *tartarization* was chiefly in the inward spiritual root of their essences, called the first principle of nature. And therefore their fall having been so deep, it cannot be recovered, but after an universal and radical dissolution, in the second death.

Which death must have its resurrection, as the first death had its, by a new creation and new generation from the Virgin principle of Wisdom in perfect nature:

Since the foundation of God being in them, can never be annihilated, but must abide for ever, and so cause in them this angelical resurrection and new angelical creation. For which they are to be prepared, and made to believe the same, by the ministration of Michael, and the rest of the holy angels commissioned by God for this end; who cannot but have a sympathy of nature for their fallen brethren, and desire that they also should be happy, if it be the will of God, in loving him, and ministering before his throne, as they do?

This is the sum of her doctrine concerning the general restitution of the creation, as far as I do apprehend it. I have endeavoured only to represent it in its true light, as delivered; and having done so, I leave you to judge whether it do indeed give that favour to libertinism, which many think.

I would also ask you, whether you believe it altogether unreasonable* and precarious? or whether the contrary be so expressed in Scripture, as that it is not possible for sober and considering persons to fall in with this sentiment?

I do not vindicate it, or think it necessary so to do; but if it were, there is hardly one doctrine about which Christendom is divided, for which more can be said.

This plucks up Manicheism by the roots, and so also Gnosticism, or the false magical knowledge of the ancient heretics, it having been a fundamental doctrine, you know, of Simon Magus their head, that the God who created Adam was not the supreme God, but an impotent demon only, for that he was not sufficient to preserve his work from being marred, or to hinder his will from being disobeyed. This puts an end to many otherwise inextricable controversies, throws down the foundation of many ancient and modern opinions very destructive to mankind, reconciles the sentiments and decrees of persons and churches one with another, that have been thought most inconsistent, and above all, promotes catholic love and universal peace. And supposing

* The following extract relating to this point, is taken from a private letter of Law to one of his intimate friends:—"It is not possible for any one to have treated this matter of the Recovery of Angels in a more cautious, inoffensive manner than I have done. It is my capital doctrine, that God is all Love, and merely a Will to all Goodness, that he must eternally will that to the creature, which he willed at its creation. Can any one carry the Divine Goodness farther? Would you have me say that I hope their recovery is possible, and should be glad of it, if it is so? I have, and do willingly say it. Would you have me say, that I know it to be possible? I should say what nothing in Nature, or Scripture, enables me to say.

It was certainly God's primary intention in the creation of man and angels, that they should, both of them, keep their first created state. This is undeniable. But what an argument would that be, to say, that God's intention cannot be defeated; therefore, neither angels nor men have lost their first state?

As to the purification of all human nature, either in this or the next life, I fully believe it, [See "Address to the Clergy," pp. 171-178.] But as to that of angels, my words are, p. 65, of *The Way to Divine Knowledge*, that it cannot be affirmed or denied, but from the known possibility or known impossibility of the thing, which does not yet appear. If it is possible, I am glad of it, and also sure enough that it will then come to pass. Is this a doctrine for you to bid an eternal farewell to? And yet this is all that I have said.

I have condemned neither side, preferred neither opinion to the other; but set the matter in so plain a point of view, as might content both sides, without giving either of them the victory over the other, by showing that each of them was under the same necessity of neither affirming nor denying.—Dear soul, adieu."

The following letter from Mr. Law to Mr. Robert Dawson, a hatter, of Southwark, may be suitably appended to the preceding extract:—"Sir, in the *Spirit of Prayer*, the matter stands thus, "If thou hast *nothing* of this birth, when thy body dies, then thou hast only that root of life "which the devils have. Thou art as far from heaven, and as incapable of it, as they are. Thy "nature is their nature, and therefore their habitation must be thine." Now, Sir, let it be supposed that I had then, and there, added these following words, viz.: 'But if thou hast *something*, or some degree, or beginning of that birth, when thy body dies, then thou wilt not fall into the state of the devils, but into a state of purification, till this something, or degree of the Divine Birth be finished in thee.' Now in these two assertions there is, not only no palpable contradiction, but the most perfect uniformity and agreement with each other. And this is neither more nor less,

once the truth of this doctrine, there are besides these several other advantages, too visible to be denied, which will hence flow. Be it as it will, this may be enough to excite any rationalist impartially and unprejudicately to enquire into the same. [Such subjects are as poison to holy souls.]

XXVIII.—Now whether it be true, and the revelation for it be likewise true, are of different consideration.

I may be convinced of the one, but not of the other: I may be convinced of one by the other: and lastly, I may be convinced of either by divers mediums. But if both should be found to be true (upon a free and just enquiry), then will this be an unquestionable evidence, as for that spirit which was the author of such a revelation or revelations, so for the person taken up to be the instrument for their conveyance to others.

For though an evil spirit may reveal a truth, yet it is not to be believed that he will ever reveal a truth to any that is capable of doing so much good in the world; or that he can take satisfaction in foretelling the final destruction of the devil's kingdom. And though a person may also receive a revelation from a good spirit, and not understand it, yea even mistake some part of it: as did, say some, the very Apostles, who had a revelation of angels, that they should see Christ return in like manner as they had seen him to ascend, and did misapprehend it, as if his return was to have been during their lives, or very suddenly; and did misapprehend Christ himself, in relation to the exit of St. John. I say, though a revelation which is from a good spirit be not understood, or even misunderstood, yet is not the instrument through which this passeth, therefore to be undervalued, but God alone to be adored and admired, who knows how to make use of the meanest instruments for their conveyance to others.

Let this now suffice for the charge of heresy, as also for that of enthusiasm.

XXIX.—There remains still the first and last charge to be considered, which is *Schism*. But here, also, the best way will be to represent the state of the case nakedly as it is, and then to search out what is the proper nodus of the question.

The society whereof I profess myself a member are not of one ecclesiastical communion, nor under one civil government. But they are of different communions, and are under several jurisdictions, temporal and spiritual. They are not for dissolving any obligations to the princes and states they are born under, nor for transferring their allegiance to another whose right it is not, on the account of this alliance: but notwithstanding it, they think themselves bound to the same civil obedience, as if such an alliance had never been.

So likewise they are not for destroying the obligations hereby to any rightful or lawful authority in the Church, that is derived from Christ and his Apostles, so as either to assume the same to themselves, or to transfer it where they please: but they are for maintaining the same spiritual obedience still, which could any ways be antecedently claimed, either from the principles of primitive Christianity, or the common motives of ecclesiastical peace.

Hence in Lutheran countries, there are many aspiring with us after the renovation of the angelical spirit and life, and the restitution of the Church, and yet do not therefore break off from the communion whereof they are subjects, or withdraw their obedience there, where they are permitted to pay it without violating an express Divine command.

The same is also in some kingdoms of the Roman communion, and even in Rome itself. Nor is the same altogether unobserved by our friends that live under the reformation of Calvin.

The true members of this Society, wheresoever dispersed they are, and under whatever kind of government in state or religion they live, are never for opposing the established constitutions or acknowledged rights of any, except where they are directly against the law of Nature, or the light of the Gospel. But they had rather bear with many things, and submit themselves for conscience sake, than to run the risk of disturbing the peace and rest of the public, by withdrawing from their true superiors, and denying them that obedience which Christ hath commanded. Yet the object of this obedience may be very easily, and is very commonly mistaken. Of which in the

but that very same agreement and perfect uniformity, which is found betwixt the three passages to which you refer, ["Spirit of Prayer," Part I. p. 35.—"Spirit of Love," Part II. pp. 105. 232.]

I CONSIDER ONLY WHAT IS TRUE AND FALSE; AND ASSERT NOTHING FOR THE SAKE OF JOINING WITH, OR DIVIDING FROM, ANY SECT, SOCIETY, OR SYSTEM OF RELIGIOUS OPINIONS. I am, Your hearty well-wisher, Wm. Law."

We also take the present opportunity of inserting the following letter from Law to the Rev. Mr. Neve, father of Timothy Neve, D.D., Fellow of ——— Coll., Oxford. — "Dear Sir, I had the favour of your ingenious, friendly, and good letter.

Your observations upon the *Sweating Statue* [See the xxivth of Behmen's Epistles,] are such as I could not help making, at my first reading it; and had the rest of the book been like that, I should not have read it any more. J. B. himself knew that neither you nor I could judge of it any otherwise, than we have done: and therefore, he tells the person to whom he wrote, that *it ought not to be shewn abroad, etc.*

But the time will come, when such supposed mysteries in J. B. will no more lessen your opinion of that fountain of light which was opened in him, than the spots which are said to be discovered in the sun, do make you suspect it not to be a body of light.

I have sent you the two volumes you mentioned [Query the ed. in 12mo. 1665, of the "Forty Questions," and the "Three Principles,"]; and the rest are at your service, when, and as often as you please. Read them through, without staying at that which you do not comprehend; and you will all along see, both why you should continue reading, and why you must be content to learn very gradually: and also whence it is, that the greatest and most concerning truths are such a mystery to us.

The Manuscript I mentioned and which you speak of, you may depend upon having. But you must permit me to judge of the proper time for it: which, I am sure, will not be, till you know much more of J. B., and also what it is that you want to be helped in.

It is with great truth that I subscribe myself, Your most affectionate, humble servant,
Wm. Law.

P. S.—The marginal observations in the *Three Principles*, are not mine. I have only noted places to be corrected: pinned to the title-page, which I hope you will take care of.

Roman Church itself, where the practice of this virtue is most eminent, several have greatly complained; as particularly Father Baker and Gertrude More, writing expressly against that servile obedience which the Jesuits generally required.

These explicitly declare that the true object of obedience is God alone, and that none can live in true obedience without attending to the internal Divine call, whatever their superiors may persuade to the contrary, or their spiritual directors dictate. And herein we cannot but concur with them; yet do not for this think that we separate from the church whereof we were before members, any more than they did separate from theirs, unless that church that claims us should either deny this Divine call or prohibit the obedience to it.

But I have a far better opinion of the Church of England, in which I have hitherto lived, than to believe that it be ever guilty of such an excess as this. Since from its very liturgy, I have sucked in those very principles, which oblige me to act as I do at present. And this in my answer to Philalethes I have fully declared, and could yet declare more abundantly. But let this be as it will, the principles of our society are compatible with all due subordination to rightful superiors; and the members of it are not for levelling all communions, as if there was no difference betwixt them: much less for overthrowing the establishments of our for settling and establishing the true communion.

For though it would be for them a great absurdity, and wholly incompatible with their design, to take on them peremptorily and immediately to determine the right of the many contending parties, yet they do not by this their refusal allow any right to an heretical or schismatical communion to take any from the true communion (wherever that is). But they do leave all things in the same state, without interfering with any, but where it is absolutely necessary, and then, too, with all imaginable candor, still reserving to themselves a liberty to join these, where truth doth most balance.

They profess with the Catholic Church a true veneration for all the positive institutions of the Gospel; which gospel they say is everlasting, both as to this world, and as to the next also.

They think it very warrantable to labour after an evangelical perfection; but then they do not evacuate the means which are subsidiary to it, under pretence of being in it. If they had lived in the age of the Apostles, or at least before the Church was poisoned under nominal Christian emperors, I dare say there would be very little difference betwixt them and you, about the regular subordination of the gifts of the Spirit, and consequently about the trial of spirits. Since God, according to your own most true observation, *was pleased so to distribute his gifts, that the supreme governors were endued with the highest gifts, and the most undeniable credentials.* For they cannot so easily persuade themselves that this is so in every true communion at this day, or in every communion that is by you acknowledged to be a true one.

They say, that though there have been, and are even still, some excellent persons, and endued with the Spirit of God, in the chiefest dignities of the Church; yet there is no general example for this in any one church at this time whatever, from which a conclusion may be drawn, that the true Spirit of God must needs be subject to the decision of the majority of them that are so advanced, as if to them of inseparable right did belong the gifts of *γυβερνησεις*, and *διακρίσεις* *πνευματων.*

And they suppose, that the worst persons being always the most forward to prefer themselves, even under all kinds of constitutions, civil and sacred, and there being no possible security against the intrusion of such but a constant miraculous gift in the governing part of the Church, of spiritual discernment; therefore, none ought to challenge this subjection, without more than human credentials for being possessed thereof, or allow that to be a fair way of proof now, which would not have been so in the Apostolical age, when none was admitted to be a presbyter, much less the head of the presbytery, or a bishop, without an express Divine call, and without a real and sensible communication of the Apostolical spirit by the imposition of hands. And albeit Christ never has, nor ever will withdraw his Spirit from the church, or suffer it to be totally eclipsed by the powers of darkness, they cannot but think that there is a great degeneration at this day in every part of it; and that God seems to have included all parties under evil, even they that are, above the rest, most catholic, that so all being left without excuse, he might have mercy upon all.

And particularly as to the legal Church of England; they do not so much object to the evils of the times, or the corruption of particular persons, as they do the heavy load of sacrilege and Erastianism which entered into its very constitution, and which some do call the *original sin* of this Church, lamented both by the governors and subjects, but never yet cured, or like to be cured.

And therefore such as are more immediately herein concerned, do want to be convinced, how a superiority of the Divine Spirit in the governors of the church, can be universally and constantly claimed under such a constitution as this; which even those themselves do lament as imperfect.

Now, no arguments that it *must* be so, will be sufficient, unless it do actually appear that it *is* so. And if even the contrary do besides appear *de facto*, in some cases at least, then all reasonings *de jure*, concerning the perpetual succession of the Apostolical Spirit, will be here insignificant.

But that this doth not actually appear, but rather the contrary, we think is evident (if not demonstrable), from the communication of baptismal Spirit to all the Christian proselytes in the first churches, whereby not only the ordinary graces, but even the extraordinary gifts of this Spirit were conveyed, compared with the present ministration of this holy initiatory mystery, in which the gifts are never, and the graces thereof but rarely, transmitted. The which is confirmed by sad and general experience, there being of ten that are baptized (whether infants or adults), hardly one found that can so much as be pretended to have received the Spirit in baptism, as a permanent principle of spiritual life; many of them never receiving it during their whole lives, and the most of them that do receive it, receiving it a long time afterwards.

This appears also from the communication of the *Pastoral Spirit*, as it was heretofore practiced, compared with what is now succedaneous to it in the very best reformed Churches, as well as in the Roman and Greek. And seeing that, *de facto*, the succession both of the pastoral and baptismal Spirit is not perpetual, there being evidently many baptized with water, who are not baptized with the Spirit, and many ordained to the pastoral function by the imposition of hands, who have not received thereby the Holy Ghost; therefore, as many as are of this spiritual society, can

not presently yield to own a superiority of spirit in the pastoral and episcopal order, as their peculiar and inseparable right. But they think themselves obliged to be faithful to that measure of the Spirit of God in them, which they either mediately or immediately have received, and which is not at all different from the Spirit which is in the true pastors of a true Church, but is the very same with it, and with that which ever has been in all the true pastors and governors since the Apostles.

They think that the Epistles of St. Paul and St. Clement to the Corinthians do bind indeed spiritual persons to a due subordination to their spiritual governors ; but then they also suppose that this subordination was not merely (or chiefly) political, but that it was according to the various distribution of the spiritual gifts, the lower gifts being made to give way to the greater, according to St. Paul's enumeration ; whereby all the members of the mystic body were both distinguished from each other, and united together into the same band.

Thus have I represented to you the case of the Unity of the Church and of Schism, as it is understood not by myself alone, but by many persons of good will in other countries, with whom I have true spiritual correspondency and union.

And the sum of all is this, that the Unity of the Church is the unity also of the Spirit, (et vice versa,) and that there may be a political unity in a true communion without a Spiritual Unity, (et vice versa.) And that they who are of the *nearest* spiritual unity in the same communion, or in different communions, are not to break themselves off from their respective political unity, so long and so far as they can maintain the spiritual. But where political and spiritual cannot be both preserved, or so well preserved together, there it is safer to recede in some things from the political unity of the Church, than from the spiritual, which is the ground of the political relation of Church members.

XXX.—We of England observe not just the same measures, as they that are abroad : but our principles are the same ; only our reasons of appearing in a more outward work are different.

And even several of us here, that have not a sensible, internal call to such an appearance, do choose rather to retire privately, and wait in peace for the powers of the Holy Ghost to descend, and the kingdom of Christ to come into souls duly disposed ; and so to pray and wrestle together in spirit with us for the times of restitution ; than to declare and proclaim openly the external manifestation of what they enjoy secretly, without a positive command for so doing. Which some having received, do meet together twice every week, as a religious society, for the free exercise of spiritual gifts, and for the better manifesting to others our faith and hope : without raising up altar against altar, or setting up a divided church or communion. In pursuance whereof we do not come together on the Lord's day in the morning, which is a solemn time of public worship and communion every where over the whole world. Nor do we oppose either the doctrine, the discipline, or the worship of the established communion of this nation ; or seek to withdraw any from it, that we may gain them to ourselves.

But on the contrary, we have hitherto acted as friends, while we have been counted as enemies.

Some of us are so far from giving any just occasion of offence, that willingly they would not have met on the Lord's day, or at least not till all the whole service of the day was performed, and could not be prevailed to dispense in this point, but upon some considerations that absolutely necessitated them.

The doctrine of the general restitution, as it is not an article of faith, or term of communion amongst us, nor even generally understood, or maintained by our English Society, so it is not opposite to the established doctrine of an eternity of future punishment in a scriptural sense, nor to any of the articles agreed to in the beginning of the reformation.

It is not condemned by any of the four general Councils, which are received by the Church of England, though it was known before them all ; nor by any of her convocations, as far as I can learn.

Nay, the doctrine of præexistence, which falls in with it very near, has been publicly asserted by some of her learned members, without incurring a censure or being so much as struck at by a decree of an university.

The doctrine of the guidance of the Holy Ghost is indeed carried much higher, than what is vulgarly taught in her pulpits ; but it is not a doctrine contrary to what she anywhere delivers ; but seems rather most conformable to her principles, or at least easily deducible from them.

The doctrine of the Spirit of WISDOM, and of its being distinct from the WORD, as well as one with it, is no less than Apostolical tradition, if we may credit so ancient a writer as Tertullian. And, (being rightly stated,) has never been condemned, as I know, either by the Catholic Church, or this particular church.

Neither do we oppose the discipline of the established Church, any more than the doctrine. The private discipline of our Society doth not interfere with that, or very easily may be kept from interfering.

And the discipline of the Church, being confessedly defective, we have begun to revive among ourselves privately some of the Apostolical constitutions of the Catholic Church.

And that we do not oppose the established worship of this communion, may be made evident from many matters of fact, and not only from our solemn declarations ; which in the *Reasons, Propositions and Constitutions* of our society have been published.

Some assist at it with much sincerity and devotion : and even at the more solemn parts of it, are not less zealous than the most rigid confirmists. We do not hence claim the name of a *Church*, but are contented with an inferior title. We say indeed that this Church is imperfect, and so cannot be accepted of Christ as his true bride. But at the same time we own ourselves to be yet imperfect, and therefore we wait to be of that perfect Church, which we surely expect to arise in this nation, and to be gathered both out of the *episcopal* communion, and out of *others* that have separated themselves from it, with a design at least (as we hope) of a greater purity. And thus it is mentioned in the first *Message to the Philadelphian Society*, by way of parable : in which the defect of the Reformation, and of all the sub-reformations in this kingdom, is pointed at, as by the Spirit of Christ sitting in judgment. [The time draweth nigh : as already and hereafter indicated.]

But since we do at present only wait for the manifestation of a pure Church, which is there described, and do not name ourselves that Church, but only a Society preparatory to it, therefore

X See Gichtels's Letters and Life - Also Freheis's "Microcosm"
p. 51

though indeed we do excite others, both publicly and privately, *to join with us in the same expectation*: yet is not this to make them separate or divide from the present communion, notwithstanding imperfections in it, for the sake of greater perfection in discipline or doctrine, but rather *to embrace all that is good and true*, and pass over what is not so in an imperfect church.

This is what we have declared again and again, all manner of ways, and upon all occasions, and do hold to, except where there is a clear Divine authority to preponderate the judgment, and some *evident and eminent mark of the Divine will*.

And though we may seem perhaps to allow no prerogative to the true communion, yet it is because we think there is no great fear that, if truth be set on *equal terms* with error, that she must turn her back to her adversary. Nay, we desire no greater prerogative for the truth, than we court, than that she may be upon equal terms with whatever may contend with her for that name. That is, we require only impartiality and indifference.

We are not for dissolving either spiritual or the political unity; but since there may be the political without the spiritual unity even in a true communion, and also the spiritual sometimes without the political, therefore we think it our duty, never to recede in the least from the spiritual unity, however the political may occasionally be dispensed with. For to prefer the case before the jewel we have not learnt. This is the state, and these are the pretensions of this Society in England.

XXXI.—Now as for my own part, I believe the communion of saints in the holy catholic Church, and whatever my present engagements are, or may seem to be, I hope I shall ever study to preserve the same, to my utmost ability, wherever it is truly, and never be found to violate it in any part of the church.

I do also believe that this communion will be better understood than it has hitherto been, (the Church of Jerusalem itself not excepted, where it did not continue long in the saints, but began to cool,) and that [N.B.] the church will be more catholic and more *holy* than it is now, or has at any time been.

And, in acting according to this belief, consists the whole Philadelphian Design. As for irregularities, seeming or real, may have been committed by myself or others, through human frailties, in the prosecution of this design, I am not unwilling to take shame upon me, and I hope, never shall be. But as these do not concern the substance and foundation thereof, I presume that no persons of any ingenuity or candour, will be very severe in charging them. And whatever irregularities and anomalies there may remain for a while, they are perhaps not more to be minded than the scaffolding work to some royal structure.

I am far from having the least natural propensity to what I am now engaged in. And whoever thinks it can proceed from passion or interest, I leave him to enjoy his own thoughts, till the truth shall vindicate or condemn me. Nay, did I consult with flesh and blood, I know, I should not find a greater natural aversion in any, than I do in myself, against what the love of God has constrained me to in these late proceedings; and with respect to which, I hope I may be said with the apostle, to die daily. For truly it is such a cross, as to all outward considerations, that *to speak in confidence to you*, I were of all men most miserable, if I had not a more than human support to bear me up under it, and the sensible communion of that Spirit, which none can take from me, to comfort, and assure me, that I am yet a true member of the Israel of God.

But because you will doubtless say, that this may be nothing but my own warm imagination, though it doth bring along with it that peace, which is not only above all imagination, but also above all understanding, therefore I beg the favour of you to consider,

Whether there can be proved both de jure and de facto such an Apostolical spirit in the governors of any Church at this day, which may not only oblige every member in all cases ordinary and extraordinary to hold communion with it, but also to hold communion with no other, even where nothing but what is manifestly Apostolical is required for a term of communion, and wherein no part of the discipline doctrine or worship of the said Church is opposed.

Or otherwise, *Whether a person who doth not oppose the discipline, doctrine, or worship of a Church which is imperfect; but is willing to hold communion with it, so far as he can with an imperfect Church, may not in some extraordinary cases, as where he really and truly believes a Divine call for it, be permitted to have fellowship with a religious fraternity (not separated, and) that requires nothing to be believed or practised, which is not clearly Apostolical, without incurring thereby the sin against the Holy Ghost, or rebelling against the Apostolical spirit, as resident in the governors of the said Church.*

With whomsoever the credentials of such a Spirit shall be found, that can oblige all the members of its communion after this manner, I shall heartily acquiesce, and entirely submit myself to their guidance in all cases.

But then these credentials must be very convincing, and the matter-of-fact solidly established, as well as on ancient Divine right vindicated. Which right, be it never so well vindicated, if it be not made yet evident by facts, is like to faith without works.

Now if this be a dead faith, that possibly may be a dead right, or if it be not altogether dead, it may be paralytical even in a proper sense of the word, whereof to find instances would not be hard.

Whence the stress of this article of Schism, as it is here applied will lie in this proposition, viz. There is an uninterrupted succession of the Apostolical Spirit in every true communion perfect and *imperfect*, which doth without *reserve* oblige every one living in such a district, to the exclusion of any other spiritual communion, even while not inconsistent with it.

The consideration of which, and of the consequences thereof, will put an end not only to this, but to many momentous disputes besides. But till they who claim a right by *succession* to this Spirit of the Apostles, can show it also by *real works*, that is, by the acts of the Apostles, I am afraid the matter will not be brought to any issue. [N.B.]

XXXII.—In the mean time, whatever may be the censures not only of evil, but also of good men, I cannot easily recede from those principles and practices, which the sincere research of truth against the contrary bias of education and constitution, yea, and of interest too, as well as of honour, has made me to embrace. And if you on your part, require an external evidence, I think it no less reasonable, that the same should here be given to me; the pretensions being so very gree' and the pretenders also many. So I heartily pray that the good LORD would illuminate all Bishops,

Priests, and Deacons with true knowledge, and that they being filled with the Apostolical Spirit, may be able to demonstrate it by *gifts* and *powers*, agreeable to their respective stations in the church of God : which will be the fulness of my joy and triumph ; and for which I could not only be content to be the least amongst the Nethim of his glorious temple, but even to have no lot at all in the joys and glories of the first-born, or of perfect spirits before the final judgment. If it be His will, you will see where I stand ; and that nothing can separate me from being
Hogsdown, Easter morning, 1699.

Your true brother, Francis Lee.

P.S.—I beg your pardon and Mr. Cherry's, for this tedious delay. It is a mistake that I should ever put you off to any of the *Theosophic Transactions*. I know not whence it should arise, except from this, that somebody might suppose that letter to be yours, which came to me from an unknown hand, and is answered in the state of the Philadelphian Society. I have several times confessed that I was indebted to you an answer, but was not willing to show what I had written in this letter, before you yourself had seen it. This I thought myself obliged to by common decency, besides that special value which I have for your dear person. Whom I pray God long to bless for the good of his church, and for something greater in it, than has yet appeared.

I fear not but I shall be treated by you as a friend, and that the lesser slips that are not of concern to the main subject, you will candidly pass over. Some passages I thought to have struck out, that will appear to have been written with a certain warmth, that I was not master of ; but I have left them in, that you might have a true clear view of my inward parts. The faults also of the transcriber I beg you to pardon, and to believe, that none is, or can be more sincerely and cordially yours, than your old friend.

The following letter accompanied the preceding one :—

Dear and Honoured Sir,—The great sense of my own disability, my natural and acquired aversion to a scholastical war, and the particular advice given me by a learned friend, not to write too soon in vindication of my present sentiments by you attacked, but to wait till I should be able to do it more fundamentally and solidly, as well from higher and clearer experiences in myself, as from a greater maturity of the times, besides other concurrent causes, both internal and external, made me to lay aside this Answer which I had written to your second and third Letters in the year 1698, the conclusion excepted, which I added upon Easter day in the following year, just as I was then going to give the most solemn sign and evidence of my adhesion to the Unity of the Church, according even to your own sense. And I am still ready, on all occasions that are offered me, to do the like, and to express with relation to the national Church, wherein my education has been my hearty and sincere desire of external and internal union, so far as is consistent with Catholic communion, and not repugnant to the operations of the Holy Spirit, which were undoubtedly given to the Apostolical Churches. By which limitation I would not extricate myself from any obligation I may be under, to maintain the peace of this particular Church, to which it pleases God that I should bear a relation, according to his unsearchable wisdom and foreknowledge. I only hereby mean, that I would not have lesser obligation supersede a greater, a succedent one annul that which was prior, or a particular destroy that which is general ; and that I am not to be precluded, by virtue of any private laws or customs in such or such a Church, from obedience to those laws, which are either more universal, or more ancient, or that are uncontestedly derived from a superior authority and a more immediate Divine origin. [N.B.]

This I doubt not but you will readily agree to : and though we may differ in the application hereof, I think about the foundation there can be no dispute.

If any of the rules or prescripts of the Church of England by law established, for the breach of which I am judged of my brethren, can now be proved to have these qualifications, in opposition to what I have been endeavouring to advance in the whole Christian Church these some years past, not without much weakness, and indeed with great reluctance of the flesh, I am content to undergo the severest censure they can pass upon me for the same. And moreover, whatever reparation is in my power to make, I shall be more ready to offer of my own account, than any one to ask ; if the matter appear otherwise, upon a strict examination, than what I have really thought, or asserted to be.

The matter wherein we differ is indeed a matter of great importance : but that I have therein been engaged by the pretences of any mortal, I cannot yield. I can have no fond or partial respect for any ; since I know that Truth is transcendently more related and more connatural to the essence of my soul, than any relation, whether of consanguinity or affinity, can be to my body.* As

* The following paper, found amongst Lee's MSS., in his handwriting, may be deemed interesting in connection with the contents of the above "POSTSCRIPT." It is headed, "Some Questions."

I.—Is it possible for God to deliver over to a spirit of seduction any sincere soul, that shall seek above all things to please him, that shall forsake all things for the sake of him, and that shall take up the cross of Christ in that very thing which is of all others most directly contrary to his nature : And even to deliver him over in the very act of the highest dependence upon the Divine Majesty ?

II.—Is it at all agreeable with the methods of God to suffer evil and seducing spirits there to intrude themselves, and even actually to bring about their design, where man doth not first surrender himself for a prey to their malice, and put himself wholly out of the protection of the good spirits ?

III.—Are our human frailties, or the ordinary and daily sins which well-disposed souls are subject to, in the state of continual combat betwixt the flesh and the spirit, interpretatively before God an act of such a surrender ?

IV.—If they are not, how is it possible for any soul in such a state to be given up by God to a strong and restless delusion in the most material point of his whole life ? Or doth not the state of warfare necessarily infer, that God has not given up such a soul to the deceivableness of unrighteousness of the present case doth suppose ?

V.—Is there, in the course of a man's whole life, a greater, more material point than marriage,

God is no respecter of persons, so I would gladly be an imitator of Him herein; and should I fall in my research after truth, yet this shall be my comfort, that it is not for want of indifference and impartiality, but of capacity, which is not in any one's power, I am sure, to help. If it be my misfortune, it shall never be my fault. Yet I cannot but have better thoughts of the Divine Being, even as considered *without* Christ, and count nothing more absurd than that imagination, as if he who is truly called the Father of *Lights*, should refuse to be found of them that seek him in sincerity, for want of *sufficient light communicated*; or as if he should permit any one to be misled by a *false light* from the path of truth, who above all things importunes His guidance, and would behold nothing but in His light; or lastly, as if he could make one guilty for a default in this case, which it was in his own power to have prevented, and in none besides. No, surely; the ways of God are equal and impartial, however unequal and partial ours may be. So I need not fear: for I have this abundant consolation springing in my soul, that greater pains none could take to divest himself of all partiality and particularity. For which it were not hard for me to bring even demonstrative evidences.

So far have I been from venturing my eternal state on *luscious fancies*, or from being biased by *warm and unaccountable affections*, I have truly examined with as much accuracy as I am capable of, or as the matter will bear, all that may be so reputed by many. I have not been afraid of discovering my error, or even of having it discovered to the world, but have greatly laboured in the discovery, and that perhaps with as much satisfaction as another can take in the discovery of that of others. In this scrutiny which I have made, I have showed no favour or fondness for any person whatever, or for any sentiment whatever, but have considered the weak and indefensible side of both, with the very same indifference as that which is more strong and defensible.

Wherefore, I have not been wanting to declare my dissent, wherever I thought the interests of Truth did oblige me so to do, without any regard to the persons of any who might otherwise appear to have the greatest influence over me. And as I have scrutinized things with such a strict severity, as greater and more objections I think none can find, if so great and many, as what I have already found; so I am better enabled hereby, not only on one hand to judge of the truth that may dwell in me (as I firmly and rationally hope), but also better prepared on the other hand to acknowledge freely, whatever may not be found conformable to the eternal and unchangeable patterns of Truth.

Now, Sir, I could have wished almost, you had either contained yourself within your first argument, or had produced others no less than that of a general nature, and had not sought for evidence from that particular case which you have made choice of. For that as I am extremely averse in my nature to all *personal* disputes, so especially to such of these, as wherein my interest or affection may seem anyway to have involved me. Wherefore this also has been one occasion of this long delay in not sending you my Answer when finished.

Whatever this or that particular case may be, my principles are the same; I have not taken them up on a sudden, but have compared them for a long while with the Scripture, and also with catholic and Apostolic tradition.

I have brought matters fairly to the test, at least as I am able, and have not been wanting to examine the pretensions of all the several churches and communions, without the bias either of a friend or an adversary; whereby I have been greatly astonished at the strangeness of the mutual misrepresentations, at the Babel of words and terms, at the heats about the obscure or less momentous points of Christianity, and at the general declension of all, both from the faith and

on which the happiness or unhappiness of persons doth so much depend; and that not only for this present time, but even beyond it? And if we are to believe that the Divine care and providence, according to our Saviour's doctrine, is concerned about every private circumstance of our lives, shall we suppose that it is unconcerned in a matter of such vast importance: so as to suffer the great turn of human life to run at random; and to submit but the very least and weakest of all God's children and servants, herein to the play of deluding spirits?

VI.—Can there be a greater impiety than to commit a villainous act under the mask of religion; and therefore ought not the grounds of evidence for such a charge to be proportionable?

VII.—Might there not have been many successions of jealousies and surmises against most of the undoubted Prophets of God; yea, even against Christ himself; which might probably be set out with some plausibleness, when yet there was nothing of reality at the bottom? And is not human nature the same now, as it was then: and may not the same pretences be renewed again many times, by which it may be possible for well-meaning persons to be scandalised and take offence?

VIII.—Were there not heats and contentions sometimes among the Apostles themselves? Were there not suspicions and misreports one of another? Were not some of these reports occasioned by them that had an immediate mission from the Apostles? Were there not certain of these Apostolical missionaries who, by an excess of zeal, exceeded their commission? Did not some of these lay heavier burdens on others than was either necessary or laudable? Did not others condescend too far, out of weakness or fear? or were not even their just condescensions perversely misinterpreted? Were not the impositions of the one, and the compliances of the other sort made to have another effect than was intended by them? Did not rents and scandals arise in the churches from these misapprehensions, and from the siding with such as had a manifest Apostolical commission? Was it ever known that spiritual persons were exempted from the danger of falling into this *partiality*, if they kept not to the head? Were there not very bad consequences drawn both from actions and doctrines that were not only innocent, but holy; by such as had submitted to the Divine authority of the persons? May not the heats and contentions of the (really or pretendedly) spiritual persons of this day arise from the same ground; and will they not naturally produce the same effects? And is it at all to be wondered at, if many evils and scandals do arise out of a spiritual jealousy (which is often found lurking in such as are otherwise very good persons,) and that this spiritual jealousy doth arise from a partial consideration of many causes, not always attended with an evil will: Wherefore ought we not to be very careful in taking up reports and jealousies against a brother or a sister, even from such persons as are truly spiritual?

IX.—If the best and most spiritual are capable of being mistaken or misled, either by inadvertency, or intemperancy of zeal, is it not most advisable to forbear from condemning any one, till

discipline, as well as the practice of the first and purest times, while the gifts of the Holy Spirit remained yet in the Church.

And what the result has been, I owe to certain principles and digested axioms, which are not flexible, but very stiff. Wherein the principles that I stand on (as considered in themselves) are faulty, I shall be glad to be informed. And indeed I expected hence that the *Propositions, etc.* of the Philadelphia Society (or somewhat of that kind) might sooner have fallen under your examination than those books, [N.B.] from which only a guess can be had at what these may be. And truly I cannot sufficiently admire, that this has generally been the method of the most or all of them that I have had to do with in this matter, that they count it enough to fall upon such or such particular writings, [N.B.] that are most obscure and farthest from being comprehended, or upon some sentiments and tenets that are positively declared by us not to be essential, or upon our religious meeting as a Society, and some practices in it; and yet take not the least notice of those grounds and elements on which we proceed, and upon which the whole superstructure is laid. Whereas whether any one receives or receives not these writings, whether he adheres to such doctrines or leaves them, and whether he be free or not free to be present at such exercises, [N.B.] he may still cleave most firmly to the first and common elements, to which all do universally agree, that breathe with us after the renovation (as we think) of the true evangelical Spirit, and of the Apostolical dispensation; and till these be overturned, all the labour that is taken besides will be to little if any effect.

But I am persuaded that the first principles and common elements of this glorious dispensation (as I take it to be) will not be so easily to be shaken by any as some perhaps might imagine, who have thought us more worthy of contempt than of notice. There are men of the soundest heads have undertaken this province, to represent them in their due light: and what is wanting in me, I doubt not but God will abundantly supply in a little time, by the concurrent assistance of others of a far deeper learning. I have the honour and happiness to be acquainted with some of several nations, [N.B.] that are exquisitely skilled in human and Divine knowledge; of whom I am certain that they will leave nothing unturned for the sake of Truth, which has been so greatly oppressed through the violence and prejudice of parties. And if our first principles be once established, as some think they may, almost past contradiction, then do I not much fear any attacks that are, or shall be made against the superstructure. [Who they? what their writings, if any?]

I proposed some Questions to you in my first letter, which had you been pleased to think worth an Answer, for which I could think of none so fitly qualified as yourself, as I should have taken it for a particular favour, so it might much have contributed to the setting me right, if I am in the wrong. But I would put any task upon you, how much soever the consideration of them might conduce to elucidate the truth, or make out the falsehood, of certain principles that I cannot forego, they appearing to me as irresistible as steel.

I find that under the Judaical dispensation there was the greatest imaginable care for the preservation of the unity of the body, by means of the communications of the Divine Spirit, as from a visible head. And yet it cannot be denied, but, this dependance notwithstanding, there have been some who have publicly prophesied in the camp and Church of Israel, without any commission from that visible head, and who have not been reprov'd for so doing, after an accusation made against them for Schismatical separation.

Even Moses, who certainly was not a stranger to the extent of his own authority, and who but just before had received an express Divine order, to communicate of the same Spirit which

there can be a full and thorough hearing of both sides: and if that cannot be, to suspend our judgment, to accept what is clearly good and approvable in any, and to cleave unmovably to the head? Is not this the safest method that can be taken both in general and particular disputes? Is there any possibility of being preserved otherwise from error and mistake? Or is there a more pernicious error in faith, or more dangerous mistake in fact than that which would seat us on the tribunal of Christ by making us transgressors of his law.

X.—If it be against the law of Christ to judge others, while we are not sure of being ourselves acquitted, who shall be left to set up a spiritual judicature? Is there any but Christ himself that can decide the differences at this day found among spiritual persons; and which could not but arise from the present crepuscular light prophesied of? Where there is therefore a most clear appeal made to his tribunal, ought any one to remove it thence? And if there be all the sensible marks of joy in the appellant, according as the decision seems to draw nearer, can there be a more evident sign of the appellant's sincerity?

[Here in the MS. there is an absence of two leaves or four pages, which are lost. What follows, however, will perhaps sufficiently instruct us in the nature of this document by Lee, which appears to be a casuistical justification to himself, of his marriage, against the judgment of his immediate friends, and of Mrs. Lead against the aspersions cast upon her as having brought about that event by intrigue; as also it informs us of the manner of Lee's becoming acquainted with Mrs. Lead, whence ensued his marriage with her daughter, which took place probably in the year 1696. His deep devotion to God, and pure love of the truth, be the depository of it where it might, and the operations of it never so offensive to unregenerate reason, may be inferred from what is related in this Treatise. Many of the MSS. referred to by his daughter, in her preface to his posthumous "Dissertations," the writer of these lines recently found amongst Mr. Law's odd papers, from which source the extracts herein given, are obtained. When Law retired from town, in the year 1740, some three years or so after the decease of his old friend Mr. Gibbon, he it would appear, borrowed Dr. Lee's papers to look over; and, judging from the carefully-written copies he has made of numerous of those papers, and from his own latter conformity of opinion upon certain mysterious theological points in the above 'Apologetical Letter,' he must have entertained a great respect for Lee's talents as a learned spiritual writer. The paraphrase of the "Supersensual Life," which was inserted in some of the last issue of the fourth volume of Behmen's works, published 1781, and there incorrectly stated (by Langelake?) in a note, to have been composed by Mr. Law, (the MS. of it having been found in his handwriting,) was written by Lee, and merely copied by Law. The writer of these lines has in his possession both the original of Lee, and the copy by Law, with other curious pieces by Lee, one of which is a *Dialogue between Lazarus and his Sisters*, after

rested on himself, to a certain select number, durst not prohibit them to prophecy, upon whom the Spirit of God immediately fell, or without the ordinary means of conveyance. He condemned them not for this, as being private spirits, or as breaking the public and external band of the one Spirit. He stood not here on his ecclesiastical prerogative, neither called he on the Divine Justice to vindicate his cause in behalf of the true Spirit, as in other cases he had done. But so far was he from condemning, that he justified; so far from confining the gifts of the prophetic Spirit to such a select and separate number, that he even earnestly wished and prayed that the whole *Lastly* might be made partakers of it.

And have we not the example also and command of a greater than Moses, not to be rash in condemning all those spirits, that walk not with us in the same external communion? If I mistake not very much, there is some such thing which our blessed Lord has taught his disciples. And I know not how to make any sense of his words, if there may not be a true internal communion of the same Spirit, in some cases, under different external communions. I think also, it is an ancient observation, that the Eastern Magi so soon as they diverted to seek counsel at Jerusalem, where was yet undoubtedly the true church, lost the sight of the *star*, which was given to lead them but was taken from them, while they were consulting with the ordinary leaders. [?]

How applicable this may be, I leave for others to judge. There is an infinite variety, you know, in cases, and it is utterly impossible, that any two should be exactly parallel. But thus much at least is evident, that the true and genuine Spirit of God is not so limited as some have been apt to imagine, in favour of themselves, or of that communion which they espouse to the exclusion of all besides. There are many things relating to the economy of Moses and the prophets, as also of Christ, and his apostles, that I could heartily wish were thoroughly and impartially considered for this end.

And after all that you have written for preserving the unity of the Catholic Church, I am fully persuaded that there are yet some things remaining behind untouched by you, that upon a further examination you will find to conduce to catholic peace, as much as anything you have hitherto said. Perhaps also they may more, as the genius of mankind runs at this time.

It is not to me altogether absurd, to believe that there may be even in false and contradictory communions sometimes a real participation of that very Spirit, which was conferred by our Saviour's baptism. And I cannot find any demonstration, that the true Spirit of prophecy was ever confined by God, so much as to the Jewish church only; while that was his peculium: nor dare I to say, that He was such a stranger to all the world besides, as some would have him to be. The ways and methods of the Divine Wisdom are various, yea infinite. I can say, had I not seen, I had not believed. But having seen, I believe that the Spirit of God blows where it lists, and that no man knows whence it comes, or where it goes.

How well soever accountable the style of one or two persons, whom you mention in particular, (while there is a whole cloud of witnesses that stand up for the very same principle,) may be from such other originals as you name, distinct from that of the Divine Spirit, it is not very material in my opinion: however, I had considered them before, and though much remains, that might be said on each of the heads, I forbear. If an atheist, or deist should say, that the style of the Jewish prophets is very well accountable from originals, distinct from that of the Divine Spirit; or if a Jew or Pagan should say, that the beginning of St. John's Gospel is very accountable from Platonic philosophy, I do not think that you would be hereby moved in the least to detract either from the Prophets or from St. John, that veneration which is for certain due to them. And were I

his return from the dead, wherein he answers the inquisitiveness of Martha and the occasional remarks of the meek and peaceful Mary, concerning his sensations and experiences in dying and in the spiritual world, all according to the principles of Behmen's central philosophy, and as especially set forth in the paraphrase of the "Supersensual Life" tract: among which also is a series of Four hundred and fifty devotional *Mystical Meditations*, part of which, by the way, might serve as an *Exercise Book* to the *Grammar of Wisdom* (p. 8.), etc.—Freher was another author, whose works in MS., Law procured to peruse and copy, and where needful he improved the composition of them in his own copy. These are the writings that are required in sequence of those of Law and Behmen to make the scientific world to pronounce Behmen the prince of philosophers ancient or modern; for Freher could satisfy the demands of experimental science, by displaying each link of the chain from the centre of spirit to the most outward physical development, both of powers and substances. He was also an intimate acquaintance of Gichtel.—The period when Law first became acquainted with Behmen's works would appear to have been between the years 1733 and 1736, whereupon he acquired a knowledge of the German language, in order to understand that wonderful writer in his native tongue. He would doubtless not fail at the same time to make researches after living masters of Behmen, and so would hear of Freher's MSS. also more particularly of the Philadelphians, Lee and others. And this supposition is probable, from what Law says of Pordage and Mrs. Lead, in his "Animadversions" tract, in 1740, and in his already quoted letter to Dr. Cheyne; though it is possible that Law's perfectly square and evangelically illuminated reason might have afterwards submitted to a greater toleration of Lead, (though he would class her compositions among those peculiar writings which are only fit for private perusal,) than now appears; judging from the trouble he took in copying Lee's MSS., and from his having adopted some of the particular opinions on certain mysterious theological points which are so ingeniously displayed and contended for by Lee in the above correspondence.

In regard to visions and revelations, Law, as Behmen and all the judicious mystical divines, maintains that they are not at all to be sought after, or even *desired*, in any part of a religious soul's exercises; for that the Divine Wisdom in this respect, bloweth only where it listeth, and no man can take unto himself to be a Divine Oracle, any more than he can raise the dead. Such as are led by the Spirit of grace, from the outward to the inward, on their way to the inmost, will do well to remember the *sole end* of Christianity, in regard to themselves, viz.: holiness, devotion, and usefulness; and also to notice the descriptions or distinctions in regard to Divine visions, made by Law, in reference to Behmen, on p. 86, of the present treatise, the fourth or last particular of which belongs exclusively to the individual who is the subject thereof, that is, whose *ternarius sanctus* has been opened, so that he has to himself an apprehension of supersensual realities; the

afraid of uttering anything that might seem any wise to contribute toward the reigning Deism and infidelity of the age, I could shew in almost every one of the ancient prophets, how their style may be accountable from different originals. And how both matter and style in most might have been excepted against in those days, not only by Sadducees, and such as the French call *Les Esprits Forts*, but even by the stricter sort of religionaries among the Jews, and the very precisions and zealots themselves of the law. This might be shewn not only in Daniel, who was an *archi-magus* in the Chaldean College, and in Ezekiel who seems likewise not uninstructed in the eastern philosophy and magic; not only in Hosea and Zachariah, whereof the one as to his manner of speech is scarce (if at all) defensible, according to the European method of writing, and the other is truly magical therein, and in his figures appears to have written much after the rules of Oniroticritics; but even in Jeremiah himself, who from a child was called to be a prophet (in like manner as Samuel), and was certainly sanctified to a special ministration from his birth, and was mighty in word and in power, even to that degree, as hardly anything can be spoken higher of a mere man than of him, and yet it might very well be conceived, how his prophesies might give umbrage to the majority as well of the clergy as of the laity, and make them to count him for an enemy of the temple, of the law, and of the holy people. For which it would not be difficult to produce several plausible grounds at this distance of time, from not a few places in his book: and doubtless some others might then be produced by his enemies, both priests and prophets. And if so great a friend of God, as this holy prophet, was no better understood or received in his day, we must not think it hard in ours to meet with near the same lot. God will vindicate his own glory in his own appointed time; and truth will at last get the victory over all error, and dispel the clouds of misapprehension.

On which account, I have been the more large in the Examination of the particular Case itself, on which you lay so great weight. I have shewed the several prejudices both special and general, not to be altogether so legitimate, as upon a cursory looking into these books you did conclude:

I have shewn that the author no where denies right reason, but only corrupt; nor supersedes the authority of Scripture, but only the false glosses upon it: That no doctrine is taught in these revelations, which ought to be called *another gospel*; and that the testimonials which are brought for their authority, are not so insufficient, as is commonly pretended: That imagination is not capable to produce all the effects specified in them; and that even to the imagination itself there are proper criterions of truth, which may very clearly be discerned: That the pretence of complexion is likewise precarious and unaccountable; and that to fly to fevers and distempers is a refuge not becoming a wise man: That to suppose the influence of evil spirits in this case, is most

particulars of which, however minutely related, the hearers cannot by any possibility understand, but only their possible certainty. Yet, as Mr. Law says, it is in these things that the inquisitiveness of otherwise well instructed minds is employed, as if it were possible to apprehend them; and in another place, that Divine secrets will only be made known in God's own time, *and not a minute sooner*, however men may try to fathom the prophecies.—Let this be a monition to all visionaries, in publishing their favours to the world; let them know that the only possible good such things can do, is to lead those and those only who have ears to hear, or are specially constituted for such statements, to pursue the process they themselves pursued, before arriving at the state, where Wisdom could open to them her sevenfold gates;—which consisted simply in a strict conformity to the Gospel counsels, from the first commencement of repentance to the highest perfection of holiness and purity. At the same time, let them warn their reader, that these things are simply personal to the subject of them; that he must not think of seeking or desiring visions, but simply follow on (in the indicated process, of the “Grammar of Wisdom,”) to know the Lord, diligently pursuing that path day by day without drawing back, or looking aside, until he attain to the true high degree of Christian development, and himself arrive at the portal of Wisdom's temple. And further, that even then, were the gates of the Divine revelation to be opened to the newly arrived soul, she is not to demand or expect the self-same revelations as she might have read of in others, for the wonders of the Divine Wisdom are *infinitely various*, as also the complexions of the souls she delights to manifest herself unto; so that *never are two revelations alike*. Had visionists, that is such as were truly holy, and have had their *ternarius sanctus* really opened, or their friends who have published their writings, (Behmen is not herein comprehended, for he, guided by Wisdom, most wonderfully shields every part of his writings from abuse,) had they but offered these common-sense cautions to their readers, they would have prevented much fanaticism and self-deception, at the same time had honourably thrown all necessary protection around the holy doctrine, that God has his peculiar blessings for every age, and is ever ready to open the treasury of his Wisdom to such of his devoted holy children as will prepare themselves by *purity of heart*, for such manifestations—a doctrine, inseparably interwoven with enlightened Christianity, however it may be ignorantly slighted or vehemently denounced by even good men: nor will the Church rise into its proper grade of perfection and glory until this doctrine be duly promulgated, though of course to such only as are arrived at a state to receive it.—These reflections have arisen in the mind of the writer upon reading the prefaces to Lead's works, and other pieces of Lee, in connection with the Philadelphia Society. Not that he considers her prophetic, mystical, transcendental writings of any public utility, or that she was an inspired prophetess, or that her declarations are uniformly true, any more than those of Bourignon. But we must by a natural process arrive at a state, in order to apprehend the truth, and God in his regulating wisdom brings every persevering seeker into a state to know every truth that will benefit him, or carry out the secret purposes of the Divine Love. Let him that readeth judge of this from a proper state.

Law being a person of reputation as a learned and pious divine, and an accomplished metaphysical casuist, he would have no difficulty in obtaining the loan of the MSS. alluded to, (as also in Lee's posthumous “Dissertations,”) on his retiring to King's Cliff at the ~~close~~ ^{early} of the year 1740; though it is evident from his “Appeal,” that he must have been a student of Freher's works previously. From that period to the year 1749, when the *First Part of the Spirit of Prayer* was published, his chief literary recreation at King's Cliff might have been the making himself master of the lights of Lee, Freher, Behmen, and other scientific and experimental theosophical mystics, both of the continent and this country; so as to reproduce the essence or quintessence of their know-

of all absurd, as it is most uncharitable, and is directly contrary to the very sense of St. Paul. I have also shewed that the said books are not published under a false name, but that they were really written by the person that pretends to them: That Dr. Pordage, however misrepresented to the world, was a person of great sincerity and ingenuity, and wholly improper and unlikely to be the father of so notorious an imposture as is charged upon him: And lastly I have considered and stated those sentiments which are accused of heresy. And upon the whole I cannot discern those greater evidences, which you make your appeal to, in opposition to them, which I have in this matter.

I would not please myself, or deceive others with any *fallacious excuses*, nor have I the least ambition of making any proselytes to myself, or of setting up a new sect. I have proceeded after quite another manner, my conscience bearing me witness.

It is well known, that I have not wished to encourage any to desert the ordinary methods and means of the Christian Religion, upon any pretences of greater purity or otherwise. But on the contrary, I have both by letter and by word of mouth, frequently admonished and excited such as I have found to be of a soaring spirit, to adhere closely to the common rules and ordinances of Christianity; and to abide and wait therein, that they may arrive to a life of Contemplation, and thereby to the more peculiar favour of God. And at a time when I was most of all exclaimed against, I was then most busy in vindicating the precepts and institutions of my blessed Lord, and particularly of his baptismal Spirit: as the copies of several letters lying by me can testify, though some of them may be lost. If it please Him to draw souls into this more secret and hidden way, into which he has graciously drawn me, it is my duty to be assistant to them, all that I can. You yourself would do so, had you that conviction which I have. You are indeed concerned with an holy zeal, and are sensible of the contagion (as you call it), as beginning to spread in the University. And so am I also concerned with a zeal, which I hope is according to knowledge, for the glory of God, and for the advancement of his true kingdom on earth; and do not therefore fear that it shall be imputed to me for sin, if haply I should mistake, after I have done my utmost to gain the best satisfaction. We both contend for God (give me leave to say so); we both call on him as our Father, in the name of his Son, and we both, I hope, seek to please him as such; and both study nothing but the propagation of Truth, and the same blessed interest. Wherefore if we cannot in our sentiments, let us still embrace as friends, if not as brethren. And O that we could as brethren! Dear Sir, shut me not out of your bowels, who do comprehend you in mine. If I have straggled from the fold of my shepherd, treat me not as if I were become an adversary or a stranger. The greatest saints have fallen, that their rising again might be more exceeding glorious. And

ledge, in his own incomparable standard style of natural logical thought and force of conviction in his future publications.—The candidate will apprehend the character of Law's theological principles and piety from his published works, as they successively appeared, the first epoch thereof extending to about the year 1719 or 1722; the second being a recession from what may be termed outward church hierarchies, principles, and systems, to the deep inward study of himself, according to the light of Christ, and therefore embracing the evangelical ascetic and pure mystic divinity, up to about the year 1733 or 1736; and the third being a superinduction upon the latter, viz. that of theosophy, or the true science of universals, the ground and relations of intellectual and physical Nature, after that period. It is to these last sublime studies, belonging only to those who have actually divested themselves of the ferine spirit, and are risen with Christ into his newness of life and light, that we hear so often applied by popular religionists, the hackneyed phrase of "being wise above what is written."—But is it not strange that it should never cross the minds of those who thus so glibly misapply Scripture, that to know *what is written* in the Word of God, can be no slight or ready task, even to such masters of spiritual knowledge as they may deem themselves to be; for as the *Word of God*, it must be an *exact expression* of the mind of God, of the wisdom of God, of the will of God, which must necessarily *lie couched therein*, and which therefore requires no ordinary vision to penetrate and to declare, in its variety, profundity, and life-inspiringness of truth. The Word of God is truly said to contain a revelation of all mysteries and all knowledge; as indeed the other expressed word of God, the book of Nature; and likewise that still more wonderful expressed word and wisdom, and fulness of the Deity, the book of MAN in his true form of existence, that is, a *full-grown Christian*; but the reader must have eyes, or he will in vain try to read it, but be like the Jews of old, who said, "are we blind also;" for it is according to the state a man is in, that he understands the Scripture, or any revelations of the Deity, in creation, or grace. For instance, if he be as yet in the state of nature, conversant only with scholastic theology, or but imperfectly awakened, he reads and explains the Scripture according to the rudimental principles of piety; if he have ascended higher into the school of real regeneration, and practical mystic science, he understands it *further* of the things of the Spirit, of salvation, of the conscious love of God, of the inward life, and growing union with Christ; and if advanced still higher, to the central, most inward, supersensual or theosophic ground, the pinnacle of all Nature, he then finds *so much the more sublime testimonies* contained in Scripture: but odd enough, each grade calls the next above it, *enthusiastical or mystical!* Hence it is, that to those who are in the lowest degree of Christian life and understanding, the Scripture only proposes low things; but in proportion as they return to their true original, and redeemed state, in CHRIST, it becomes to them a clearer and clearer mirror of the grace and love and wisdom and wonders, and deep things of God. Thus briefly upon "being wise above what is written:" we now return to the closing portion of the document of Lee.]

[*See p. 502 & 49*] of seventy years old [Mrs. Lead] is pressed by her friends not to neglect herself, since it had pleased God to visit her thus in her old age; but to take somebody to live with for the remaining part of her life, that might have the care of her in her outward darkness. And A. having one daughter, who had suffered much in the world, there being then a generation and Christian offer for her deliverance by a noble stranger, for the convenience of a special dedication to God; nobody could be so proper for her as she was. D. this noble stranger [the Baron of Kriphausen] is so touched in his heart, as he cannot rest till this be accordingly accomplished: and liberally contributes to the settling of the mother and daughter together for the end aforesaid. E. the daughter of A. embraces with joy both the offer and the condition of D. Now E. by having frequented the cell of A. to pay her duty to A., as often as she had leisure, which was once or twice

what am I that I should boast in my strength. However with Job I must justify to the last : and I know that I shall not be utterly cast off by my God, though all the world should reject me, and none of my brethren know me.

You may please to remember, that I have never yet for myself, or for others, pleaded an exception from human imperfections or frailties ; and that in the very first public paper, relating to our undertaking, it was acknowledged, that there was much weakness and imperfection, superfluity, and mixture in the foundation of our Society, whence it may be a little disingenuous to tax us with every failure that we may be really guilty of, which we may be perhaps no less sensible of than others, though not able presently to redress. [N.B.] The greatest things have begun often very imperfectly, and I know that you are wiser than to despise weak beginnings.

The writings that you censure do appear in great weakness to the world ; but this hinders not the power of God working through them. And they have not been for certain altogether without their credentials or authentic proofs ; if an intrinsic evidence be here of any validity, which is so generally pleaded for in a like case.

These credentials may possibly rise higher and higher, and objections evanish still more and more, as it shall please God to favour a poor despised cause.

And notwithstanding that you may have entertained a *worse opinion of our cause than formerly*, by having turned over the said writings, I am persuaded that it is but an *opinion*, and therefore may not always abide with you. When I was in company with Mr. Cherry and your two other learned friends, I remember there was an objection started against this author, that appeared extremely plausible, as if in one of her books (which was then produced), she had written somewhat very derogatory to the Humanity of Christ. And as I heard of the same objection also (but mediately) from Dr. Cockburn, and several others, whom I esteem men of sense, and probity ; and was most sharply attacked by Mr. G. Keith on that very head, above all others, without the least mercy, I considered with myself, whether it were not possible so to represent the matter under certain Propositions as the whole truth might evidently and nakedly appear, either for or against her. Accordingly I drew up some propositions, and sent them him in a letter, wherein I have proved that Mr. Keith, according to his own principles, never yet renounced, ought to have been the first man in the world to justify her ; and that he has mistaken her meaning to that degree, as there cannot be a greater argument of her orthodoxy in that point, than what he, with others, have brought not only to charge her with heresy but also with blasphemy. I have patiently waited for his Answer, which he gave me hopes of, and therefore have hitherto forebore to communicate to any, what was sent to him, with a more immediate designation to his own private satisfaction : which I almost think has been given him, and that he finds now just reason to retract that opinion, which he so rashly entertained, (even

in a week, meets there C. [F. Lee] : and a friendship is contracted betwixt C. and E. upon a spiritual account. A. also appoints C. sometimes to meet her at the Chamber of E., to which her letters were addressed ; her cell lying at a little distance in the country, and in a House of Charity, which was altogether inconvenient for her constant correspondence abroad. So at length A. opens to C. the proposal of marriage with E., who was a widow ; and confirms the same by an assurance that God would bless it eminently, for that it was made known to be expressly according to His will. The proposal is considered, all the concerning circumstances are examined, and the pretensions to a manifestation herein of the divine pleasure are weighed. C. knows not how to determine himself, seeks to have no choice of his own ; desires to be passive in this and in all God's designs upon him ; and with prayer and faith commits himself wholly to the heavenly direction in this great affair of life. He sees in E. a simplicity that was without guile ; and in A. a great disinterestedness as to externals, for the sake of the invisible glories of Christ to be manifested : and cannot discern in one or the other, that the overture did proceed from temporal and earthly ends. So upon the repeated encouragements from D., A. resolves to take a little house, in which she might have the advantages of a more commodious retirement, for their united waiting upon God, and for their carrying out their peculiar ministration which C. thought was committed to A. C. consents to the resolution : and an house is presently hired in a place that was every way convenient enough, and not far from the lodging of C. Here it is agreed that A., C. and E. shall give themselves up in instant prayer and holy watchfulness for the space of forty days : and to expect the further determination of Almighty God at the end thereof. This gives immediately an umbrage to the friends of C., who were apprehensive of what all this must necessarily tend to, particularly to the brother of C., who leaves all to be acted by A. In this space many strange things happen to C., and some great temptations beset him ; wherein he found the grace of God still present with him to support him, and bear him through. At the end of the days all things are accomplished for the marriage, which was blessed with the presence of some spiritual friends. And as C. at one of the first interviews with E. was to his greatest surprise directed to a strange passage in the book of Tobit, so was it concluded in the fear of God by observing the counsel of the angel to young Tobias. And much besides was done to consecrate this marriage to Christ, beyond any instance that is commonly known.

This is the case : and if all this can be but a satanical delusion, then is the marriage of C. and E. the most miserable that ever was in the world. But if it is not, then is it blessed, and is holy to God, whatever man shall judge concerning it." Thus ends the MS. in Lee's handwriting.

So much having been said throughout the preceding pages, of the "Christian Perfection" and the "Serious Call," as the *law* in the order of Mr. Law's writings, it may not be unacceptable to the reader to have afforded to him, a glimpse of the character of the next succeeding treatise which Law, in his letter to * * * in 1738, referred to p. 94, said he considered "well timed after those discourses." We therefore insert the following extract from that work, and, though so brief, we do not hesitate to aver, that it contains within it the fulness of that peculiar evangelical instruction, which is so specially claimed by the modern evangelical writers, as the peculiar characteristic of their doctrine ; and further, we challenge them to produce its equal in that respect in any of their own treatises in ten times the number of pages. Do but imagine a poor broken down penitent, well informed in the language of the gospel, conscious of the high requirements of God's righteousness, finding after repeated experiments no ability to live up to the gospel commands, and seeing no way for a deliverance from the weight and burden of his sins, in short, in a total despair

against the honour of Christ's human nature, which he would seem thereby to maintain, as likewise his censure of good Mr. Bromley, that is no less demonstratively unjust, than if I should retort the same heavy charge upon Mr. Keith, as if he did not believe or teach an outward Christ.

Truth needs no more than to be fairly represented; that is the best apology for her that can be made. There is no end of running out into personal controversies, which are for the most part altogether impertinent, and drop of themselves, as soon as there is a right understanding. This I doubt not but you will find in the particular case before us (human frailties still excepted), and that the veil that is betwixt us being so removed, we shall yet know one another to be brethren in the unity of the same spirit, how variously soever and seemingly contrary the manifestations thereof may be.

And now, dear Sir, since you seem as to challenge something *for the sake of the public*, I leave you wholly to your liberty to do herein what you shall judge proper: and you may command the originals or copies of those letters with which you have favoured me, when you please. I would not have any involved in danger on my account; but on the contrary could wish myself even a sacrifice for the sake of my brethren, and of my countrymen, and for the peace of Jerusalem, which my soul loveth.

The good Lord reward your labour of love for me, your zeal for his name and for catholic unity, and crown you with everlasting blessings, in that inheritance of light, which may manifest things hidden as well from your as from my eyes. May he convince me by his gracious Spirit in whatsoever I err, or am in the wrong; and confirm me wherever I am in the right, that the gates of hell may never prevail against me, neither the tempests from a raging world overwhelm me. May he also, if I am in the right, so give unto you in the due time, such a spirit of wisdom and revelation, as by the most essential illumination of the spiritual eyes, and most experimental knowledge, you also may be made to confess that, for which I am at this day counted as the offscouring of the earth, and that I may have the joy of subscribing myself, even according to principles, in the deepest and most real sense, and more than formerly, Your most affectionated brother

Hogsdon, [Hoxton,] March 25, 1701.

In the heart of the Lord Jesus, Fra. Lee.

We append the following letters, (omitting the replies of Dodwell), which concluded the controversy:—

Hogsdon, May 31, 1701.

Dear Sir,—Yours bearing date April 28th. came not to my hands till the 28th. of this month in the afternoon, which surprised me much. I was at the same time visited by Mr. Edward Stephens, who did heartily enquire after you, and by other company, just as your letter was delivered

of self and all creaturely help; do but imagine such an one in this state, (which it is the *direct natural tendency* of the "Christian Perfection" and "Serious Call" to bring their faithful student unto), and then say if any thing more suitable, more edifying, more evangelical, in the whole nature of gospel instructions can possibly be placed before such a character, or in Law's words, can be *better timed*. And yet this is the man, whom the modern Calvin divinity critics represent as "wanting a perception of the all-refreshing and comforting views of the gospel, or as keeping them in the background"! Take all the cherished conceits and imaginations of the modern evangelical doctrines together, and if reduced to pure essential truth, we repeat they do not contain one particle more of solid evangelical instruction for a penitent, to induce and enable him to "lay hold of Christ" in the importunity, simplicity, and full assurance of faith, than is contained in this following extract if *duly* apprehended; which is from Law's *Review of An Account of the Nature and End of the Sacrament of the Lord's Supper*:—

"Further, this author's absurd interpretation of the word *remembrance* in the Sacrament, is founded on this gross error, that the things to be remembered, are things *done and past*, and therefore only capable of being remembered by an act of the memory. This he expressly says in many places. Thus, *They*, says he, *could not do the actions here named, in remembrance of any thing which was not done and past*. And in other places, that the benefits cannot be present that are to be commemorated.

And therefore the whole support of this arguing is founded on this error, that the things to be remembered, are *done and past*. Which is an error, that he could not have fallen into, if he had but moderately understood the nature either of the *Jewish* or *Christian* religion.

Now that which is to be remembered in the sacrament is Christ, or the benefits and blessings of Christ as the Saviour of mankind; but neither Christ, nor his benefits and blessings have the nature of things *done, or gone and past*, but are always present, always in being, always doing, and never done.

Jesus Christ, the same yesterday, to-day, and for ever, always was, now is, and ever will be present as the Saviour of the world. He is the *Alpha and Omega, the beginning and the end*, and therefore equally present in and through all, from the beginning to the end. *Behold*, saith he, *I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him*.* Thus he stood at the door of Adam's heart, as near as he stood to the Apostles, and thus he stands, and will stand knocking at the door of every man's heart, till time shall be no more. Happy he that does not consider this Christ as absent, and is only for such a supper of the Lord, as will not admit of his presence. [* Rev. iii. 20.]

The benefits and blessings of Christ as the Saviour of mankind, began with the first promise of a seed of the woman to bruise the serpent's head; they have continued with this promise, they are the benefits of every age, they will never be at an end, till all that was implied in that promise shall have its full completion in the utter destruction of the serpent. Jesus Christ was the *Lamb slain from the foundation of the world*; and the first sacrifice of the first man, and every sacrifice since, that hath been accepted of God, has been made solely acceptable through the benefits and blessings of Christ.

All the shadows and types, sacrifices and ceremonies of the *Jewish* religion were only so many ways of applying the benefits of Jesus Christ to that people.

Jesus Christ, the same yesterday, to-day, and for ever, is the same in and through all ages; he

to me. The next day being Holy Thursday, the weather also bad, I went not to town. But yesterday morning upon your information given me, that you had received nothing from me, I went to Mr. Took, who had either quite forgot, or else knew nothing of the matter, the same having been taken in his absence. But he presently found it, and promised to send unto you the very same day, what had been so long before designed for you. Whence I hope you shall have now received both my large Apologetical Letter, and the shorter one, which your repeated instances drew from me. I wish that for the future you might be pleased to send your letters directly to me by the post, or at least by some other way that might not admit of such delays. However, I submit this wholly to your prudence; as I do everything else that is in my power.—But it is not in my power, good Sir, to think after such or such a train or manner; no matter how reasonable soever it may appear to others. And there is no need for you to intreat to be determined by what I myself shall judge to be reasonable: for it is impossible for me not to be so. I assure you none shall more willingly surrender to the determination of right reason, than I do.

And having considered what Valerianus Magnus has written concerning it, in his book, “De Luce Mentium,” I must needs tell you, that I am (whatever you may think of me) one of the greatest admirers of reason in the whole world; that is, of reason in its truest and deepest sense, as the eternal and uniform (though multifarious) light of all created spirits.

Nor on the other hand know I how to believe the first revelations of our Christian religion, without believing also a succession of the same Spirit, (the spirit of revelation,) which gave them to be in the Church; and without believing several other truths which I apprehend necessarily to depend thereupon, and to lead into the knowledge of, and communion with the mystical body of Christ. Perhaps there may be a greater connexion betwixt what was anciently given by the Divine Spirit, and what is still by some few maintained to be so, than every one is aware of. The same holy Scriptures that forewarn us against a multitude of seducing spirits, do also warn us sufficiently of those, that do make the most clear revelations of God of no effect by their human glosses, criticisings, and do tell us not only of scoffers, and such as resist the Holy Ghost, and oppose the second appearance of Christ in the glory and power of his kingdom, but likewise of the virgins themselves, some whereof shall fall asleep and others slumber. I forbear to make the application. But I think it high time for the world to awake, and for the whole Christian Church to go forth out of her chamber to meet her bridegroom, who by many signs and voices declares himself to be coming. This confession I cannot but make before angels and men, howsoever I may be censured for it. I must do it, after having searched into the revelations of the Old and New

was the Saviour of Adam, the Patriarchs, and the Jews, just as he is our Saviour. His body and blood, offered in their sacrifices, was their atonement, as it is ours, offered upon the cross. His flesh and blood was meat and drink, or a principle of life to them, as it is to us.

Jesus Christ was theirs as he is ours, he was the life, and substance, and spirit of the law, as he is the life, and substance, and spirit of the gospel; only with this difference, that then Christ was covered, and received under more outward figures and ceremonies than he is now; we do that more openly, which was then done more covertly by the Israel of God.

His atonement for our sins is not a transitory thing, that began and ended with his passion and death, but it began with the Lamb that was slain from the foundation of the world; for he was the Lamb of God slain in all their types and sacrifices through every age, till he became the real expiatory sacrifice on the cross for the sins of the world.

When he died upon the cross, his atonement did not then become a thing that was over, or past, and done, that was only to be remembered by an act of the memory, but continued increasing in its power and virtue.

As Christ by his death put an end to nothing in religion but types and prefigurations, so by his death he put an end to nothing of his atonement, but that which was typical and prefigurative of it. And as he arose from the grave with greater power and strength, and became instead of a meek and suffering Lamb, a powerful conqueror over death, a royal Priest over the house of God, so his atonement went on increasing in strength and virtue. [N.B.]

His atonement was so far from being a thing then done and past, when his blood was shed upon the cross, that it was shed for this very end, that he might for ever do that in the reality, which the high priest did in the type, when with the blood of the sacrifice he entered once a year into the holiest of all, to make the highest atonement for the people. [N.B.]

Thus Christ, to perform, and to continue for ever the most powerful way of atoning for us, by his own blood he entered once into the holy place—Now to appear in the presence of God for us.* Where he continueth for ever, and hath an unchangeable priesthood;† and therefore our atonement is never done and past, but is just as perpetual and unchangeable as his priesthood. For he can be no longer a priest, than while he maketh an atonement and intercession for us. And from this his unchangeable priesthood, the apostle thus argues, wherefore he is able also to save them to the uttermost, who come unto God by him,‡ seeing he ever liveth to make intercession for us? [* Heb. xi. 24. † vii. 24. ‡ vii. 25.] [And yet Law, according to the modern theology, is non-evangelical!]

But if he is able to save them to the uttermost, who come unto God by him, then his atonement is not something done and past, but always in being, always present, always doing, and always presenting itself every where and to every man: and if he is ever living to make intercession for us, then we have a propitiation that never ceases, that is as near to us as it was to the apostles, and will be as present to those that shall be born two thousand years after Christ, as it was to those who stood by his cross when he died. Agreeable to this, St. John saith, We have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins. He does not say, we have had an advocate in this world, but that we have one with the Father, nor that Christ was our propitiation some time ago, but that he is the propitiation for our sins.

And indeed Jesus Christ is the atonement for our sins, in that same unlimited, universal and omnipresent manner, in which he is the life and light of the world. And as he is the light which lighteth every man that cometh into the world, and is not an actual present light to some, and a distant unpossessed light to others, only to be remembered by an act of their memory; so he is the atonement for every man that cometh into the world, and is not an actual, present atonement to some, and a distant atonement to others, only to be remembered by an act of their memory, but is

Testament, according to the best of my skill. And if this be your losing me, then am I indeed lost. But do not conclude, dear Sir, too hastily, that you have lost me: it may be now dark, but it may not be always so. When the Light breaks forth, that which was before as lost, will perhaps be found, and you will know me better then, than it is yet possible for you to do. This supports my spirits and comforts me in the midst of my most severe trials, which are known to God alone. Certainly it would be much to my benefit in this world to desert a cause that is held so ignominious, and that is accompanied with a thousand difficulties besides; but I have chosen to sacrifice my all at the foot of the cross of Christ. He may do with me as he pleases. I have long since bid adieu to the world. It was put in my choice to receive here either a crown of roses, or a crown of thorns; but the grace of God directed me to take the latter. And I can say in sincerity, that he has *opened my heart* both to do and to suffer all his will. Therefore I must needs trust him, that he would enlighten my mind sufficiently to know the same, whom I know to be the light of my mind. That He may join us together in one firm communion in the inheritance of light and wisdom, that we may come fully to understand, what is the society of saints, and also of angels, and may embrace each other, though absent in the body, with joy and love unutterable, is the prayer that I make and shall not cease to make to my God and Father in Christ Jesus my Lord. In whom if you cannot acknowledge me to be your brother, yet at least be persuaded that in him, I am your servant to the death,

Francis Lee.

P.S.—Sir, if I have said nothing concerning the Mystics of the Roman church, it was not because I had nothing, but because I had too much; and that point is fully and (I think) solidly done by others, of which you cannot be ignorant. Dr. Stillingfleet's *Fanaticism* pleases me at the same rate as a good romance. And I know some that have made of it a quite different use from what he designed. *Caveat lector.*

Hogsdon, Oct. 25, 1701.

Worthy Sir,—There is somewhat has lately happened to me, which makes me intreat the favour of you to let me have the sight again of that Letter, written in my own hand, which accompanied my large Apologetical Letter to you, or a copy of it, as you shall please: which you may send me by the post, and I will take care to remit it to you by the same, after a few days being in my hands. So soon as your other necessary labours shall permit you to think on your friend, I shall be heartily glad to receive what you have promised me. Nevertheless, herein I would be far from laying any task on you, dear Sir, or from pressing you to hasten what you design. Only this grace I beg in the interim, that when and where occasion offer for the truth to be stated, you will not suffer an innocent person (and one that is also gone to appear before God, after his appeal to him from his most unjust judges,) to lie under the calumny even of a conjurer and a wizard: so that

an atonement *actually and really* present to all, as he is a light *actually and really* present to all, and every man that cometh into the world.

Therefore this author's account of the *remembrance* in the sacrament, has not only those absurdities in it demonstrated above, but is also solely founded upon this grossest of all errors, that the benefits and blessings of Christ, as the Saviour of mankind, are something *done and past*; which is an error that no one could have fallen into, that had but a common knowledge of the first and plainest principles either of the *Jewish or Christian* religion. For both these religions are founded upon this *great truth*, and suppose it in every part, that the benefits and blessings of Christ were always in *being*, always *doing*, always *present* in and to every age, as well *before* as *since* the incarnation and death of Christ.

And as this author has been forced to assert, they were things *absent, done and past*, in order to make the sacrament to consist of an action of the *memory* upon those absent things; so seeing it is an undeniable truth, that they are not things absent, done and past, but are as *actually present*, as ever they were or ever could be, it follows accordingly to his own principles, that the *remembrance* spoken of in the sacrament, cannot possibly signify only an *action of the memory*, but must necessarily signify such *faith and acknowledgment* of Christ, as when we are bid to *remember our Creator, or believe* in God.

Further, this author proceeds thus, *To say that the communion is the actual partaking of all the benefits of Christ's living and dying for us, is to put that upon one single act of obedience, which is by our blessed Lord made to depend upon the whole system of all virtues united.* And again, *Such a doctrine as this would, in my opinion, be not only inconsistent with the plainest declarations of the gospel, but directly contradictory and destructive to the main design of it.*

What this author calls here a *single act*, and a *single instance* of obedience, is true only of his own sacrament, which consists only of a *single action of the memory* cast upon Christ at a *certain instant* of time, and to which single action, this author expressly says, that no prayer is necessary, not even necessary to *attend* upon it, either as *going before or following after it*. That in its own *proper and peculiar nature*, it has nothing to do with prayer or devotion of any kind, can have no perfection from it, nor be in any degree imperfect as to its *nature and essence*, for want of any prayer, because its *essence* is entirely distinct from prayer.

And therefore all *prayers, thanksgivings, and devotions*, are to be considered as things distinct from this sacrament, that have no relation to the *peculiar nature and proper essence* of it.

Hence it is plain, that we do not overcharge this author, when we say, that he places the whole nature of the sacrament in a *bare single action* of the memory. For if, as he says, no kind of prayer, devotion, or thanksgiving, is of the essence of this sacrament, or can be an essential part of it, then it has all its perfection within itself, as it is a bare act of the memory, and cannot, as to its own *proper nature or essence*, have any thing added to it by prayer, or taken from it by the want of prayer. Hence it is also undeniable, that this author's sacrament is not so much as a *bare act* of religion, nor can have any more religion in it, than if it was the act of a *parrot*. For no act can be a religious act, but so far, and in such degree, as it is an act of *faith, and love, and devotion* to God. But this author's sacrament will not, as it is a sacrament, allow faith, or love, or devotion to be any part of it, therefore it cannot be so much as a *bare act* of religion.

Nay, it may and must be said, that the right observation of this author's sacrament is directly an act of *atheism*. For if it is an act, that in its own *nature*, and according to its *peculiar essence*, cannot be performed according to what it is, unless it be done without *faith, and love, and devotion*

the authority of your name may not be longer abused, as I hear it is among some at present, for countenancing such a piece of the highest barbarity, which I am sure you do in your heart most absolutely detest.

But certain I am that I need not beg that from the good Mr. Dodwell, which all justice divine and human commands.

As for other matters, let the living speak for themselves, but the dead cannot : wherefore I am the most concerned for the dead. As for my own name and reputation, I have sacrificed it at the feet of my dear Lord ; there I leave it, he may do with it what seems him good. And I thank him, I can in some sense say, that he has begun to harden my face as steel, as he did to Jeremiah, against the evil and ungrounded reports which I daily hear. The manifest absurdity of some of which, is I think, put beyond contradiction : and particularly that which Mr. Keith started, with relation to the *Still Eternity*, mentioned in the treatise of the "Eight Worlds." Which was distinctly stated to him in half a sheet of paper, without pronouncing for or against the revelation itself : the argument being drawn up purely according to his own principles, never yet retracted, as I know. And having expected more than a year and a half, without communicating the same to any, to receive the answer, which he was pleased to promise ; I think it somewhat hard to stand charged with patronising the most absurd blasphemy in the world, (when he himself is more guilty of it than I, or the author whom he charges,) upon a proof so exceeding frivolous. Which I am here moved to mention, because, though he seems to have dropped the plea, some of my old friends, I hear, have taken it up. What a sort of mortification this is I leave you to judge. Blessed be God for it. I submit to it as part of my daily cross, under which I am, dear Sir, yours,

Francis Lee.

Hogsdon, Nov. 22, 1701.

Worthy Sir.—With my thanks the enclosed returns to you again, the sight of which has given me some fresh considerations and excitements. Your letter which accompanied it has done the same. And after all, upon running over again the whole subject, with as great indifference and coldness of thought as I could, I cannot perceive either the necessity or usefulness of engaging into a personal dispute, while (at least) the general question remains undecided. My hypothesis concerning the spirit of prophecy, as it is grounded upon reasons, which every one may be a judge of, might possibly be discussed both with far greater ease, and advantage, than a corollary from it, which doth not only depend on those reasons, but also on singular experiences and matters of fact.

Whether an examination of these last may not be probably too voluminous, if not altogether

towards God, then it is directly an *act of atheism*, because *atheism* is nothing else but a cessation of faith, love and devotion towards God. But the essence of this author's sacrament cannot be preserved, unless you keep *prayer, devotion and thanksgiving* out of it. Therefore to perform it rightly according to what it is, is to perform an act of *atheism*.

And if at the taking of the bread and wine, you should suffer faith, or love, or adoration of God, or thanksgiving, to take up your mind, you might as well have let the sacrament alone, for you have neglected *all that* in which its whole nature consists ; and have only been in such a state of devotion, as has nothing to do with it, nor can possibly be a part of it. And therefore, if you will perform this sacrament rightly according to this author, you must perform it *atheistically*, you must excite such a remembrance as *excludes* faith, love, devotion and thanksgiving, from being a part of it. And your remembrance is not performed, unless it be such a remembrance as these things cannot be a part of.

The devils are said to *believe a God* ; but why is it that their faith is no *religious act*, nor of any benefit to them ? It is because their faith is only a *bare act of believing*, just as this author's sacrament has only a *bare act of remembering* ; and that which is the perfection of his sacrament, is their wretchedness.

If you ask this author, why faith, and prayer, and adoration, and thanksgiving, are not of the essence, or cannot be essential parts of the sacrament : all he has to say is this, that the *duty of prayer is a duty absolutely distinct from the participation of the Lord's Supper*.

It may and must be granted, that prayer, humility, faith, hope, charity, &c. are absolutely *distinct* from each other : that humility is not prayer, nor faith in its proper idea prayer, and so of the rest. Yet notwithstanding this distinction between them, they are all of them essential to each other. Faith is of the essence of prayer, hope is of the essence of faith, and all of them are essential parts of prayer. Therefore when this author asserts that prayer is not an essential part of the communion, he is just as much in the right, and has as much truth on his side, as he who says, that humility, faith and hope are not essential to prayer, because prayer is distinct from humility, faith and hope.

What this author saith of the sacrament, that it is one *single act*, or one *single instance of obedience*, is only true of his *own fiction* of a sacrament, which he makes to consist in a single act of the memory : and indeed it would be highly inconsistent with the gospel, to make such a sacrament a means of obtaining the benefits of Christ. But this is not the sacrament of Christ, nor the sacrament which the church of Christ observes.

For all that relates to our salvation, either on the part of Christ, or on our own part, is plainly united in that sacrament which Christ has instituted. All that relates to our salvation on the *part of Christ*, is in the sacrament, because he has said, that his *body and blood are there for the remission of our sins*, and that his body and blood are there to be *eaten and drank*, as the food and life of our souls, therefore Christ as our Saviour is *wholly* there.

And all that relates to our salvation on our own part, is there, because we cannot *come* to Christ, or find him to be there, as he has said he is, unless we come to him with all those qualities and pious dispositions that *correspond* to him, as he is an *atonement* for our sins, and a principle of life to us ; therefore all that relates to our salvation, either on the *part of Christ*, or on our *own part*, is plainly united in the sacrament. And to call such a communion one *single act* of obedience, is just the same absurdity, as to say, that the *baptism of a heathen* converted to Christianity, is but one *single instance of obedience*. For every thing that is implied in such a *conversion* and *baptism*, whether it be on the part of Christ, or on the part of the person baptized, is implied in this *communion*.

endless, will perhaps deserve to be considered; as well as the effect it is likely to have. Besides, an history would be more proper for this, which, as I have materials for by me, so I am persuaded might not be a work either uncurious, or unuseful, to many even of the learned, if I shall have leisure and opportunity to set about it. If I delight not in such inquiries, it is not because I have reason to be afraid of them. And if I ascribe somewhat to secret evidences, it is not meant thereby to detract at all from the more public, or to render frustraneous the argument that an adversary may bring.

This therefore may satisfy you, if all that I have hitherto written be not enough, that I am not altogether incapable of being benefited by Reason, as some do imagine, though I may assert the operations of the Divine Spirit, and their succession, beyond what is generally held by Protestants. If I do amiss herein, correct me from Scripture, and the most primitive and catholic tradition. By these I am ready to be determined, whenever you please. And I am earnestly pressed to desire now your further consideration of that, which you, dear Sir, did begin. For your encouragement wherein, I must declare to you, that by *illumination*, so far as it respects reason, and at which you appear so scrupulous, I mean no more than what our English Litany means in its suffrages for the clergy; and what even St. Paul himself has given a standard of prayer for, in his famous postulation, Eph. i. 17, 18. I am, honoured Sir, your very obliged and affectionate friend,

Francis Lee.

Hogsdon, Aug. 27, 1702.

Sir,—I had an earnest desire to have waited on you, when you were last in London, but was hindered by not knowing it soon enough. I am at present reading your Discourse upon the Holy Seed: I thank you for teaching me several excellent things in it. But I am afraid, that some may draw thence consequences not very favourable to Christianity. But you can better see into the difficulties of your hypothesis, than I can pretend to, who have only a more distant view of it. And your zeal for the truth will doubtless prompt you, to see that your dogma be well guarded against a set of men, that may possibly give a different turn to your principles in relation to immortality.

I begin now to despair, that you will not let me have your thoughts upon what you drew from me with no small importunity. However, I beseech you to believe, *Errare possum, hæreticus esse nolo*. And that my chiefest study is to be found a living and sound member of the Catholic Church. Which I doubt not of, by the assistance of my Lord's Spirit, in which I will subscribe myself your brother and servant, though unknown to you,

Francis Lee.

After what has already been given, in illustration of Lee's genius and mystical erudition, this POSTSCRIPT will hardly be complete without the superaddition of the discourses with which he prefaced the two first volumes of Lead's work of the "Fountain of Gardens," published by him A. D. 1697. We therefore now insert them, with a further specimen of his sanctified poetic talent, (if space allow,) taken from his own printed copy in the writer's possession, corrected and improved by his own hand. These prefaces, in connection with what has been already given, will doubtless to some readers, be of much greater acceptance than the writings of the individual which he thereby introduced to the world in such highly eulogistic terms: who, herself, judging from certain passages of the work in question, (pp. 327, 8.; p. 143, etc.) and her preface to the "Theologia Mystica," would seem to have been as enamoured a woman-devotee of Pordage, in his theosophic contemplations, conceptions, and devotions, as Lee of them both.

The *Fountain of Gardens* is by no means an unsuitable title to this work, as with Lee's embellishments, it may be considered a kind of garden of spiritual recreations, for such as are conversant with transcendental exotics and nomenclatures; though still but a *pleasure garden*, and that for a few privileged *savans*. The letters of Bromley and Pordage at the end of the first volume, are solid and just in sentiment: and the only thing that seems to be wanting to them, is a resolution of the natural question, *What is the shortest, simple, most direct road to the blessed state, therein described*; an answer to which might have been profitably inserted if given in Scripture ideas and

And as the baptism of such a person contains *all* in it that *relates* to his salvation, either on the part of Christ, or on his own part, and therefore cannot without great ignorance be called a *single instance* or act of obedience: so it is with the sacrament, it is *all that* to the pious communicant, both on the part of Christ, and on his own part, that baptism is to the true converted heathen; and he is made an actual partaker of all the benefits of Christ by it, as the *convert* is made so by *baptism*; and therefore it is the same absurdity to call it a single act, or instance of obedience.

And as it would be vain and groundless to say, that it was *inconsistent with the main design of the gospel*, to make such baptism the *actual* partaking of all the benefits of Christ; so it is equally, if not more so, to say the same thing of communion; because every pious and holy disposition is to be supposed to be in a *higher* state, in the pious communicant, than in the pious desirer of baptism; and therefore, it cannot without much absurdity be supposed, that the Sacrament is not as beneficial to the pious communicant, as baptism is to the pious convert.

For if Christ has appointed this institution, to assure us, that he is *there*, both as the *atonement* for our sins, and a *principle of life to us*, and we come to it with such pious dispositions as absurdity to say, that we find him *not* there as our atonement, *nor* receive him as a principle of life to us, *nor* are made partakers of these benefits of him.

If we stand before this atonement *without* such dispositions as *correspond* to it; we are as *absent* from the *sacrament of Christ*, as they are that refuse to come to it; if we eat that which is before us in the sacrament, without such *faith and purity* as qualify us to receive the flesh and blood of Christ, we are only eating *that*, which *might* have been the *bread of life* to our souls.

But if we, according to the condition of our humanity, are *that* which these two *essential* parts of the sacrament require us to be, then we may and ought as firmly to believe, that we are by this sacrament made *actual partakers* of all the benefits of Christ, as that we are saved through Christ, and not by ourselves." [N.B.]

devoid of peculiar mystic phraseology. As to the Letter preceding them (which is by Lee,) addressed to a Physician, on Gerlach Peterson's published Letter (which had been translated by Lee,) it is evidently much below the standard of Christian experience; and as it was written only two years previous to his present Discourses, it confirms what is above supposed, concerning the author's being but a *recent convert* to Lead and Portage. Which circumstance will partly account for his enthusiastic eulogies of their writings, and his receiving their performances, so much of them as respects the philosophy of the Divine Wisdom, and Eternal Nature, and the unmanifested depths of the Divine Mind, as immediate revelations to them by God,* rather than as conceptions and deductions of their own peculiarly complexed minds, from Behmen's ground and declarations.

The Preface (by Lee) to the First Vol. of the "*Fountain of Gardens*" is as here follows:—"There having been a promise made in the Preface to the *Ark of Faith*, that the *Diary* of this Author should follow, the First Volume of the same is now accordingly published for an universal good. For the author, or the instrument rather, made use of by the Divine Wisdom, is known to be of so universal a spirit, that nothing less hereby can be designed. And howsoever what is herein delivered, as well as the manner of the delivery itself, may come to be opposed, either on this hand or on that, I think I can say, that I am more than morally assured, that the All-wise God hath hereby ends to bring about, which the most acute and *utilituous* eye of the greatest rationalist shall never be able to dive into: and that all will serve but to a fuller breaking out of the Truth, and the Divine Light; that true light which enlightens every one that comes into the world,

* Along with Dodwell's papers, among Lee's MSS., the writer found the following letter from Edw. Stephens to Lee, dated 8th September, 1702. Whether its contents, coupled with the repeated exhortations of Dodwell, and his numerous old sober devout friends, might not have had some influence in inducing the breaking up of the Philadelphian Society, in the year following; or whether Lee might not have begun to perceive nothing extraordinary in the times and seasons, notwithstanding the high flights, expectations, and prophecies of Mrs. Lead, and some of her associates, and so his views began to change in some degree, whereupon that result ensued,—are points that cannot now be ascertained. However, as we learn from Lee's history, and the date of his published works under the patronage or name of his dear friends Hickes and Nelson, as well as from some papers hereafter inserted, the unabateable ardour of his noble and divine soul did not leave him to sit down, in ease, or despair, but put him upon pursuits and employments adapted for more universal benefit. He was, truly, "in labours more abundant" for the edification of souls; and to promote the cultivation of the highest philosophical science, according to the most perfect discoveries, vouchsafed of God to mankind. For the pleasure of the reader, we propose to give a few more extracts from his papers; whereby, with what is above furnished, a general notion may be formed of this most estimable character, and most ingenious, learned and devout man.

The letter of Stephens to him, proceeds thus:—"Mr. Lee,—I received your letter, with the enclosed, but last night, and have hardly leisure at present to peruse them, the hand being small and not very legible; much less return any long answer, if I would: but I think it needless. It is now above a year since I took notice of what concerned me in the *Transactions*, and though I immediately thereupon made my remarks upon it, yet I never troubled myself farther about it. Whereby you may perceive how little I was concerned for myself in that matter. And I assure you now, you cannot be more ready to crave my pardon, than I am free to give it. For I reckon that no man can hurt me, but he more hurts himself. And the hurt, which I am principally concerned for, is what is done to a good cause; and so far as that, you are concerned for yourself to make restitution. There is one thing in these papers, wherein I must desire so much satisfaction, as to be informed of the particulars wherein I am thought to have used too great severity, to the prejudice of a good cause. For to be plain, I much suspect their sincerity, who censure it, and that it is nothing at the bottom but formality and a vain affectation, no better than that of the Ruler of the Synagogue. (Luke xiii. 14.) And, indeed, I observe so much such affectation, ostentation, and self-recommendation in what I have seen in print of your Society, as alone would make me suspect what the concurrence of other observation assures me of, that it is so far from being any true Christian spiritual society, that it is no better than a new sprout of an old sect of enthusiasts, set up under a new specious name. About three weeks since, I wrote one morning a discourse, to convince some persons how far short they were of a right understanding of the spiritual life. And when afterwards we came to our morning service, the first lesson for the day was Ezekiel xiii., when, after a reproof of the false prophets, he is commanded to prophecy against the false prophetesses, the daughters of his people, who *prophecy out of their own hearts*: whereupon, when we had done, I added what I think might be proper for your consideration; but I have not time at present to transcribe it. I can only tell you now, in answer to your questions, that it is not only possible, but usual, for God to permit souls, as sincere as you imagine, when they presume to follow their own imaginations out of the ordinary way of humility which he hath prescribed, to eat the fruit of their own doings, for correction of such as are corrigible, and in judgment upon the rest for example and warning to others: and admonish and advise as a friend, and in the name of God, to consider better what you do; have a care how you proceed farther in this Society; and apply yourself speedily to the proper means of recovering out of the snare of the subtle enemy. I do heartily wish you well, and should very willingly take any pains to serve you; but at present I am otherwise engaged. If you resolve to come hither, let me know the day two or three days before, lest I should unhappily be absent. Your affectionate, faithful friend, Edw. Stephens.

The following was part of Dodwell's Letter to Lee, of 27th Feb. 1700, which perhaps ought not to be omitted:—"I have now long expected your answer to my first letter upon the argument, but could never have the favour of one, though I have again importuned you by a second letter, with new evidence on the particular case of your mother in law: no not, though you promised Mr. Cherry that you would return an answer. I hear that when you have been urged to it by others, you put me off to your *Theosophical Transactions*: I wonder how you can do so. I have seen them, and can find so little pretence for your having answered me in them, that I do not find so much as the materials insisted on by me considered in them; my arguments are, that private spirits cannot be proved genuine, but by their dependence on those gifts of the Spirit which are

so far as it is not resisted, and according to the degree of purity in the vessel for the reception and reflection of its rays.

This is an age that thinks itself to excel all that have ever went before it, in the discovery and improvement of truths: and it cannot be denied, but that of these late years, mechanical knowledge hath been brought up to a very great height, which hath had both its good and bad effects in the world. But notwithstanding all the fancied or real light, in matters either physical or theological, which the present age doth so much boast of; it may perhaps not unfitly enough be said of those that make the chiefest cry, that *the veil is still before their eyes*. And let these imagine what they please, and pride themselves in the penetration of their sight. They must all sooner or later be convinced, that it will be impossible, without the *immediate* hand of Christ, to rend away the veil, or to penetrate through it into the sanctuary of God, or of Nature; without the great High Priest, bearing the oracle of truth upon his breast, do make a way for them to enter in, and do both open their eyes and ears, that seeing they may see, and hearing they may hear, whatever is written by his finger, or spoken by his mouth. Let not the blind think they see, or the deaf believe they hear; but especially let both take heed not to be offended at those little ones (as the Jews were of old) whose eyes or ears have been opened by the word and power of JESUS.

And that there may be some such even in this day, wherein materialism and sadducism do certainly no less (if not much more) eminently, than in the first day of Christ's appearance in a low corporeal form, reign and triumph, will not seem perhaps so very strange or incredible, as to

given to governors of the Church, on account of their station, for governing that whole body which is connected by the unity of the Spirit: withal that the style used by Dr. Portage and your mother in law, (which even you have not the command of, nor do I think it the least disparagement to you that you have it not), is very well accountable from other originals, distinct from that of the Divine Spirit, from pagan and Rosicrucian philosophy, from Magic, from popish Mystical Divinity, from Familism, Behmism, from the disorders of brain that have befallen persons of very contradictory and false communions, and who could have no claim to that Spirit which was given by our Saviour's baptism. In what *Theosophical Transaction* can you pretend to have considered these things? Yet you still go on, as I hear, to propagate the contagion in your College of St. John's. This may oblige me, if you will not favour your old friend with an answer, to challenge one, at least for the sake of the public. And you will have reason to excuse it, when you consider it as done for the sake of your own soul, as well as of the proselytes whom you may involve in the same dangers. Give me, dear Sir, the joy of subscribing myself, as I could formerly, your most heartily affectionate Brother, Henry Dodwell.—Shottisbrook, Feb 27th, 1700." Lee's address, "at Mrs. Lead's, Hogsdan (Hoxton) Square." This Letter, as will have been perceived, was embraced in Lee's replies.

But although the Philadelphian Society scheme was dissolved in 1703, Lee did not abandon his opinion of Lead's understanding of the Divine mysteries, and of her mode of obtaining the apprehension thereof, as being assuredly the right way, viz. by constant prayer, deep introversion of spirit, and silent waiting before God, (the soul being in a high degree of regeneration,) until the idea in its birth and development, arose in her mind, and so the truth became apprehended. For however plainly and clearly deep truth may be described, (as it is done in Behmen, in a manner that for simplicity and fullness may be termed miraculous,) the theosophical student can only obtain the apprehension of the sense, by the eternal innate idea of the truth rising as a vegetation in the mind, when only he first *understands* it. By the *theosophical* student, is implied one who has made some considerable progress in the divine life; for as truth is the most inward thing of all, nothing less than the immediate powers of the Spirit of God could touch the centre of the idea, and awaken it into life.—If Lead had solely meant by her 'visions and revelations' this circumstance of the *apprehension* of the deep points of Behmen's philosophy, (which also applies to Portage,) then the writer would fully approve of the term, though by no means of the Muggletonian fanatical parabolic garb in which she invests them: for the knowledge of a deep point of metaphysical truth, is a real *revelation* or mental *vision*. But if therein be intentionally embraced any *prima facie* unscriptural *new doctrines*, then he would reject her assumptions. And how possible is it for even a most devout woman, by reason of the present disordered imperfect state, to deceive herself, in taking her conceptions, imperceptibly combined as they are with the truth in her imagination, to be equally of one origin.

It has occurred to the writer as a strange circumstance, that so few, if any discourses upon Behmen, have ever thought whether it were not possible to *assist* the student in obtaining the apprehension of deep truth. In answer to the question, 'How am I to obtain a similar correct apprehension to your own?' they reply, 'I cannot give it you, neither could an angel; it must be born in you.' This appears to the writer a very unsuitable answer from a philosopher, who knows that, (whether in spiritual or material nature,) *like causes produce like effects*. According to which, it would follow, that the respondent ought to answer the enquirer, (supposing the point in question to be a *truth*;) by declaring the mode in which he arrived at the apprehension, thereby, as it were, seizing the idea in the bottom of the mind of the enquirer, and perceptibly tracing it through all intricacies and mazes, until, so to speak, it reach the *surface*, and so become *visible, manifest, self-evident*! Though, therefore, he could not give the enquirer the understanding of a deep truth, he might most materially assist him to apprehend it, and much shorten the time otherwise required for obtaining that mental perception. [Here reflect upon pp. 199, 200.] And what a pity that the whole of Behmen, if his philosophical writings are, as they are, a perfect *chain of truth*, the first link of which reaches to the first conceivable motion of the Unity of God, antecedent to Natural being, through all, to the end of revelation and conceitability, what a pity that all is not laid open by such as have obtained the apprehension, one of this, another of that mystery, in the manner here indicated. That is, *in addition* to what FREHER has done.

We will give an example of what is here supposed. And what better topic for the purpose, than *Virgin Sophia, the Virgin, the Eternal Virgin, the Wisdom, the Virgin Wisdom, the Looking-glass of Wisdom, God's Wonder-Eye*, etc.: what more suitable than the *Virgin Wisdom*, which may at first have appeared as fantastic a term and conceit to theosophists, as it does to the ordinary popular and scholastic theology. We will endeavour to describe the way, by which we were led

many it may at first appear to be, when what is now here published, as well as what hath been already published of this nature through the same hand, shall come to be thoroughly examined, and scanned into, by any impartial inquirer. Yet indeed such are justly to be esteemed worthy of all commendation, that shall not from any evil propension, but purely from an holy jealousy for the honour of God, and out of a true tenderness and veneration for the sacred Scriptures, (which undoubtedly do contain his revealed will to man,) withhold giving their assent hereto; if they yet oppose not, what they may not at present comprehend. Who, if they do indeed take heed to that most sure *word of prophecy*, and do suspend any positive determination in this matter while they have no other but this light, as of a candle or torch shining in a dark place, are in a good disposition to receive whatever further manifestations of himself the most wise God may please to communicate: and will be then fully satisfied, when *the day shall dawn, and the day star arise in their own hearts*. Which it will not fail to do, according as they shall be found true to what they have already received, and believing in the promises that are therein given for their sakes, from him who is the faithful witness, and that is the same *now* as he was *yesterday*, in the days of the patriarchs, the prophets, and the apostles; and will be the same for *ever*, the *yea* and the *amen*.

For in all ages of the world God hath had some special friends, though perhaps hidden for the most part from the world, because they were not of it; with whom in a more familiar and intimate manner he hath chosen to converse and manifest himself. In all ages God hath been known to be *the God of the prophets*: and for his honour some have been confident to say, that he never did any

to the idea, imperfect as was our apprehension, and the train of thought by which it became more fully evolved.

The means were as simple as that by which Behmen, through his *burnished silver platter*, obtained his insight into the ground of Nature, both being in a fit *state* or preparativeness for the 'revelation.' And some degree of preparativeness is now presumed in the auditor,—some general acquaintance with Behmen's scope and writings. And yet, to understanding minds, all that will be here said, will appear 'only what they knew already;' being found in the utmost plenitude and variety in Behmen. But we hope, to the incipient theosophist, we shall prove of service, particularly if he read this aloud to another, and weigh it well over in his walks; and antecedently therewith, carefully peruse the first to the fifty-ninth verse of Behmen's *Clavis*; and the fifth and eleventh chapters of the *Threefold Life*. The means, in the first place, which gave rise to the idea, and to the subsequent train of reflexions, were the descent and approach of the writer's dear youthful wife to him, in his study, one fine, peaceful, Sabbath morning.

Thoughts:—The Virgin Wisdom. The Bride of God. The Archetype of all Ectypes. Love: its nature is to love, that is its essence, being, life. It wants an Object: the Unity, or rather Trinity of light and love has nothing but itself: it wills to know itself: that knowing itself is the first *form* of itself, it is its reflexion or image, its picture and looking glass, in which it sees itself; it is the science of itself, and, so to speak, the embodiment of its riches, its beauty, its purity, its glory; it is pure Wisdom, the wisdom of the Deity, of the unformed, inconceivable, nameless, supernatural Trinity: it is a *form* we have said, and that form is a *Virgin*, of no sex, but uniting all sexes and perfections, eternally a Virgin, the *image* of God, above all Nature; in eternal fellowship with the Trinity. The whole unformed Spirit of the Deity is eternally manifest in *form*, a *virgin* form; an eternal Virgin, yet all things generated (SEEN) in it, without touching or affecting its virginity: for it is the universal passive mother of Nature. The archetype of the Virgin Mary, and of St. Paul's 'woman,' or wife of 'the man.' And when a man beholds his beloved wife, with understanding eyes, (and hears the music of a sweet hymn tune played, and sung, by her,) he reads therein the philosophy of God's eternal Virgin Wisdom. But what language can describe the merits, beauty, perfections of Wisdom? The body of the Triune Spirit of the Deity, body being the manifestation of spirit. The Virgin: no man nor woman as such, nor any affinity with that idea, but a divine ALL-POSSESSING ALL; and only known by *creatures* as a Virgin. O wonders to contemplate! Now reflect upon the following quotation from Behmen:

"Thus we say, the Holy Ghost goeth forth from the Father and the Son, but whither doth he go? Into the substantiality, with the glance of the Majesty, wherein the Deity standeth revealed. This gate is called by me in all my writings, *Ternarius Sanctus*: for I mean the Number Three in the Substantiality, (viz., in the angelical world,) where the *Three Persons* have revealed themselves.

Now, therefore, we say very right, that the Son is the Word of the Father, which the Father speaketh. But now the deep mind asketh, *Whither* doth he speak it? Behold! the Word is the heart, and soundeth in the essences of the Father; and the heart speaketh it in the mouth of the Father, and in the mouth, the Holy Spirit of the Father comprehendeth it, in his centre, and so goeth with it forth, from the Father and the Son, *into the substantiality*, where it standeth with the glance of the majesty, as a Virgin of the Wisdom of God, in *Ternario Sancto*.

This, which is spoken forth, is an *image* of the Holy Number Three, and a *Virgin* but without substance, yet a similitude of God. In this Virgin, the Holy Ghost openeth the Great Wonders of God the Father, which are in his hidden seals.

Moreover, the Holy Ghost manifesteth the *opened* seals of the Heart of God in the glance of the Majesty, which stand in the light, and are called the *Seven Spirits of God*.

Thus the Image of the Wisdom of God *standeth* in substance among the *seven burning spirits*, which burn in the light of God, (for they are the Divine nature:) and it hath the *seven stars* (of the hidden seals, which stand in the anger of the Father in his centre) *in its hand*: for the Heart of God is the might of the Number Three, as the Apocalypse sheweth in the first chapter.

This WISDOM of God is an eternal VIRGIN, not a woman, but the chastity and purity without blemish, and is as an *image* of God: She is a representation of the Number Three; which generateth nothing, but in her stand the sour wonders which the Holy Ghost discovereth, and the Word of the Father createth, through the *sour matrix*, viz., the *Fiat*: and she is the wonderful Wisdom without number; in her hath the Holy Ghost *discovered* the Image of Angels, as also the Image of Man, which the *Verbum Fiat* hath created.

She is the *Great secret Mystery* in the counsel of God, and goeth into the first principle, viz., into the anger of the Father; and openeth the wonders in the hidden seals or forms of Nature in

great thing in the economy of his Church, or in the kingdoms of the earth in order thereto, but that he hath always before *revealed his secret unto his servants the prophets*; and given express man-uductions, and rules, for the effecting of every such work, as particularly in the days of *Moses*, of the tabernacle with all its vessels; in those of *Solomon*, of the temple; in those of *Ezra*, of the restitution of that, and of the law; and in those of the Apostles, of the foundation of the spiritual kingdom of Christ: which is now in the fulness of time about to be revealed, at his second expected coming, in the power and glory of the Father, to judge both the quick and the dead, according to everlasting righteousness and equity, and to put down all enemies under his feet; that so he may not only for a thousand years, which are to him but as one day, but for ever sit upon his holy hill of *Sion*, governing all worlds with a sceptre of holiness, as the LORD of LORDS, and KING of KINGS.

Wherefore the Spirit of the Lord, which hath more or less in all ages thus moved (as in a particular treatise on this subject shortly to be published is at large proved) upon the face of the meek and deep silent waters, in the souls of such as have been first made clean through the washing of the Word; will certainly not fail to move upon them in this last age, in order to a new and glorious creation of new heavens and a new earth. And the inspiration of the Almighty, which giveth man understanding, may with some reason be hoped not to have been quite exhausted in the former ages, but that he will appear even unto us, as he did appear unto them; opening variously the springs of all spiritual, and even natural knowledge: and will thereby renew also those noble

the wrath, and is comprehended by nothing, for she is an image without substance or generating: the Holy Ghost hath through her discovered the Third Principle, which the word *Fiat* hath made corporeal, out of both the matrixes, (out of both the mothers,) of the substantiality; and he hath discovered a limit to that substance in the centre of the Seven forms, where they shall go into their ether with the corporeal substance: and yet both the matrixes shall stand in the substantiality, (before the Virgin of the Wisdom, before the Number Three,) in the eternal figure to God's glory, and his works of wonder.

Therefore consider, O ye philosophers, how God created this world in six days: for each day's work is a creation of a Spirit in *ternario sancto*; and the seventh day is the rest of the Sabbath of God, in the Seventh Spirit of God, wherein the Virgin of the Wisdom of God standeth; and therein is no more any working of anxiety, but the eternal perfection of rest.

For the six spirits must shed forth their operations of what is in their seals; and are not known before till they have poured forth the virtue of their *vials* in the principle of this world, which men and creatures bring to substance and act, as a building to God's works of wonder.

And when this shall be accomplished, then the hidden Spirits of God (under the seals) enter again into the ether, viz., into their centre: and then the time of the seventh seal, in the substantiality, in the presence of God, beginneth, and the hidden mystery of the kingdom of God is accomplished: as is mentioned in the revelation of Jesus Christ, and as we have known in *ternario sancto*.

This Wisdom of God (which is the Virgin of Glory and beauteous ornament, and an Image of the number Three) is (in her figure and image,) like angels, and men, and she taketh her original in the centre on the Cross, like a blossom of a branch, out of the Spirit of God.

For she is the substantiality of the Spirit, which the Spirit of God putteth on as a garment, whereby he manifesteth himself, or else his form would not be known: for she is the Spirit's corporeity, and though she is not a corporeal palpable substance, like us men, yet she is substantial and visible, but the Spirit is not substantial.

For we men can, in eternity, see no more of the Spirit of God, but only the glance of the majesty: and His glorious power we feel in us, for it is our life, and conducteth us.

But we know the Virgin in all her heavenly similitudes or images; though she giveth a body to all fruits, she is not the corporeity of the fruit, but the ornament and lustre.

The corporeity goeth forth out of the substantiality, which is not the Spirit, but an incompetency in comparison of the Spirit, in which the Number Three dwelleth; and that substantiality is the Element of God, for there is a life therein, (but without understanding,) in which the Paradise of God consisteth, for the Seven Spirits of God work therein, and it is as a growing; and herein consist the great wonders of God, according to all essences infinitely.

For every form of the essences bringeth forth its fruit, which by the wrestling of the wheel [of nature], attaineth its highest ornament and power, and yet passeth away as being overcome again, and another riseth up which hath other essences: and so it is a holy sport, a joy or fruit of angels, a fulfilling of the will of every life.

Here again we need an angel's tongue: for the mind ever asketh *how and where?* for when the deep is spoken of, which is without comprehension, and immeasurable, the mind always understandeth some corporeal thing.

But when I speak of the Virgin of the Wisdom of God, I mean not a thing, that is in a place; as also when I speak of the Number Three; but I mean the whole deep of the Deity, without end and number.

But every Divine creature (as are the angels and human souls) [N.B.] hath the Virgin of the Wisdom of God, as an Image in the light of life; understand in the substantiality of the Spirit, wherein is the Number Three dwelling in itself.

For we comprehend (before us) the Number Three in the Image, viz., in the Virgin of the Wisdom of God: understand, without our person, we see only the majesty of the Deity, for the creature comprehendeth not the Number Three, in the appearance to the eye; but the Spirit of that soul (which standeth in the Divine centre) seeth it, but not perfectly.

For the Spirit of a soul is out of one form of Nature, and yet can bring forth in itself all forms of nature. Seeing then there is nothing total and perfect, but only the Number Three; therefore other [things] are several, as there are various sorts of angels.

And so the essences of the centre in God, with the angelical spirits, stand all in the wonder, and God is manifested in a creaturely form, by the angelical world; for they are all out of the being of God.

We speak thus only concerning the distinction of the great wonders in God. The spirits of

works, and deeds of royal power, that he did in the days of our fathers, the holy prophets and apostles, and in the old time before them, even in the beginning of the creation of God; before man had corrupted his way, or had alienated himself from the image of the everlasting light, and the unspotted mirror of the power of God. While not having cut himself off from the pure streams flowing from the glory of the Almighty, he might, as his representative, oversee, and govern all the creatures of this globe, whether in the earth, or in the water under the earth, or in the air above it by virtue of that sovereign charter committed to him, Gen. i. 28.

Which charter having been forfeited, the Divine character expunged, the seals broken, all the ensigns of royalty defaced, the virgin image deflowered, and the angelical life and might exchanged for that contemptible weak form, which we now wear, that is subject to the curse of mortality and sin—is again renewed to us, much more strongly than at first, through the pure humanity of Christ, which is exalted above all the principalities and powers in the heavenly places; the express character of the Father afresh imprinted, as in the very forehead; a new and everlasting commission established, to go forth and act in the tri-une name of Father, Son, and Holy Ghost, which is sealed with the heart of Jesus; all the royal ensigns are redelivered, the crown of immortality, the sceptre of righteousness, and the love imperial standard of JEHOVAH; the violated image is restored, the image of the beast ground to powder, and his number perfectly erased. So that the bestial and antichristian kingdom being hereby brought to an end, a new *Æra* of the kingdom of Christ doth thereupon commence; first in particular souls, then in the whole family of the first-born, after

Angels are not generated out of the substantiality which is without understanding, but out of the *centre* of the seven forms (or spirits) of the eternal nature; out of each form a throne [angel,] and out of the throne his angels (or ministers): and hence it is that a *whole dominion* fell with Lucifer."

And in another place Behmen thus writes: "You must understand it thus: the eternal Virgin of Wisdom stood in paradise as a *figure*, in which all the *wonders* of God were known, and was in its figure an image or form in itself but without substance like to man; and in that insubstantial form or *Virgin*, God created the matrix of the earth, so that here was a visible, *palpable* image in substance; wherein heaven, earth, stars, and elements stood in substance; and all whatsoever liveth and moveth, was in this one Image! The matrix of the earth could not overpower it, much less could the outward elements do it, because it was higher in degree than them all: it had received the never fading substantiality with the Virgin: the virgin was not brought into the image, but the matrix of the earth was brought into the Virgin-like form or image: for the Virgin is eternally uncreated and ungenerated: it is the Wisdom of God, and an image of the Deity in *lernario sancto*, according the Number Three, and of all the eternal Wonders of the eternal centre of nature, and is known in the majesty in the wonders of God: for it is that which bringeth forth to light the hidden things of the deep of the Deity: thus, BELOVED MAN, see WHAT you ARE!!"

Might not then the way to the apprehension of deep philosophical truth, be much *shortened*, by *lecturing upon Behmen*, somewhat after the manner above attempted to be described; and would not this be more honouring to God, than (as has been the custom hitherto, *e. g.*: with Pordage and Lead, and others,) for individuals to call public attention to *themselves*, to their idiocratical confined conceptions and deductions, as some pretended new 'revelation'; instead of all bowing to Behmen, as mathematicians do to Euclid; both of which authors stand in a corresponding relation to the Holy Scriptures. Behmen must hereafter be the *Euclid's Elements* of philosophy: we say hereafter, because we embrace Law and Freher, as Behmen's precursor and demonstrator, from the date of the publication of the present Treatise.—And now to return to Lee: whose indefatigable efforts and incessant schemes in the cause of truth, of religion and heavenly wisdom we have alluded to. The following two papers are transcripts from his rough MSS., the latter of which is dated 1703; the first is headed,—

"PROPOSALS for the raising a STOCK to print BOOKS of MYSTICAL DIVINITY, PHILOSOPHY, and HISTORY. In order to the advancement of the most ancient and universal religion, as professed by Christ and his apostles, and of the most curious and solid learning, throughout all the ages and parts of the world." And it proceeds thus:—

"There being at present but very little encouragement in this kingdom for all books of such a nature, they being known but to very few, and coming into the hands of fewer, and there being like to be in the beginning a great expense, because many hands will be employed (both natives and foreigners), and many books successively published, of which no suitable return can be expected for some while; it is therefore proposed,

I.—That whosoever shall contribute towards a stock for such an end, shall be repaid his money deposited, in books, as they come forth, according to the number they subscribe for. And that the performance hereof shall be secured by such trustees, as some of the principal subscribers shall agree upon.

II.—That the books shall be printed carefully, on a fine paper, and with a very good letter.

III.—That the return which is made by the sale of the books, beyond the original stock, shall be made a bank for charitable uses, and services most agreeable to the carrying on of this design; and shall be in the regulation of the said trustees.

IV.—That from the said stock there shall be printed upwards of an hundred sheets the first year; and so on till the contributors and subscribers shall be fully satisfied.

V.—That every term there shall be published one or more books, papers and stitched tracts excepted.

VI.—That the ancient Christian Mystics, Macarius, Nilus, etc., shall be set forth in the English tongue very advantageously, with proper annotations.

VII.—That the best of the Heathen Mystics shall be set forth also after the same manner: with a just parallel betwixt them and the Christian, and a demonstration of the excellency of the latter.

VIII.—That whatever can be collected of the true ancient Jewish Cabala, shall be translated, and set forth in like manner, in Latin or English, or in both.

that in the great assembly of the after-born, and so on, till the whole mass be leavened and transmuted by the ferment of the Divine Nature, passing through the glorified body of Jesus, that is able to subdue everything unto itself. This verily is *that kingdom*, which is so much talked of, and so little everywhere understood, but still less *pressed after*; which is in this book, and in that also of the *Revelation of Revelations* (published now ten years ago,) so essentially and fundamentally declared, as nothing higher, nothing deeper can upon this subject be ever laid down, whether in time, or in eternity. [Notwithstanding this strong assertion, the deeply experienced spiritual man of this age, and, according to the implications of this Treatise, will be much disappointed in the perusal of these writings, at finding so much deep experience buried in such a huge mass of parabolicalism and idiocratic deformity. The Kingdom here alluded to is offered with its full glories through the indications of this Treatise; and what belongs to our day is not only the experimental apprehension thereof, but the setting it forth in the simplicity, clearness, and order of Law's talent, and of the Gospel by St. Paul; which will, by the blessing of God, be duly accomplished, through the instrumentality of a Theosophic college, with its several classes and degrees of experiences, up to the *highest wranglerships* of Divine Science.]

And because Solomon, (whose reign was as a faint sketch or type of the glorious reign of the true *Jedidiah*, or beloved of the Lord,) built himself a royal palace in *Lebanon*, which was a fruitful and a well-watered soil, and most beautiful for its situation, where he made gardens and orchards, planting in them trees of all the variety of most excellent fruits, also cedars and fir-trees for build-

IX.—That the Christian Mystics of the middle age, and the moderns which are out of print, being such as are of an established character, shall be faithfully and correctly reprinted.

X.—That our English Mystics of the former ages as many as can be found, whether in print or in manuscript, that are of value, shall be diligently revised, and methodised in convenient portable volumes: and so as they may come at a most easy rate to the buyers, considering the great dearthness of many of them at present.

XI.—That many originals, both of some that are lately deceased, and some that are yet alive, [herein were intended to be embraced the 'works of Dr. John Pordage' and Mrs. Lead,] containing many deep and hidden discoveries, shall be published, with some account of the authors, and many curious passages relating to them, and to the opening of the Archetypal and Angelical worlds.

XII.—That the most approved writers of Mystic Theology, in Italian, French, High Dutch, and Flemish, shall be translated, revised, and methodised after the same manner, in portable volumes.

XIII.—That the same care shall be taken in printing the best and most approved books of Mystical Philosophy, according to its various kinds, for a solid promotion of natural studies, and the benefit of mankind, and of this kingdom in particular.

XIV.—That the lives of the ancient Fathers of the Desert, and modern lives, with many most curious and profitable histories, both in divinity and philosophy, shall be set forth with all impartiality and love of truth.

XV.—That every month, or two months, some account shall be given of the progress herein made, and of all that relates to the promotion of this design, in this or in other kingdoms and states; by means of a settled correspondence erected in most parts of Europe.

XVI.—That twice every year, something of the same nature be published in Latin, for the benefit of foreigners, and the maintaining and cherishing our correspondence betwixt them.

XVII.—That a beginning shall be made with a new collection of some Mystics, Catholic and Protestant, printed this year, in French, at Amsterdam, under the name of *Real Divinity*, with a letter on the principles and characters of the chiefest mystical and spiritual writers of the last ages. Also with a particular account of those of this nation, both printed and manuscript; [this much required, and in some measure, accomplished by Lee himself, in the preface to the second volume of Kempis, commonly ascribed to Dr. Hickes;] and a Chronological Catalogue of Christian Mystics and witnesses of the kingdom of God, down from Christ's time to this day; together with some other additions."

Lee, finding no suitable encouragement to this *noble design*, in the unquenchable ardour of his zeal, still went on in other ways doing good to the world, as witness the publications of his, which followed the date of these papers, already referred to throughout this Treatise. His great piety and modesty, (ever the attendant graces of a truly fine genius) would not allow him to take any glory to himself in the admiration and praise of 'man,' and hence his numerous works came before the world, either anonymously, or under the ostensible authorship or patronage of Hickes and Nelson: as already referred to. But although he would receive no honour whilst living, God does not forget his faithful servants; and here (singular enough) at the distance of near a century and a half, we are appointed to raise a monument of honour (yea, one that shall endure while time endures), to this faithful and highly favoured servant of Christ, in common with other special kindred sons of wisdom: and what is still more singular, have been imperceptibly led, without any previous connection with Lee's writings, to renew, by this *second Section*, and this whole *Treatise*, the scheme which he himself proposes in these papers, though more suited to universal benefit. May we hope, then, the time is come for its practical commencement, and also for that of the following *second paper*, in reference to the raising up an evangelical Theosophical College or Society for the *scientific* cultivation of the divine life in the soul, to its highest perfection of holiness and supersensual wisdom. [That is, so to speak, for the *horticultural* rearing of heavenly plants and trees, that should afford sublimated paradisaical flowers and fruits; for why should there not be a growth in divine wisdom as in every other principle of life? why should there not be a blossom and fruit to that vegetation as in any other? Why should not a Christian believer and child of God rise into the manhood-wisdom of Christ, as well as into his holiness? Why should the wisdom of Christ be considered as severed from his life and virtue? Truly the only reason now will be, the imperfect lights, and received false principles among Christians.] The Second MS. is as follows:—

"A Model of A SOCIETY for REVIVING the spirit and life of CHRISTIANITY. With proposals for promoting Catholic Peace and Charity. Humbly offered to the consideration of all sober and serious Christians.

ing; with great water-works, pools of water, and fountains; with a fair tower also looking toward *Damascus*; and with a vineyard of red-wine, where he entertained his *Shulamite* Queen, and her honourable women: therefore, is the palace, or mansion-house of the great King, the true *Solomon*, or prince of peace, here parabolically represented to be raised up as in a new *Lebanon*, whereinto the tabernacle of the eternal Wisdom, coming down from God out of heaven, with all its furniture, is brought: and the children of the Lamb's bride are figured out to grow up by the sides of this house, as the branches of a fruitful vine, or as so many several lilies from one stock, or olive-plants from one root; according to the manifold proportion and diversity of the Divine seed cast into the ground of nature, by the great seedsman. Whence the expected kingdom of the Messiah in restored nature, which is called the *Kingdom of God*, and the *Kingdom of Heaven*, is according to the Spirit's mystical dialect, compared to a vineyard, to an olive-yard; to a garden of lilies, and to a corn-field: and is expressed by the various figurations of a new *Eden*; of a new *Canaan*; of new heavens and new earth; of fountains, and trees, and plants of all sorts; of canals, aqueducts, and rivers of pleasure; of tents, palaces, and temples; of a mountain, of a rock, and of a city: of *Sion*, *Lebanon*, and the hills of spices; of new found countries descended out of the heavens, or by the creating Word in the Divine Magia made to appear, as a new *Sharon*, and a new *Havilah*, and a *Beulah*; of *Jerusalem*, of *Bethel*, and of the *Southland* of eternity; of the pleasures and grandeur of a rich, powerful, and wise prince, such as *Solomon*; and of all the badges of royalty, and scenes of magnificent glory, that do, as in a shadow, precede, attend, or follow the marriage and reception

It is proposed,—That a Society, or societies, be formed out of a select number of faithful friends, being persons of a true Christian spirit, experienced in the ways of God, sincere lovers of peace and truth, without respect to person or party, and specially nowise addicted to disturb government, either in Church or State, or to speak evil of dignitaries. And that the formation of such a society or societies, having no other end but the revival of the genuine and primitive spirit of decayed Christianity, and the life of its most renowned professors in the purest ages of the church, be according to the model following:—

I.—That the members of this society do, as members hereof, distinguish themselves by no other name but that of CHRISTIANS.

II.—That they unite together purely for the reviving the life and spirit of primitive Christianity, and for promoting peace and union universally.

III.—That they meet once a week (if not oftener), and chiefly on the Lord's day; if it may be, without interfering either with the public duties of the day in the churches, or with family duties at home; unless some other time for this be found more convenient.

IV.—That the number of its members exceed not that of six or seven, both for the more liberty of Christian conversation, and for several other weighty reasons.

V.—That for the preservation of unity and order, every member hereof shall have his particular lot and service ascertained to him, besides the general, according as every one is fitted by God and Nature, for this or that.

VI.—That there be a fund of piety settled herein, according to such regulations and orders as shall be unanimously agreed on by the members, for charitable and pious ends best suiting so generous and Christian an Institution.

VII.—That this society be dedicated to GOD through CHRIST, that so he may ratify and say Amen to it, by his HOLY SPIRIT. And that the feast of the dedication hereof shall be annually kept, with a recollection of the old year's proceedings before, and with proper services and offices for the occasion.

Now, for as much as it has been found expedient, after mature deliberation and experience, that no society of this nature do contain above half-a-dozen members, or seven at the most; and that not any one be admitted into it without the full consent, and hearty good will of all: therefore that any serious Christians may not be debarred the benefit of this design, it is thought proper here to annex the specimen of an agreement for the forming of such a society; that so they may consider of it, and accordingly form themselves after some such manner, into a sacred fraternity and fellowship, with those whom they may bear a nearest relation to in spiritual matters, let their number be never so small. For, but three or four united fully into a society of this kind, having a good agreement in their tempers, and a near sympathy spiritually and naturally with each other, may be capable of doing far more than three or four hundred loosely combined, who shall be for carrying on the very same end: and may expect more of the grace and blessing of God, as they are carried on with greater unanimity and concord." [The paper thus proceeds:]

"A SPECIMEN OF AN AGREEMENT for the forming of a Society, or a RELIGIOUS CONFRATERNITY, in order to revive the Spirit and Life of Christianity.

In the name of God, Amen. We [N. N. or] resolve by the grace of God, out of a sense of the degeneracy of the generality of Christians at this day, and of our infirmities and temptations which beset us on every side,

I.—To unite together into a society for reviving the spirit and life of Christianity, under the conduct of the blessed Spirit of God, as it was in the beginning: and so by means of this union to endeavour, with our hearts and souls, the mutual promoting of real holiness in ourselves, in subordination to the power and gift of God; and the encouraging and strengthening each other in the rule and practice of true primitive Christianity, freely and impartially; not respecting any particular constitution, or custom, of any one society among Christians in these latter ages. [At first thought, a singular coincidence with the habits of Wesley and the first Methodists at Oxford, when beginning to practice *Law's method* and spirit of devotion to God, and our neighbour,—so the first blossoms of the universal renovation of the Gospel Spirit.]

II.—To meet together once upon every Lord's day. (unless some other day shall be more convenient for the members to come together in,) and at an hour that may neither hinder the public worship, nor interfere with the more private duties of the family, and closet; in order to carry on by all proper and suitable methods so excellent an end: and therefore to cultivate, maintain and advance a spiritual friendship and Society betwixt every one and all of us, severally and jointly, by

of a royal bride. But this heavenly kingdom, this marriage-supper of the King, this inauguration and coronation of the Lamb, and of his bride, to the kingdoms of the earth, and to the *lost dominion and sovereignty over the whole six day's work*, is not to be expected but after very great and mighty preparations; many forerunning signs of the Son of Man coming to us in his Father's glory, and the six ascending steps to the throne of the great *Solomon*. All which are most difficult to pass: so that few, if any, have been able in many centuries [N.B.] to hold out to the last degree, or ascension-step to this throne. But they have fallen short of the Philadelphian crown, and of the high prerogatives thereof, viz. the being made pillars, and principal supporters, in the descending temple of the most high God; the bearing the name of JEHOVAH, by an essential communication of the properties, powers, and dignities of their eternal Father, opened to such in Jesus, and by a most real, intimate, and vital penetration of that most glorious wonderful name, burning in the bush of their humanity, and putting forth itself in imperial acts and deeds; their bearing the name of the new *Jerusalem*-mother, that free woman which is above, and demonstrating lively its inscription, by an utter defacing of that of the mother of *Babylon*, and of the beast upon which she rides; and by a majestic environing brightness as of the sun, a subduing the moon, with all that is sublunary and mutable, under their feet, and a wearing upon their heads a crown of twelve stars, wherein so many royal pre-eminences and ghostly powers are contained; the bearing the names of the foundations of this city, the names of the tribes of *Israel*, and the names of the apostles of the Lamb; and the bearing lastly the *new* name of JESUS, that no man knoweth but he himself, who with his

discoursing, conferring and consulting together about the ways and means proper to accomplish this our design.

III. and IV.

V.—To consider the grounds of the decay of Christian piety; and of the mighty increase of anti-christianism, Atheism and Sadducism, with the remedy that ought to be applied to put a stop to this spreading contagion. Not only to lay to heart the rents and schisms of the whole Christian world in general, and of the reformation in particular, and more specially of that part of it in these three Kingdoms; but to be in a constant readiness to do whatever we can for cementing the same, according to our several places and stations in which it shall please God at any time to set us; and for restoring the most ancient and perfect model of Christianity.

VI.—To renounce every interest in the world that may be any wise inconsistent with this present undertaking, or be an hindrance to it by entangling or warping the affections; always supposing that this be no impediment to the necessary occasions of life, on this side or that: and therefore be greatly careful of accepting any charges, or offices, that may be apt to balance the mind, against the common interest and welfare of all mankind.

VII.—To contribute toward a fund of piety, for the promised end, and for all such pious and charitable uses as the Society shall judge fit, in cases both ordinary and extraordinary, and to agree with all such necessary regulations and orders in the management of it, and all the affairs of this Society, as they shall determine among themselves."

The following is a Letter addressed to Dr. Edward Hooker, in Lee's own hand-writing, (probably a copy):—

"Peace be with you: and blessing, and mercy from the mercy-seat of the Lord Jesus Christ in heavenly places. Amen.—Sir,—Though I would not do anything in the least to discompose you in your near preparations for a blessed eternity, yet since it has pleased Divine providence to put into my hands some writings for which you have declared the highest esteem, as well as for the author thereof, your friend, with much regret for the will of the deceased being not fulfilled herein; I think myself obliged to propose to you a few questions concerning them, which none perhaps in the world but yourself, can answer me in. And, therefore, notwithstanding that I am a stranger to your person, I must take this boldness with you, for the honour of God, for the interest and propagation of truth, and for justice to the dead, to entreat your resolution hereof, so far as you are able. Which, if you please to grant me, and to allow about an hour's time for declaring your answer, distinctly and severally to what is here propounded, I trust that it shall not be accounted to you for loss: and shall heartily pray that God may bring you into the great light of his everlasting kingdom, being first thoroughly purified in the blood of the Lamb. Amen.

The Questions are these:—

I.—From what copy was Dr. Pordage's *Mystica Theologia* printed; I having one much larger under the Doctor's own hand?

II.—Was that general *Scheme*, prefixed, of his own invention, or of another's; I having also two schemes in the original MS. both which are different from the printed one?

III.—Were all the Three Courts of the angelical world ever described by the said Doctor? for I find not any description either of the second or third court, as there is of the first, in the MSS. which I have in my possession. Have you any copy of the *Angelical World* that can supply this defect?

IV.—Do you know whether the Doctor did ever write anything concerning the *Fire-world*, or the severe world, and its inhabitants?

V.—Did you ever hear him discourse concerning it? If you did, pray what might be his sense hereof?

VI.—Did he ever write anything concerning the *Fireless world*, or the merciful world; it being not so much as mentioned in either of the schemes, or the general introduction, which I have?

VII.—That being created, according to the order of the printed scheme, after this four-elementary world; can you inform me what he means by it?

VIII.—Was the Treatise of Eternal Nature put into the same order in which it is printed by the Doctor himself, or by his son S. Pordage, or by any other?

IX.—Did you ever read a treatise of his, concerning *Christ's birth in us, and ours in him*?

X.—Did you ever see another of the *History and Mystery of Christ*, in six parts; I having only the first: which is about the *incarnation*?

XI.—Do you know who it was, to whom the Doctor gave his MSS. to be reviewed, who has written severe animadversions upon them?

own finger hath written it on their vestures, and on their thighs, that so in all things they may be made like unto him their Head life, by the all-powerful working of his Spirit, with which they are sealed.

There are but few found, who have so much as *an ear to hear what the Spirit saith* to this church of *Philadelphia*, the first-fruits of the Lamb : or even but to receive the promises of the *holy and true one*, who is now at this instant with *the key of David*, opening gradually this blessed state in a few chosen names ; so that none shall ever *shut* it more. And he is *shutting up* in such the dark abyss, and wrathful depraved nature ; so that it can never be again *opened*. But still fewer are they, who have not only an ear to hear, but also an heart and hands to act whatever the Spirit saith : and who dare to adventure on, to the laying hold of such a weighty crown, as is that of the first-born. And even of those that do so adventure forward for this most high prize, some do stop, having attained to the first degree, others rest in the second, and others in the third, as thinking that they are already got to the sixth, and so want nothing but to be taken presently to sit with their Lord in his throne. Some are willing at the end even of the first day's work of regeneration, or spiritual creation, to enter into their Sabbath : and without having passed the works of the other five days, to sit contented with the first productions of Divine Light upon the soul. Some who have beheld one, or two, or perhaps three signs of the coming of the Son of Man, have not had patience longer to wait for all the signs : but have thence peremptorily concluded that he was come to them, and that his kingdom was in them, before a redemption has been wrought out

XII.—Have you any of his MSS. or Letters, by you ; or do you know any one that has ? Can you remember what became of the copper-plate of his effigies, etc. ?” “ Francis Lec.”

On another slip, in his hand-writing, is found the following :—

I.—The Seven Spirits of God are so many eternal Divine emanations, whereby his Essence is manifested, as well in the Archetypal as in all created worlds.

II.—Their subsistence and circumcession is in the Holy Ghost ; which is as their body, wherein they are all united as One.

III.—They are Seven and One : and their Unity is the original of all harmony in the world ; even in all worlds whatever.

IV.—This Septenary of Divine Spirit emanated from the very essence of God ; and subsisting in it, may fitly be termed the Divine Harmony.

V.—This Divine Harmony is to be known both in the Archetypal world, as before nature ; and in the ectypal world, as in nature.

VI.—In the Archetypal world it is the eternal Sabbath, or the sabbath of the Still Eternity ; wherein God takes up his rest within his own Eternal Habitation of light.

VII.—In the ectypal world, it is properly the Sabbath of Nature.”

We also present the following MS., entitled “ Short Reflections upon the first original and secondary universal matter : ”—

I.—The invisible God has brought forth out of himself, in the beginning, a visible matter that was capable to receive all ideas and forms : to which we may fitly give the name of a subtle spiritual matter, that does penetrate all other more gross matters.

II.—In this first original matter were all qualities, elements, and properties virtually comprehended, in the highest degree : for as much as God out of the same has created in the six days' creation of this our universe all globes and visible creatures ; and this indeed in such a glorious order, that the infinite wisdom of the Creator is hence clearly laid open before the reasonable creature.

III.—This original matter did fill up and occupy, before the creation of this world, the whole place from the heavenly waters above down to the centre of the earth. In which place there now is the created heaven and earth, the Almighty God having in the six days of the Creation, divided distributed, and diffused this first matter into all those globes and several creatures.

IV.—Now, like as this first matter was pure and luminous ; so were the creatures and forms that were created out of the same also, every one in their kind, luminous and perfect : but because the increase and support of the creatures must follow out of the original matter, out of which they were created, and that the same in the place of this world already was reduced into specified forms ; therefore the eternal Creator wrought out, and effected, by the co-operation of the earthly and heavenly created influences a second, in all things agreeing with the first, upon the same manner as in the present earthly defiled world, a vegetable that grows out of a grain is altogether like to the same whence it did grow forth, and as in the animal kingdom, out of the seed is again generated such a seed as that was whence the living creature came forth. And after this manner, all creatures materially are resolved into the matter whence they were produced as into their quintessence, for the bringing forth their likeness.

V.—To this second matter are also given many names, and for that we *rely* the most upon the Holy Scripture ; among other it is called by the patriarch Jacob the blessedness from heaven, with the blessedness out of the deep, the which otherwise is called the fatness of the earth and the dew of the heaven.

VI.—By this second matter the material creatures were maintained in their property and perfection, till the curse through the sin came into the world ; by which the will of the Man did then make partakers of the curse all other sublunary creatures and subsistences. Therefore also now this second matter is no more to be obtained pure, but mixed with filthinesses as this our sublunary globe.

VII.—But this curse consists properly herein, first of all that the Creator has transported the earth out of its situation more remote from the sun, as the true centre of the universe, so that the sun cannot with his meek and gentle fire-water-rays so directly and overflowingly enlighten the earth, and operate upon and into it, as he did before ; of which the earth's remoteness and distance are a mighty hindrance. In the next place, the earth in and for itself is, by reason of the inherent curse, no more the former subject as it was, not capable and pure as before ; so that now the sun, according to the several dispositions of the defiled subject, and earthly lump, doth produce out of it more terrestrial and intemperate fruits and nourishments, which is not done by

from the lapsed nature ; or before the very head of the serpent has been bruised in them, and slain by the Virgin seed of the Wisdom of God, in the meek second Holy Principle of Light and Love : which by the inspired penmen of old, is expressed by that most soft, and yet most victorious name, JAH. Hallelu-JAH.

For the prevention, therefore, of all such miscarriages, and for the undeceiving of those who think it a *light thing to be a king's son, or a king's daughter*, it hath seemed good to the most wise God and Father of our Spirits to raise up, according to the necessity of this present day, an instrument by him fitted, through many fires and waters, and through all manner of temptations, both in the heights above, and in the depths beneath, and immediately instructed at Wisdom's Oracle, for so great a work, as the education of the king's children, and the leading them up step by step to their Father's throne, that they may be kings and priests upon the earth unto God, and unto the Lamb for ever ; and may from the righteous Virgin Earth spring up as plants of mighty renown in a well-watered Paradise, and as *Olive branches*, continually empty the golden oil out of themselves, and drop their fatness, for maintenance of a perpetual light in the Sanctuary, that was before darkened.—

This will easily be seen to be the drift of these writings, by any one that is but a little skilled in their dialect. And it is no contemptible providence of the All-seeing Eye of Eternity, that this book, after having laid so many years as in the dust, should now come to be brought forth into the Light, in such a critical juncture of time, and in this very year, which is full of great expectations

fault of the sun, but only through the failing of the earth ; and this is also the reason why the earth shall be again reposed in its former place and situation before the thousand years. Read Isa. xiii. 13, where it expressly is written ; as well as Joel, ii. 10, Isa. ii. 21, Hag. ii. 6. 2^d, and Matt. xxiv. 29, although these places are not altogether so express.

VIII.—Now, this curse extends itself not over the whole creation of the six days' university, but only over the sublunary globe of this earth. Therefore the sun after the curse, as well as before, remains in and for himself a large and spacious ocean of the first original matter ; who, as the heart in the man, is placed in the centre of the whole world's university of the six days, that he might give life and strength to all creatures.

IX.—Although now the globe of the earth, because of the curse of sin upon it, is driven far back from its refreshing centre that must enliven and enlighten it, and is also become eccentric and sublunary, as we do alas ! enough feel ; so cannot the sun with his sweet and powerful beams, make the earth participate in the same manner as he did before the fall, by reason of his great remoteness, nor bring forth out of the corrupt lump pure fruits ; nevertheless he doth not cease to operate upon the earth with his remote rays, and to enlighten it as well as he can, that so the animals, vegetables, and minerals may out of them take their increase and nourishment. Accordingly as all the created armies of the stars do in like manner cast their beams on the earth by reflection of the firmament ; which firmament is a firm body, beneath the heavenly waters, that does separate the waters above the heaven from the under-firmamentary, or under-heavenly waters.

X.—All these powers together are drawn and drunk in by the earth, as water by a mushroom. As then the rays of the sun and stars do carry with them, and convey into the earth a salt, that is full of spirit, of little holes and pores (and consequently apt to receive the influences) for impregnation of the earth.

XI.—The heavenly rays, or influences, do penetrate even to the very present centre of the earth, where they are again by the central fire repelled to the surface ; that so the animals, vegetables, and minerals may obtain their nutriment." [and so forth, to § XVIII.] Thus the MS.

The next paper we propose to give, (as indicative of the high science of this individual,) is headed, "An Hundred Queries upon the Mosaic Cabala," which it would appear he had drawn up as an exercise upon the first and second chapters of Genesis, either for himself or some other deep-searching Christian philosophical student ; which are these :—

I.—Wherefore is this word *Elohim* used in this first chapter of Genesis, and how shall it be properly interpreted ? Because it is set in the plural number, why is it constructed with a singular ? What also is the reason that these two names, *Jehovah* and *Elohim*, are found together in the second chapter, after the accomplishing of the seventh day, and not before ?

II.—Wherefore was the earth created before the sun ? and why doth it now (with all its creatures) desire and thirst after the sun's power or virtue, notwithstanding it could at that time, as the sun was not existing, bring forth all its growths, with its seeds, which it can do now no more ?

III.—Since there was yet neither summer nor winter, nor spring time nor harvest, what is to be accounted of those queries that desire to know in what time of the year the earth was created.

IV.—Wherefore must the sun have been created, there having been such a power in the earth already, that it could bring forth all things without the sun ? Hath the sun then taken its power out of the earth ? And if so, why doth now the earth take it out of the sun ? Because this power, to beget from itself, and to fructify, did originally lie in the earth, (which must be done by the mediation of the sun,) whither is this power gone ; and how is it come from the earth to be now in the sun ?

V.—This power first having been in the earth, where was at that time the place of the earth, which doth now turn itself about the sun ? How could it turn then about the sun, when the sun was not yet created ? What was this thing which at that time the earth was longing for ? What was there then for a sun ? How is it to be understood that the sun, which is created later, hath now more power in it than the earth, which had not only the same power as the sun hath now, but hath had also more ? If the sun were a child of the earth, how hath this child deprived his mother of her life ? But if the fountain of light did spring alike through the earth, and in the place of the sun also, which light was now the greater of the twin ? What was it particularly for a light, which the earth had ? Was it visible or invisible ? Out of what fountain did it spring, because every light which may be seen by outward eyes, cometh now from the light of the sun ? Wherefore doth this light open itself no more through the earth, as it did before ?

on this hand, and on that. To which nothing is given me in particular to say, but only this word of caution to the greedy expectants and waiters for some outward visible revolution in church or state: *Let such be sober in their hopes, and take good heed to themselves of their observations, or calculations: and let them not lay too great a stress upon any external deliverance how great soever, or upon the rise or fall of any earthly monarch, potentate, or state: neither let them seek for the Kingdom of Christ in their own will, nor according to certain preconceived notions and images, nor binding it down to any sect or party in the (so called) Christian world: for they shall find it nowhere but in the triumphant resignation of Jesus Christ. When, therefore, they shall be certain that they have drunk of the very same cup which he did drink, that they have passed through the straight and wrestling gate of death, that they are entirely passed from all their own, into the liberty of the Divine Will, and have broken down every image and boundary, that man, as man, hath set up; then let them know that the Kingdom of Christ is near to them, and upon its very breaking forth in much glory, majesty, and power. And when they themselves are thus got without the walls of the great city, Babylon; then, and not before, let them expect the descent of the New Jerusalem out of heaven. For most assuredly, to none but Virgin souls; to the true Nazarites, that for the hope of Israel do wait in the inward temple, day and night, with their lamp-spirits ever burning, that so they may be ready to go forth at their bridegroom's call, to meet him; to the lilies of the valley, who, though they neither reap or spin for themselves, are yet arrayed more gloriously than Solomon, in the immaculate robe of the Lord their righteousness; yea, to none but the undefiled doves, that are in him made all beautiful*

VI.—What is the *Haschamaim*? What is the letter \aleph , and what signified the letter ψ ? Wherefore is this word compounded out of the ψ which is fire, and \aleph which signified water? In what subject or matter may the nature of the spirit of the fiery waters be known? With what covering are they now covered and hid? Where may they now be found in the mystical earth, and in the natural earth? Are they yet together in the centre or not? Are they one thing with the earth, or are they different from it? Wherefore is the firmament afterwards called by this name *Haschamaim*?

VII.—Wherefore is here, in the first chapter, the earth called *Haaretz*? when in the second, after the finishing of the seventh day, the earth is called *Haadamah*, whereof no mention was made in the first chapter. What is the reason thereof? Is *Haadamah* created with *Haaretz* together, or was it created before *Haaretz*?

VIII.—What is *tohu*? What is *bohu*? How far doth this *tohu* extend itself? And wherefore is this *tohu* not attributed to the heavens also? Were the heavens full or replenished? Did not this *tohu* extend itself even so far as the heavens did extend themselves? And how may it then be said the heavens were created? If now everywhere was *tohu*, where the earth was, where was the place of the earth?

IX.—But if the heavens were not void or *tohu*, where have they been before they were created visibly? Were they in the same place, whereinto they came thereafter as they became created and manifested? Did they not fill this place full wherein they had been before like as nothing? Hath not then the earth filled full also this place, wherein it before was as nothing? How far did reach this full filling, or this plenitude of the heavens and the earth, in opposition to vacuity and nothing? If the heavens are not pure before God, what is their impurity? From whence cometh that *choseh*?

X.—Wherefore is the creation repeated or rehearsed, Gen. ii. 4.? And wherefore is the creation of the third day repeated, Gen. ii., 4, 9?

XI.—Wherefore is there made no mention of the tree of knowledge of good and evil, in Gen. i. 11? What was for an earth out of which this tree was created? And on which day was it created?

XII.—Wherefore in Gen. i. is there no mention made of the metals, and nevertheless there is made mention of gold, Gen. ii. 11.? Wherefore is there in Gen. ii., made mention only of the third and of the sixth day? And why of the fowls, and not at all of the fishes, nor of the creeping things?

XIII.—Wherefore is it, in Gen. i. 26, said, that the man is created after the *image of God*, and in the second chapter, that he is created out of *Haadamah*; and that *Nischmath Chajim* is breathed into him? Wherefore in Gen. ii. 19., is set this word *Haadamah*, and in Gen. i. 24, this word *Haaretz*?

XIV.—Wherefore in Gen. ii. 19, is the creation of the beasts repeated, which was yet before in the first chapter made mention of?

XV.—Wherefore were the fishes not brought before Adam to be called by him, as the beasts of the earth and the fowls of the air?

XVI.—Wherefore is this word *Jezar* used concerning the man, Gen. ii. 19, and v. 7.? And why is another word, viz., *Tudshe*, used Gen. i. 11.

XVII.—What is this word *Zela*? Why, is it, in Gen. ii. 21, interpreted a *rib*, signifying properly a *power*?

XVIII.—Wherefore Gen. ii. 9, is used this word *Jizmach* concerning the production of trees, when Gen. i. 12, is only used this word *toze*?

XIX.—What is this word *abhid*, Gen. ii. 6? Is it well interpreted to till the ground? Wherefore is the earth here called *Haadamah*, and not *Haaretz*? And wherefore is this same word *Haadamah* not to be found, Gen. ii. 8?

XX.—Wherefore did the tempting tree not grow before the second creation came?

XXI.—What is this word *Eden*? Is it not the tempting ground, as a *lust*, whereby the man could become entangled?

XXII.—Wherefore came the mist not sooner than Gen. ii. 6? And what is this to say, that it went up, or that it is gone out from the *Haaretz*; and that it hath watered, or given to drink the whole form of the *Haadamah*?

XXIII.—Wherefore followeth immediately hereupon, the second creation, and the tempting tree, and the tempting earth, and Adam's being put into the garden, and the tree of life, (viz. such a power whereon Adam should hold him fast,) and the commandment?

XXIV.—For what longed or thirsted *Haadamah*, that it must satisfy its thirst from *Haaretz*? What is this ascending or going up? What is the mist? What is *Shekah*?

and fair, and that having washed themselves seven times in the pool of his blood, are thereby set apart, and redeemed from the earth, to be his companions,—will this beloved city come down. Of the truth of which, every one must necessarily be convinced, that doth but consider seriously the process that this author hath been led in, according as the same from these ensuing memoirs may be gathered, in order to the drawing down the powers of the heavenly worlds, and the unsealing the fountain of the Holy Ghost, and the book of the resurrection. Neither can this *Jerusalem glory* be discerned by any others, or after any other method than is herein laid down from the opener of that principle, let them look never so long about, crying, *Lo here, in the East! or, Lo there, in the West.* For this high promotion of Wisdom's children cometh neither from the *East*, nor from the *South.* But the Lord cometh from *TEMAN*, where the glorious Virgin principle is unlocked; whence the warm, holy, supernal *South-wind* doth blow upon the Gardens of *Lebanon*, and cause the spices to flow out; whither the patriarch *Abraham* always directed his travels; and where *Jacob* saw the ladder of heaven, and the gate thereof. The key of which gate is there presented by the hand of Divine Wisdom to all her children, to whom she crieth aloud, standing at the entry of the celestial city, and proclaimeth the joyful *JUBILEE*; inviting them to return now from their captivity, and presently to come forth from the tottering *Babel*, which is founded upon the sands, and to enter with her key into this city, *which hath foundations.* For this, she standeth in the top of the heavenly places, and putteth forth her voice to them at the coming in at the doors: for this she meet-

XXV.—What was this essence wherewith *Haadamah* was clothed, ere this mist from *Haaretz* did put another form upon it?

XXVI.—Wherefore had it not rained upon *Haaretz*, that now there must come a mist to water, or to give drink to the *Haadamah*? Or why is it that this mist must overwhelm or cover the same with its grossness?

XXVII.—Wherefore saith Moses only thus briefly, there went up a mist from *Haaretz*, and covered *Haadamah*? Wherefore saith he not, that *Jehovah*, or *Elohim*, commanded this mist to go up? Hath this mist generated, or brought forth itself, after all things were created? Was this mist not also within the idea of the Creator, because there is made no mention of it, neither in the first nor in the second chapter?

XXVIII.—Wherefore followeth this mist immediately after the repetition of the creation? Which is the true and proper interpretation of the fourth and fifth verses of Gen. ii.? How is *Haadamah* become covered by this mist? And why is it there said, The face of *Haadamah* was covered by it? What is this face or faces of *Haadamah*? From whence came this mist, and whither went it? Was *Haadamah* within *Haaretz*?

XXIX.—What was this mist, that so immediately after it the tempting tree came forth out of *Haadamah*? Was *Haadamah* not pure, before this mist came? Was *Haaretz* not pure? Did the tempting tree grow out of this mist?

XXX.—Wherefore maketh Moses mention immediately after this mist, of some bondage, or tilling of *Haadamah*; the man being before settled to be a governor or lord over all things?

XXXI.—Was there not come a twofold quality into *Haadamah*, after this mist was gone up from *Haaretz*, because there did grow a twofold fruit from the earth, in opposition against each other, viz., a tree of knowledge and lust or longing, a tree of life or power? Was the serpent also brought forth out of this mist?

XXXII.—How came the longing for this mist into *Haaretz*, and how came it from *Haaretz* into *Haadamah*? Why was *Haaretz* wanting a rain, having before brought forth all things without rain?

XXXIII.—Did Adam also mind, or settle his imagination into this mist or grossness, that there did fall a deep sleep, or an impotency and languor upon him? What is a mist? Is it not a covering of the clearness, an obscuring of the light, and often also venomous? Is it not an image of the dark world? A darkening of the sun? A cloud, and often also black and unhealthful?

XXXIV.—How should Adam have behaved himself concerning this mist, and concerning all those things in which this mist was? Should he not have retired himself to the tree of life?

XXXV.—How came it to pass, that his feeblest power, which did go out from him, did behold the same tree, wherein thus powerfully this mist of death was lying, and that he regarded and minded it? Was he not (when he consisted yet in his fulness, and when he had yet liberty to take what he would) touched or infected by this same mist, and so enfeebled, because his imagination did leave the tree of life?

XXXVI.—What was the very ground, or source of this mist? Was it not the *desiring* or *lust*? Was it necessary that Adam must be tempted by this desire, or lust, also? What was that thing which stirred up some other desire or lust in him, besides those whereto he was of God created? Wherefore could he not overcome this lust in his strife and temptation?

XXXVII.—Wherefore did not Adam eat of the tree of life in the midst of the garden, before he went to the tempting tree; being this tempting tree was forbidden unto him, and the tree of life not? Wherefore could he not come more to the tree of life, after he had eaten of the tempting tree? Was not this tree of life the Divine Power out of the Son, or the Word of the Lord, which became thereafter typified by the rod of Aaron?

XXXVIII.—Was this mist in the tree of life, and in the other trees also? Or was only the tempting tree of lust tinged and infected by it?

XXXIX.—What was this thing, which did so vehemently draw the most feeble part in Adam, viz., his imagination, that he looked backwards after the forbidden fruit of knowledge? Why abode he not with his will under God's will, yea, under the will and obedience of the Word?

XL.—Why arose his hearkening out of his looking backwards, and why further his desire out of his hearkening?

XLI.—Could he not have overturned and vanquished this looking backwards after the earthly lust and knowledge, by the power of the tree of life? And can he not do it yet now, by a strong, earnest looking forwards and towards the tree of life, viz., the true brazen serpent lifted up upon a pole, as a character of the curse? Will not the power of the tree of life willingly help him in this

eth them in every path, layeth hold on them that, having tried them with her *laws*, they may enter in hereby, and feast at the table which she hath furnished for them. But, alas! I see, that the most even of those that have been enrolled under her discipline, will be not a little afraid to lay hold on this key of the kingdom, when it is reached out to them: and will shrink from it, beholding how large it is, and that it is made full of all solid gold; even as this very author did at its first presentment, as thinking it impossible for any ever to bear the weight of it. Besides this, there is a mercurial serpent which twineth himself about it, whose life can be destroyed no otherwise but by the royal antidote of the unicorn's horn. [See Note, pp. 183—5.]

Let not any therefore think it a light thing, or easily attainable, to bear the key of the government on their shoulders. But let them examine thoroughly the several progresses and steps of this author, in order to its attainment; that are recorded for the space of about six years, in this present volume. Of which it must be confessed that much has been lost; so that the links of Wisdom's chain may often seem to be broken. But as the greatest architect, statuary, and painter of these last ages, is said to have become so excellent, merely by his observations drawn from a most imperfect maimed statue, or bust, being the work of a most exquisite and masterly hand: so it is not at all to be despaired, but that there may be found also in this day some of rare and excellent abilities of spirit, who, notwithstanding any imperfections or maimings of this spiritual register, or any defects in its exterior habit of language or style, may by the assistance of their supreme tutor draw forth, even from the disjointed parts of this work, such an excellency of *knowledge and skill*

strife? Is there not now set before him a greater and more fixed glory, which he may expect after that he hath held out his trials, and hath overcome?

XLII.—Must not all the angels have been proved and tried also? Wherefore did the fairest of them not keep his stand? What was the thing which he looked for?

XLIII.—How could Adam have prevented, and how may he yet now prevent, that he may not be caught or entangled by this lust and mist of the tempting source on this tempting earth, by his longing and looking for other things, except the Word of the Lord?

XLIV.—What is this other source which is shewed him by God, to be an opposition and antidote against this tempting source? Or can there be found any other way to be delivered from this strong tempting source of his lust and self-desiring, which is entered into all things, except only by a fixed denying of his own will, and laying it down under the will of God?

XLV.—What meaneth this saying, Gen. ii. 18, *not good*? For was it not said, Gen. i. 31, *all things were very good*?

XLVI.—Wherefore, in Gen. ii., is no mention made of this word, *be fruitful and multiply*? Being this same was said, Gen. i. 22, to the fishes and fowls; and 28, to the man also? Wherefore is this same not (v. 11) neither to the beasts, nor to the men, after their fall, till, Gen. ix., it is said again unto Noah?

XLVII.—Wherefore are the beasts not given unto Adam to be his food, Gen. i. 29., like as they are given unto Noah?

XLVIII.—How is this first chapter of Genesis to be reconciled with the other Scriptures, viz. with Job, Proverbs, Psalms, and Wisdom?

XLIX.—Wherefore is there no mention made of the meteors, but only of this mist? Gen. i. and ii.

L.—How can the waters above the firmament be the clouds, since necessarily they must have either fallen down in drops of rain or hail, by reason of the cold region of the air, and the efficacy of the moon: or at least they must have remained there congealed?

LI.—Since the earth was everywhere full of waters, had then the sun at that time no efficacy to make dry, and to draw up the waters, like as it hath now?

LII.—How could the herbs and trees then live; because now without water, all these things must presently die?

LIII.—Wherefore is there no mention of the place, towards which the river Euphrates doth flow?

LIV.—Where was Adam ere he was introduced into the garden of Eden? If this garden be the very Paradise, how could the serpent and the devil enter into it?

LV.—What is this to say, that after this word, *not good*, followeth immediately the creation of the beasts out of *Haadamah*, and that these were brought before man? Had Adam looked after the beasts? Because these followeth immediately, they are brought before him, and this word *Esen Kenegdo*, (a help meet over against him,) twice becomes repeated. Whence was Adam in want of a help meet? And what is this emphatical word *Kenegdo*, to show us? Had Adam minded the bestial lust and multiplication?

LVI.—Wherefore did Adam and Eva cover *their privy parts*, having sinned by their mouth?

LVII.—Was Eva already within Adam, when the commandment was given unto him?

LVIII.—What manner of form would Adam have retained, if he had not eaten of the forbidden fruit?

LIX.—How could Eva sin, the commandment being given before she was?

LX.—What is this to say, Gen. iii., They could hear the voice of God, walking in the garden, and that in the cool of the day? What is the cool or cooling? What anger was there kindled, that it must be cooled?

LXI.—How was the human nature in Adam become a whore? And how was he become great with child? And with what? Who was his midwife, to bring forth this birth? Which would have been the best for Adam, to behold the beasts, or to withdraw his eyes from them? Was this a temptation to him or not? What were these for names which Adam gave them? What signifieth this giving of names, powers, or puissances?

LXII.—What was this for an help meet, which Adam looked for? And what did cause him to look for it?

LXIII.—How many degrees hath his fall? How is he successively fallen deeper and deeper from one degree into another? And how is he now to return again?

LXIV.—Would God have had Adam be advanced unto greater glory, then why could he not

in all true *learning* and solid *wisdom*; that they may be found *ten times better*, and more skilful, than all the *magicians*, and men of fame, that are in the universities throughout all *Europe*. For when Wisdom's key is obtained, and her book unsealed in any, according to the process here described; then may all the depths [N.B.] of philosophy, as well as of divinity, and all the hidden treasury of Wisdom, in all worthy arts and sciences, be successively broken up. And thus, as from one foot of the *Rhodian Coloss*, (which is to this day preserved,) every one that is but skilled in the proportions of the human body, can exactly calculate what the whole should be, and know thence how to frame one accordingly: so every one to whom God has given some good degree of understanding in the symmetry and proportions of the spiritual body, will, notwithstanding any intervening breaches, or abrupt transitions, be able hence to frame some suitable idea of the whole design and oeconomy of God, in the manifestation of his kingdom to separated and virginized souls. [N.B.]

Now the manifestation of this divine kingdom is various in several persons, and in the same person at several times. Whence this variety in the descent of the heavenly and ghostly powers, (whether in this principle, or in another,) and of the joys of the world to come, is here not unfitly symbolized out by a *garden*, or *paradise*; as it was by the king thereof, himself, in his truly gracious answer to the penitent thief. And yet more expressively is this flourishing state of the lamb's elect bride cyphered to us by a *fountain of gardens*, or *paradises*, planted with all trees of frankincense, myrrh, and aloes, and with all the chief spices; out of which the royal ointment is prepared

hold out his proving? How long time was Adam proved, was it not forty days? Were the angels tried also?

LXV.—What was that drink sucked in by *Haadamah*, that made it lust for the mist from *Haaretz*? How is *Haaretz* become waterish, which before could be and consist without rain? How came the mist into it? How came the mist out of *Haaretz* into *Haadamah*, and so further into Adam? Why is it thereafter called *Tardamah*, a deep sleep, or grossness? What is *dam*, or blood? How came the grossness in this spirit, that now raiseth up the life in men?

LXVI.—How would it have been, if Adam had holden out his trying, as the good angels did, who are not fallen? And how will it be, if man yet now hold out his trial?

LXVII.—After how many manners may this first and second chapter be explicated?

LXVIII.—By how many vails or coverings is every word covered, all which first must be rent, or taken away, ere we can behold the true signature of it? How far is the knowledge of the Hebrew language able to help us thereto? How far doth this language reach? And when ceaseth the understanding which may be given by it unto us?

LXIX.—What difference is there between the sensual, intellectual, and magical understanding of the words? [Now, in the next ten queries, to consider GREGORY LOPEZ, and some few others, who have had the fulness of the Spirit's senses.]

LXX.—By what kind of languages, and from what sort of men, may we now, at this present age, be understood? How far reacheth our common language by its expressions, and whereto may it not reach?

LXXI.—What is that *sensibility* beyond all languages, whereby the fellow sensibility alone is able or sufficient, without any speech, to communicate our understanding unto another?

LXXII.—Of what use are the outward letters? How much of everything can we declare or utter by our speaking thereof?

LXXIII.—How may we reconcile all the different interpretations, or how may we bring them into one only understanding and harmony?

LXXIV.—How may we find out the very ground of contrariety in every disharmony? And how may we separate it, to bring that which is good into the harmony again?

LXXV.—What light and opening doth there arise out of the concordance of all the harmonies? Causesthere the multiplicity any hindrance, or is it profitable?

LXXVI.—What is this that causeth the disharmony, and the contrary senses in the intellectual life? How may the multiplicity of the concurring harmonies bring again into concordance that which is not concurring?

LXXVII.—How may we find inwardly, by waiting, the divine power of the harmony of all harmonies drawing nigh to us, which openeth more in one moment, than all the studies and labours ever might reach to, though they were employed for the life-time of a thousand men?

LXXVIII.—May there any other way be found, except denying every lust and desire, whereby man is to be brought into this light, and fixed in it, either in this lifetime or after it?

LXXIX.—Would it be ill done, if one should forsake all the curiosity that is in desiring after knowledge in this life? And if he should only be careful for the renewing of his heart, by passing willingly through sufferings and purifications; till the time of God's mercy might appear, which is alone able to help him after all his waiting and striving? Wherein would be the inconvenience of this?

LXXX.—Are the fig leaves able to cover the corrupt and fallen reason, and the shame of disobedience, and of the looking and longing, which is for any other thing but only for God?

LXXXI.—Could the great gifts, given unto Lucifer, preserve him in true humility, wherein only everlasting happiness doth consist?

LXXXII.—Shall not the pure *spirit* after death become troubled by these things, whereinto he is entered here, and become entangled therein with his lust? Shall not the *soul* after death, if not purified, and having not killed all its lusts and desires, experience this self-same thing, which Adam experienced in the tempting garden? Shall not the soul fall into great sufferings by reason of its unwillingness, if it hath not a fixed ground to sink down willingly into death?

LXXXIII.—What is the Cherubimical sword, which is to cut off all our own reasoning and ownhood?

LXXXIV.—How may we come again from all the things of our own into nothingness? From ownhood into universality? From the figure into power? From the separateness of the tinctures into the one element? From materiality into the divine transfiguration? From difference into

for the consecration of such priestly kings, as are to reign upon the earth in the Lamb's nature, and name. Which shall make all the wild beasts of the forest to fly into dens and lurking holes, and every venomous creature to hide itself from the great Attic Jomin, in his representatives, and from the fiery stream issuing out of his mouth; by which the spirit of Antichrist, that huge *Leviathan*, shall be utterly destroyed.

So will the kingdom of Christ manifest itself, by a gradual, but total overthrow of that of him, who has usurped all the kingdoms of the earth; until all that which he has caused to be as a wilderness by the blast of his poisonous breath, be again renewed, and made to be as the garden of God, filled with wells of living water, and streams from the upper *Lebanon*: a garden giving forth all the variety of flowers and fruits of life, according to the seasons, and according to every one's essential ground, and internal soil: a garden in which there is not any mixed tree, existing from the root of the outward elements, containing good and evil, truth and falsehood, light and darkness; but all whose trees are trees of life, all whose plants are plants of righteousness, all perfectly good and true, all-beautiful and lustrous.

How various the manifestation of this *Lebanon-kingdom* will be, no pen can describe, no tongue can express. That is various indeed: but the manifester all the while is but one; and the essential Word of God, *which is the worker of all these things*, is most uniform. The manuductions, illuminations, and inspirations are very different, but still there is but one way, one light, and one spirit; one Lord, and one God and Father of our Lord Jesus Christ, and of us all; who in these

unity? From our own will, or unwillingness, into the one will? From grossness into subtlety and divine corporality?

LXXXV.—How may we distinguish that which is divine in us, from that which is earthly? That which is of the human reason from that which is of the divine power? That which is natural from that which is supernatural? That which is gift, only given us by mercy, from that which is a gift, not only given unto us, but also by death and regeneration fixed and made our own, for to abide ours for evermore?

LXXXVI.—What are those gifts which are only transitory, or transmigrating, and must become tried again and again? And what are these gifts which are abiding in us for evermore, and which by the strife and in the strife, and in all trials whatever, are fixed and abiding?

LXXXVII.—Whither come or go those persons that in the temptation held not fast on the power of Jesus, but make themselves to be entangled by the same source or ground, whereby the devil, by reason of his false heart, was caught?

LXXXVIII.—May this tempting source effect anything, or be of any effort to those who are of a pure heart and integrity of conscience?

LXXXIX.—How may those, who have received the pure sap out of the tree of life, abide conquering all the venom of temptations, and remain immutable as the gold in the fire?

XC.—Is this tempting source bad to them who shall have received power from the tree of life? or must it be only subservient to their greater glory, and clearer manifestation of the Divine Lights-power which is in them?

XCI.—Could not Adam have eaten also of the tempting tree without any danger, if he had but had power first out of the tree of life? and how more glorious would he have become thereby?

XCII.—Can the tempting tree cause any hurt or annoy to the man that hath a perfect power of Jesus Christ wherewith to overcome? or must it not rather be only subservient to him for a greater glory?

XCIII.—Did not God shut up Paradise, and all the glory thereof, for this same end, that so Adam might not become tempted yet stronger, if he were to be here more glorious?

XCIV.—Was it not God's great mercy and pity, that he did set man, who was not found faithful in the least things, on a way of *humility*, for to learn thereby obedience, that so he might help him up and restore him; there having been otherways no possibility for it, if a higher power or station here were given unto him?

XCV.—Would not Adam's fall have been deeper than the fall of the devils, if the day were not become cooled by God's mercy, that so Adam could hear his voice?

XCVI.—Wherefore is now Adam settled in this life under lowliness, under the commandments, and under the burden and cross of Christ? Is not for this one only end all his might taken away from him, that he may not fly on high like Lucifer? And is it not then only God's mercy to give no knife to his hand whereby he would kill himself?

XCVII.—When man in his desire putteth to wrong use that might which is yet left to him, and when he stealeth the things that are God's, and abuseth them, and cometh so into perdition or undoing, to whose charge is his undoing to be laid?

XCVIII.—After what manner must we now be tried and prepared, that we may use our gifts, in all purity, to our happiness; humbling ourselves, and not attempting to fly on high by them?

XCIX.—Was not this the devil's fall, that he would be like as God? And doth not the man this same thing yet also? Hath he who is the tree of life taught us so to do? Hath he not appropriated all things to their very ground, and hath he not himself denied all things, yea, even the things which he himself had right and access to? Why should not we then hearken unto him, more than to our own lust?

C.—After what manner must we now, by continual exercising and striving, set ourselves against our nature, and all the lusts thereof, and so continue or go on, till we may get victory from the power of the tree of life, such a grace, which by God's mercy is to abide in us substantially, and which either in or after this life, is to keep us in all our trials, and to protect us and preserve us from the venom and attracting power of perdition, and which is to give us strength or power to reign over it, according to that degree by which temptation or trial will fall upon us? Which trial surely will come upon us, because all whatsoever shall abide in God eternally, must pass through trials, either in this life's time or after it. But in this life will it be the better and more easy, and after it will it be infinitely more hard and grievous.

To him that understandeth aright, and findeth in himself these queries, not only this first and

last days is about to appear yet more fully to us by his Son, setting him openly upon his holy hill. Thus he who is the **ABYSSAL UNITY** of all beings, clotheth himself as with several names, rideth forth in several powers, weareth on his head several crowns, and glanceth from his eyes several lights. And yet there is but one crown, one power, and one name, as there is but one light ; which *diffuseth itself* in all the variety of colours. Which *unity* and *variety* of light is well to be heeded in the reading of this book, and of all other spiritual treatises whatever, of what rank or degree soever they be. For God sometimes appears in the darkness, and yet in that darkness there is light : again he appears in the light, and yet darkness may be mixed with this light, till the perfect day do spring from on high. Thus he appears to some at a distance, as in a *great and strong wind* ; to others in an *earthquake* : in both which forms he eminently manifested himself through some, about the beginning of the last century. Then after this, approaching still nearer, he appears to a third sort in the *fire* : as at this very day he powerfully doth to some, that are known to Wisdom's discipleship. And lastly he demonstrates his presence to some, as to this his chosen vessel, in a *still small voice*, and in a sweet, gentle, lambent flame. Sometimes God manifests himself to the eye or ear of the receptive heart, according to the several properties, operations, and influxes of this or that name, which he puts on : of this or that attribute, which he communicates ; of this or that sphere, in which the living wheels of the creatures before the throne of God do move. Thus was he manifested to the unregenerate spirit of *Balaam*, according to the efficacy of the name *Shaddai* ; who saw the vision of him in this similitude or vesture, falling into a trance : and this is the

second chapter of Genesis, but also the whole Scripture, and whole nature will be opened, and he shall not want to seek anything without himself in any book or any man." Such the Queries.

We give the answer to the first of these Queries, viz. :—" This name, *Elohim*, is of all the Divine names alone made use of in the Cosmopœia, or Genesis of the World, by Moses, as expressing in it a sort of plurality or fecundity : and by it is to be understood, as the eastern sages declare, the glorious creator or executor, as containing in himself ideally the world to be created ; or, as God one and many, or one and all,—with regard to that divine omniform power, which is one and the same in all the manifold productions thereof. And this therefore being always expressed in the plural number, is yet constructed with a verb singular, to signify the Unity both in God and Nature, under all the multifarious effects and phenomena ; and that as all things do orderly spring up from a centre into multiplicity, by the going forth of *Elohim* into manifestation, so likewise all things are by him to be reduced through the variety back into an Unity. But when the heavens and the earth were perfected in the full harmony of all beings, and *Elohim* had on the seventh day, finished all his work, as the executor of the Incomprehensible substance or abyssal ineffible Deity, by blessing and sanctifying the day of his rest ; then was the great and venerable Name, which is beyond all expression, as peculiarly respecting the Divine essence, or essence of essences, added to that of *Elohim*. And thereupon mention is made of the generations both of heaven and earth, as immediately succeeding their creation. Which is well to be observed."

The answer to the second Query runs thus :—" The creation of the earth is excellently represented to us as prior to that of the sun, that we might not be ignorant that the light which is concentrated in the sun, is the very light which was before concentrated in the earth : and that there must have been a certain igneous and luminous substance in the earth, from the impregnation of the spirit of *Elohim* irradiating those waters wherein it lay immersed for some time ; which substance was perfectly of a solar nature. . . ."

We append, as a close to this Note, the following prayers and devotional commemorations, having regard to the author's friends *Hickes* and *Nelson* : the deep, fervent, orthodox piety, natural tone, and classical beauty of which compositions, may not be deemed unworthy of the compilers of our beautiful Church Service, any more than of the author of the " Feasts and Fasts," or of " Hickes's Devotions," or of " Hickes's Kempis," or " Nelson's Christian Exercise," &c. And thus will conclude our annotatory elucidations of the profundity and versatility of pious erudition of the highly gifted *Lee* :—who was, manifestly, in the generation next preceding *Law*, one of the great 'preparers of the way' for the renovation of the Gospel spirit, and *evangelical prophet* proclaimers of the latter days' glory under the full light of theosophical truth ; as described in some of its experimental diversities in the above Preface to *Lead* and the accompanying poems, and generally hinted at throughout the present Treatise.—The first of these papers being a commemoration of *Nelson*, commences and proceeds thus :—

GAM-ZO !—A Commemoration. Jan 16, R. N., of blessed memory, my familiar friend and brother. The righteous shall be had in everlasting remembrance. Psalms : xli. xlii. cxli. cxvi. Lessons : Wisdom, iv. 10.—to v. 17. John, v. 29, 30.

O ye spirits and souls of the righteous, bless ye the Lord. Praise him and magnify him for ever. Praise him, O my soul, with these, and magnify him for ever and ever.

O my brother * * * bless thou the Lord, praise him and magnify him for ever. Yea, magnify him, O * * * for ever and ever. Halleluiah !

Holy ! holy ! holy ! Lord God Almighty, who wast, and art, and art to come ! glory be to thee in all thy saints : and praise be given to thee by all the souls redeemed from the earth, whom thou hast called up into the courts of the heavenly sanctuary. But more especially let glory and praise be given unto thy name in and by thy servant our dear brother *R.* (surnamed after the flesh, N.), whom thou didst here adorn with thy grace in an eminent manner, and whom thou hast now called hence, that where his heart was, there he now also may be. Thy will, O Father, is done in him : and because his soul pleased thee, therefore didst thou remove him in peace from the evil to come, and hast glorified thy name both in his life and in his death, which is precious in thy sight, and in the sight of thy angels.

Thou gavest him unto me for a friend, and for a companion in my pilgrimage : and my soul cleaved unto him, because I found thine image in him, and rejoiced in it. Thou gavest, and thou hast taken : and blessed be thy name both in him and in me, even in thy poor servant left behind, and unworthy of the least of all thy benefits, and therefore unworthy of such a friend.

And now that thou hast taken him, O Lord ; and having loosened the bands of the vile and corruptible body, which weighed down the soul which was musing upon thee, and the joy of thy

lowest sort of true divine prophecy. Then was he manifested unto *Abraham*, unto *Isaac*, and unto *Jacob*, by the name of *El-Shaddai*: which is a much higher degree than the former; as that whereby is expressed, not only the paternal property in the absolute sovereignty of his will, but also the meek love-principle co-joined with it in a federal rite. After this he was manifested under the law, at sundry times, and in divers manners, by the most essential, and great name of the covenant, *Jehovah*; but still according to the variety of the vessel, and its fitness to receive the emanations thereof, either in a high or low degree. Then lastly he was made known, under the gospel, to the apostles, to the evangelists, to the prophets, and to other ranks mentioned in the apostolical epistles by the name of *Jesus*: which name doth unseal and open that of *Jehovah*; whence the miraculous powers did so abound in the early days of the church, while there was faith in this name. But still it is the same One Holy and True God that revealed himself both to the vile son of *Beor*, and to the most heroic father of the faithful, though not by the same name. And he is nevertheless One, and having appeared after manner, and in that name, to the prophets of old, and then speaking after another manner, and by another name to their successors the prophets, Neither would he be the less so, should he even speak to us, after another manner than he hath yet spoken either to the prophets, or to the apostles: or should he make himself known to us by a name, whereby he was *not known to them*. He is still the same, let the vessel be never so different, and is equally to be adored and believed, whether he takes up an honourable or dishonourable vessel, learned or ignorant, noble or plebeian; whether the instrument be a priest or Levite, Israelite or

presence, hast set him at liberty, to fly with the wings of the dove to the place where thine honour resteth; I render thee most humble and hearty thanks for the riches of thy grace conferred on this thy servant, in the days of his flesh, and for all the consolations which thou hast at any time given me [or thy * * *] through his means. All love, all glory, be to thee, in whom our brotherly friendship was founded, and in whom it hath been carried on from the beginning, and never therefore is to be dissolved. Blessed be the fountain of love eternal: blessed by us for ever, world without end.

I praise thee, I bless thee, I magnify thee, for all the good which thou hast done through this thy chosen servant and instrument, and the last victory wherewith thou hast crowned him. All love, all glory be to thee!

And I admire the wisdom of thy providence, in separating him after such a peculiar manner as thou didst, in honouring him with the true honour which cometh from thee, and in richly qualifying him for that lot and post to which thou hadst ordained him.

And as I render thee adoration and praise for thy many and great benefits conveyed through this vessel of thy grace elect and precious, unto multitudes of all ranks in this kingdom, and elsewhere: so I meekly beseech thee, that all they who have received the same, or have been partakers of thy mercy thus communicated by him, may be assisted through thy Spirit, duly and rightly to honour thee for these thy gifts, and to follow the steps of thy dear Son in all virtuous and Godly living; so as he, together with us, may have joy in thee, beholding the fruits of his labours, and may perceive the increase thereof rise up even to an hundred-fold.

Now forasmuch as there is no multiplication, either in nature or grace, without a previous mortification and solution, or without the grain that is sown do first die, I acknowledge it to be thy goodness, O Lord, that thou madest him pass through the gate of mortification, melting down as it were his will, by a radical solution thereof, and quickening and resuscitating him by the light of thy presence.

Lord, lift thou up the light of thy countenance upon all faithful souls, and more particularly upon all who have been confessors amongst us for truth and righteousness, especially this our dear brother, thy servant and the delight of my soul, and let the cry both of him and of all the other souls lying under the heavenly altar with the seal of faith, together with the prayers of all the dead Israelites, from the faithful *Abraham* down to this day, come up before thee and be accepted; that thy long expected kingdom may come speedily, and that thy glory may dwell upon the earth, and both mercy and truth may here meet together, while justice and peace do kiss each other, according to the heavenly patterns.

And in order to this, let a double portion of that Spirit, which lately rested on the head of this thy servant, beloved and faithful, fall now upon some or other, who shall be found fit by thee to succeed him in the same ministration. And do thou prepare and qualify many others also to be herein assistant and ministring, that so his righteous soul may rejoice to see thy work go prosperously on, notwithstanding all the rage and malice of evil spirits; may exult in thee his Saviour, beholding the mighty increase of the fruits of his toil and sweat; and that charity again recovering herself, and faith being found, his peace may abound more exceedingly.

Remember, O Lord, yea, remember the days of his sorrow in the flesh, and the temptations wherewith he was tempted, and all the evils which he wrestled against, by confessing thy name, thy great and glorious name; and bearing a noble testimony in a most corrupt generation for the cause of righteousness, and for the glory of thy kingdom upon the earth. And let not the secret mourning of his soul, for the high crimes and sins of this nation, and of all the orders thereof, be forgotten of thee. But have thou regard to all the supplications and intercessions which he here poured forth in thy Spirit at any time, but more especially in his last hours, for the state of the world and the Church at this day: that so a new generation may rise up, which may declare thy glory and praise; and that thy work, O God, may be now received amongst us, and thy word go forth as in the beginning.

But for as much as the heavens are not pure in thy sight, O Lord, and the very heavenly sanctuary itself had therefore need to be purified with the sprinkling of the most holy blood of our great High Priest himself; and as the very greatest of thy saints thou canst justly charge with folly, while they lived in the mortal body; look thou upon him, even as thou hast done upon them, because his chief delight was towards thee, though he could not serve thee as he would, for the infirmity of his flesh; which was his burden.

And if it be appointed that he should rest yet for a little season, until he be perfected with his fellow-servants and brethren, yet let him be so thoroughly washed in the blood of the Lamb, as to appear in the congregation of thy saints without any spot: and let a white robe be given unto him

proselyte, male or female, young or old. Some has he called from the plough, others from gathering of sycamore-trees, and others from their drag-nets; whom he has set over the nations and over the kingdoms, to root out and to plant, to throw down and to build up, by the mighty power of his Spirit, according to its various operation and manifestation. It matters not what the subject is, into which the divine influences are received, and through which they pass: even though it should be an heathen, as in the case of *Jethro*; or a brute beast, as in that of *Balaam*. The gradation, nevertheless, of these influences may be computed according to the situation, and according to the proximity and remoteness of the subject which is to receive them, from the source, or centre of Divine light, and according to the several channels and ducts that they must first pass through, before they are therein received. But the all-wise God is never wanting in the preparation of such vessels as may be suitable for the reception of such degrees of his light, as he designs to communicate. And this beautiful variety is in the writings of the Old Testament, and also in those of the New most remarkable. For it is one degree of inspiration that *Moses* had, and another that *Isaiah* had, and a third that *Daniel* had. Neither is the inspiration of the writer of the *Chronicles* the same with either of these three; and yet both the one and the other are all from the true inspiring breath of God. The like may also be observed in the New Testament. But to treat of this would require a large discourse. What has been here already said, will suffice for the wise in

with the candidates of the first resurrection, that in the beauty of holiness, he may wait in the courts of thy heavenly temple, till the sound of the seventh angel shall awake his dust.

In the mean time, now that he is called to rest, let his works follow him, even all the works which thy good Spirit hath wrought in him: and as with the unrighteous mammon he hath made himself many friends; both of those who went before, and of those who are left behind him, let not only the former be ministering spirits about him, to receive and entertain him in the everlasting habitations by thee prepared; but let also all the rest in their course be gathered unto him, for the continual increase of his joy, and for completing the crown, wherewith he is to be crowned in the day of retribution.

Until then, let thy right hand cover him, and let the light of thy countenance, and thy glory from betwixt the cherubims be lifted up on him; O lift thou up the light of thy countenance upon him, that with the holy patriarchs and apostles, and with all the souls of the righteous in their chambers, he may worship thee according to his heart, even according to thy heart, in all the beauties and splendours of holiness, and may praise thee among the *living*, who art the God not of the dead but of the *living*. It is the living, the living that praise thee; and I know that he liveth, because thou livest in whom his life was hidden, but which shall be manifested in *that* day before all the world. O that our souls might be bound together in the bundle of life eternal; and that in our lot there be no parting; that so I also with him, and with all the living who live evermore, may praise thee the living God, as I do at this time, in full unity of heart and soul, casting myself before thy footstool, and saying *Holy, Holy, Holy, etc.*"

The next paper is thus:—"For Dr. Hickes.—Whereas our dear father and brother in God, N. N.—who departed this troublesome life in a good old age, upon the 15th. of December, in 1715, in the communion of the Catholic Church, with the sign and seal of the faith, once delivered by the apostles, in the sure and certain hope of the resurrection of the body, and of the life of the world to come, after a pilgrimage in this valley of mortality of years, and the end of the fourth week of years, wherein he was an eminent sufferer for the sake of righteousness and truth, and an encourager of others not to be ashamed of the doctrine of the cross, or of the truths of God;—according to the accustomed practice of the purest ages of the Church, did communicate in confidence his designs to some, whom he perfectly knew to be agreeing with him herein, that he might, both in the body and out of the body, have the prayers of his true Christian friends offered up in the most precious atonement of the Lamb of God, and in the unity of the one holy catholic Spirit, together with all faithful souls, whether in the flesh or out of the flesh; recommending him in faith to the great High Priest in the Heavenly tabernacle, who maketh intercession both for him, and for us, and for all that look unto him as the way, the truth, and the life."

To which is added:—"For Dr. Hickes whilst sick.—O Almighty God and most merciful Father, who art the health of thy servants, and a strong tower in the day of trouble to all that put their trust in thy name, look down now from thy heavenly sanctuary; behold, visit, and relieve thy ancient servant our spiritual superior and father under thee, at this time grieved with sickness, and afflicted with great bodily pain, whose soul is also oppressed with many heavy weights, both public and private, and whose righteous spirit is vexed day by day, with the iniquity of an ungodly and rebellious generation: incline thine ear unto him, and hear all his prayers, and deliver him mightily for thy mercy's sake. O thou that hast upheld him ever since he was born, against the raging of Satan and of the people, on every side, and hast made him valiant in the cause of righteousness, and in the defence of thy truth and honour; quicken him now at last with the abundance of thy grace, and give unto his fainting soul the wings of an eagle, that he may mount up, and his heart and mouth be filled with thy praise. Deliver him, we beseech thee, from all fear of death and of his ghostly enemy; take out the sting of death; repel all the fiery darts of the accuser; pour into his wounds the most precious balsam of life, even of thine own life; be thou his stronghold, whereunto he may in this evil day resort; let him be made strong in thy righteousness, in his infirmity, let the mightiness of thy power appear, to rid and deliver him. O cast him not away in the time of his age, neither forsake thou him now that his strength faileth him; but haste thou to help him, according to thy accustomed goodness and mercy; and put into his hands the banner of salvation, that he may not go hence till he shall have declared the great things that thou hast done for him, and shall have shewed thy strength unto this generation, and thy power and the victory of thy truth to all them that are yet for to come; and that when thou callest, he may readily and cheerfully go forth in the strength of thee his Lord and his redeemer, and being thoroughly purified by these refinings, which thou graciously sendest him here, may be without spot and blemish presented unto thee, through thy Son Jesus Christ our Lord, and his and our only Mediator and Advocate. Amen."

The following prayer is without title:—"Almighty God, Father of Mercies, and God of all Consolation, who dost after sundry manners correct those whom thou dost love, and chastise every one

heart; that they may understand the voice of the Lord their bridegroom, when he shall call to them in the cool of the day, and present himself walking in the garden; that they may not seek to hide themselves from him, but may walk therein, leaning upon his breast, and refresh themselves with its flowers and fruits, that do there present themselves to be plucked.

[What the christian world does indeed want, (and which has not yet ever been supplied because there have been so few individuals who have courageously pursued christianity, so as to become true universal proficient in the science,) is a volume or two, or half a dozen volumes of *high experiences*, expressed in the simplicity of Gospel ideas, and with the logical definite clearness of Law. Yea, what is required, is a variety of experiences of every age and growth of the spiritual life, by a number of fundamentally educated christian students, (and this progression divided as much as the nature of things will allow, into four or five graduations, after the manner of the 'Grammar of Wisdom,') so as to place within reach of every college, school and family, a series of practical instructions for the systematic cultivation of the spiritual life, up to the highest degrees of holiness and illumination, even to the reinvestiture of the soul with the omnipotent powers of faith. Had Lead been so trained in her spiritual course, according to the principles, order, and discipline of Law's practical treatises, and under the action of Bramwell's ministration of Methodism, (that is in the orthodox scriptural method,) she would, indeed, have been a *most refugent meteor* in the

whom thou dost receive, we beseech thee look down in pity and compassion at this time upon thy poor afflicted servant, now desiring our prayers, against whom evil angels have been permitted by thee to send a fire, and whom thy hand hath touched in all that he hath: behold now, therefore, from heaven, visit and relieve this man of sorrow, with his desolate family; yea, after the multitude of thy mercies, look upon him and them; turn again, and be gracious unto them; be favourable unto them, O be favourable unto them, good Lord; forgive them all their sins, and let not Satan approach to hurt them; comfort them with thy salvation, both outward and inward; give them faith and sure confidence in thee, that so submitting themselves wholly to thy will, this short affliction may be to their exceeding profit, and may help them forward in the right way which leadeth to life and joy everlasting, through the merits of thy most dearly beloved Son, Jesus Christ, our Lord. Amen.

O God, who despiseth not the sighing of such as are of a contrite heart, neither rejecteth the tears and desires of those that mourn before thee; favourably accept, we pray thee, the supplications which we now offer unto thee, for thy poor troubled and afflicted servant, whom thou hast called to pass through a most sharp and fiery trial, and hast in thy righteousness stripped of all things in this world that he might nakedly depend upon thee, with whom is the fulness of all things both in heaven and earth: hear our prayers for him in this adversity and tribulation which oppresseth him; bow down thine ear to his cry; consider his necessity; send him help from thy holy place: support and comfort his distressed family; stretch out thy right hand to succour and deliver them; and all that are sufferers together with him; carry them through all difficulties, as upon thy arms; O make thy face to shine again upon them; and so break to pieces all the designs of the destroyer, who spitteth out fire and indignation against thy servants, as they putting their trust in thy name, and bowing their wills to the wisdom of thy providence, may be hurt by no manner of evils, and being delivered out of this their trouble and anguish, and established upon a rock, may joyfully give thanks to thee, O God, in thy holy church, and glorify thee in their lives, and in their death, through the mediation of Jesus Christ, thy Son our Lord. Amen."

With the same MSS. was the following letter, which in the true order, ought perhaps to have been placed at the commencement of the present series of devotional papers. It is headed:—

"To Mr. Nelson in his last sickness. —GAM-ZO!—My dear friend, and the gift of God to me! O how doth my spirit embrace your spirit in the spirit of our Beloved! O my friend, in the highest root of friendship, my heart floweth at this time to you, as in and from the heart of our dearest Jesus: whose love therefore, constraineth me to write to you, whom he hath set his mark upon; and hath called now to the foot of his cross, and me together with you. *This also is good.* Thus day, my friend, I heard it sounded in the lesson, *Lord, behold he whom thou lovest is sick.* Thus, thus prayeth my soul. And oh, that I could but now hear the voice of our Jesus, sounding also this gracious answer, *this sickness is not unto death.* Be comforted, be comforted, dear sir: for as you have been a comforter to many under God, so much comfort remaineth for you both here and hereafter, when your warfare shall be accomplished. All then will undoubtedly be for the glory of God, what lieth so much at your heart. I was once near to the gates of death, when I cried to the Lord, and he sent his word to heal me, bringing before me in a manner extraordinary, that most sweet and powerful passage, Ps. cxviii. 18, 19, 20. May he that then spoke to me, speak in like manner to your heart! And though even the very sentence of death, should be gone out against you, according to the inferior dispensation of God in nature, yet there may still a surplussage of years be added to you for the perfecting that which is *behind*, and for the filling up the measure of all that good which God hath put into your heart to do. This I may be certain of, that all this is for your greater purification, and that the Son of God will be glorified in you by it, even as you desire that he should be glorified. You are now, therefore, called to make a sacrifice of all to him: and if at any time you have been too much pleased with the good that you have been made an instrument of, by grace, or with the applause that you may have received for it by men of good will, or may unwarily have taken any part of the glory thereof to yourself, and now you are to cast all at the feet of Jesus, that so he alone may have the glory. This I doubt not but you do: and whatever you thus part with, you shall receive again an hundred-fold. God knoweth what he may have further to do with you, and with us all: the clouds are at present very thick; but I no more doubt of the sun's breaking through them all, than I can, of what we saw and felt together, when I was with you last in your chariot in the park, the which I then looked upon as a faint emblem of what you might in faith expect and hope for. May the cherishing and breathful beams of that holy intellectual sun, which is your light and life, descend upon you more and more vigorously: and may you find healing thereby to your whole man, through that faith which is most powerful, and is of his operation. To whom, dear sir, I always commit you, with most affectionate sympathy of heart, resting in hope, Yours, in that friendship and service which hath no end. Francis Lee. Nov. 19, 1714. TO THE BEST OF FRIENDS." [From the MOST AFFECTIONATE OF FRIENDS?]

religious world. But being without such a solid groundwork of instruction and practical demonstration, as to the grand aim and design of the gospel, and of Behmen's revelation, her mind, like that of her "companion and fellow-labourer," Pordage, became subject to be turned as to *an end*, to the non-essentials of visions and revelations; the result of which is, that however profound may have been her experience, her works can only be received by *enlightened* christians of the present day, as a medley of unprofitable, yea, hurtful, and yet, in some points, most interesting curiosities.

With regard to the above demanded standard treatises of *square minded* experiences, and systematic directions, we might again enquire, why Christianity, as a *positive* and *progressive science*, should not have its formulæ of elementary rules, and exercises of acquisition, and tests of advancement, all *exactly* laid down, as in the case of other sciences; why indeed, should not the science and practice of Christ-like *perfection*, be *professedly* taught, as a part of education, at least to those who desire such an accomplishment? which was the object of a Theosophic College.

Now though such an institution has been proposed, it is not thereby implied that a set method of cultivating piety, even to a high degree of perfection, is not in existence. For it may be said, and said truly in a general sense, that Methodism, for instance, (to say nothing of its *ministerial* trainings, either ancient or modern,) is so constituted, as to present an exercise to draw forth the spiritual life in *very numerous* evangelical developments,—by its simple original services and preachings; by its wonderful code of experimental and seraphic hymns, with their appropriate tunes; by its prayer meetings, (after the evening services on the Lord's day, and during the week, but particularly at five and six o'clock every *morning*—a most efficient means to *holy living*, to get the soul baptized with the *fire*, and *power*, and *full composure* of the Spirit, thus early each morning; and then to preserve the life in *full glow* during the day, by watchfulness, and continual recurrence to the closet;) by its class meetings, its band meetings, and, not least, its love feasts; by its demands upon the personal activity of all its members, in some evangelical way; and by its systematically-taught pecuniary liberality to the bodies and souls of our neighbour; in fine, by its professing to make religion the *business* of all its members, and *all other* things to subserve that end. By all these particular exercises and principles, Methodism may be said to present a general system of eliciting the Christian life, in numerous practical developments; (notwithstanding scarcely one in a hundred of its modern tutors or class leaders either know or teach further than the common elements of the spiritual arithmetic, and not one in ten thousand the higher branches of the spiritual mathematics): and if any persons doubt that, we only say, let them go and try it *faithfully* for six months, and then give their judgment. But the object of the institution here contemplated, is, as observed, to prove Christianity in all its *universality* and *fulness* of divine life light and power, by a number of variously constituted individuals; and thence to deduce a system of rules, or rather a 'Grammar,' and 'Exercises,' for the cultivation of the divine life in the soul, to be improved upon by experience.

This appears to be the *practical question* for us, then, in reference to what has just been stated in the above Preface, that is, the production of a system for the universal training of the spiritual man, (whatever may be his individual character and complexion,) with the strictness and certainty of scholastic discipline, according to a standard form of piety, and high divine science, in the latter particular corresponding to the discoveries and information afforded through the indications of this Treatise.—To proceed with the continuation of the Preface.]

As for the removal of that great millstone, which is thrown in the way, *That God hath ceased to reveal himself to man since the days of the apostles, and that all pretensions to the same are but illusions, and at best but the dreams and fancies of a natural enthusiasm*, I am not very solicitous; as well knowing that the same God, who hath already appeared in a most wonderful manner to give his testimony to souls concerning what hath been hitherto published from the same spirit and instrument, will not be wanting now to give his seal to this, or to what hereafter may come to be published: and even in a more ample and fuller manner to vindicate his honour, than he hath been yet known to have done since the primitive days of faith. But howsoever the Wisdom of God may, with respect to these particular writings, show itself at present, this millstone must shortly be cast into the sea. Otherwise the kingdom of God, which we daily ought to pray for, can never come: and it is little better but a mockery of his name to solicit him for the calling of the Jews, and the fulness of the Gentiles, and for unity, peace, and concord to all nations;* till this beam be removed from before the eye of our spirits. For which end there hath been, some-while since a *treatise* writ [by yourself?] to prove not only the *possibility* and the *expediency*, but

* We insert the poem originally accompanying the above introductory preface, (that is, so much of it as may be deemed needful,) as a note, and in this place, rather than in the body of the work. It is entitled, "SOLOMON'S PORCH; or, the BEAUTIFUL GATE OF WISDOM'S TEMPLE. A POEM, INTRODUCTORY to the PHILADELPHIAN AGE."

When sinful man first left the blissful seat,
Outcast, forlorn; from all that's good or great,
From virgin-purity, and virgin-love
Banish'd, and doom'd round the curs'd earth to rove,

In bestial image vile; the fiend within
Possession took, without the beast was seen.
God's temple wasted lay: his image bright
Thick veil'd in black Egyptian shades of night.
That glorious Shechinah which erst did shine
In his clear soul; the once all beauteous shrine,

The seat and mansion of th' eternal Trine;
How is it fled! its finest gold how dim!
Its stones poured out, its precious *Urim*
Oracular no more, all clouded lies;
Where demons now their oracles disguise.

From heights of bliss to deeper woes he fell,
Still falling, sinking still down tow'rd's the abyss
of hell.

This couldst thou not behold, Almighty Love,
But in compassions dear, thy tender bowels move:

Pity and mercy move. The heavenly bride
Sophia, torn from her new lover's side,
Her bridegroom could not thus forego. Her eyes
In pearly dews distilling, as he dies
One parting glance she threw: fast hold it took,
And stop'd him sinking: caus'd him back to look

Repentant. Deeper then, the heavenly ray,
Wing'd with love's fires, more piercing, makes
its way:
God's light and love conjoin'd; ere long to dwell

even the absolute necessity of divine revelation, both private and public, as in the ancient times, so no less in the present time, [N.B.] toward the restitution and winding up of all things; which the author of it undertakes to evince from plain and evident principles, not disputed by the very deists; and having done with them, to clear up many passages throughout the prophets, and throughout the whole New Testament, which are impossible, as he holds, to be accounted for by any other principles. But how successful such a new and surprising attempt may be, is entirely submitted to the disposal of the infinitely wise God, when he shall order it to come forth, for his honour alone,

Within him, in the blest *Immanuel*.
Till then content in tabernacles low,
And temples made with hands, some gleams of
God to show.

They travel hand in hand through every age;
In poor disguise and humble pilgrimage:
With only types of rest at every greater stage.
One glorious king, the Virgin did descry,
Enamour'd, courted, entertained her high:
She stay'd awhile; all blessings round her fly.
He would have had his deities enshrin'd
With earth's magnificence in one combin'd.
A glorious temple-structure rends the sky:
The world's amazement: little in her eye.
Departing yet, this favour high we deign,
Said she, be thine a type of our returning reign.
This house a draught in miniature shall be
Of an eternal temple rais'd by me.

This revolution finish'd, on they go,
Now downwards, back again to scenes of woe,
Through deaths still conquering death; where
e'er they can

Pierce deeper; and take faster hold of man.
Till in the virgin meek she found abode
More chaste; and lodg'd in her the infant *God*.
Here, by the o'er-shadowings of the heavenly
Dove,

She unlocks the centre of eternal Love.
Here light and love, but scattered in the earth
Till now, unite their beams, and to a birth
Proceeding, one blest human offspring crown
With Godhead-power; whose kingdom's vast
renown

Through infamy, anguish and death must rise;
A bleeding victor, a triumphant sacrifice.
Here a true living temple they enjoy'd;
Delighted, *rested in*, which though destroy'd
In outward frame, the grave could not withhold
From rising glorious; brighter far, ten thou-
sand-fold.

Hail *Sion's* joy, her precious corner stone,
The heavenly *Salem's* true foundation,
The God, the Man, the Virgin all in One!
The builders thee refus'd; but thou the head
Supreme, and we're thy happy members made:
Strictly compacted into one; the whole
One body in thee, one heart, one life, one soul.
Ere long, in th' next great revolution,
When the fair Virgin pilgrim's stage is done,
Her travails ended, and her garland won;
A temple-glory of living stones to rise;
Whose base shall fill the earth; whose head the
skies.

Love yet can't triumph here, without its mate,
Till light and beauty too become incorporate.

Thus still disguis'd, to this great stage they
speed,
Contented still to suffer, grieve, and bleed:
Bleed in their members dear. Through all they
move

Up hill, to triumphs hasting. Now the Dove
Assistant powerful joins; in each pure soul,
O'ershadowing, Christ to form. Spite of con-
troul

From demon's malice, or fierce tyrant's hate,
God's image, light, and life, they here create:
Still spreading, tincturing deep; till all's di-
vine;

And Christ in ev'ry feature, ev'ry line,
Appearing, shall e'en here through soul and
body shine.

In vain hell's obstacles and bars oppose:
Each seal the conquerors as they pass disclose.
The last now opening, when the Spirit's day
Its powers uninterrupted shall display.
See! see! the Virgin sends a previous ray.

From thy dark cell now, great *BOHEMIUS*,
~~and thy~~ *Bohemius* arise;
Tutor to sages, mad to th' worldly wise.
Wisdom's first distant phosphor, to whose sight
Internal nature's ground, all naked bright
Unveils, all worlds appear, heavens spread their
light.

Early, thou risest glorious: but in clouds
Thick set, not sent to the vulgar, nor the learned
crowds

Of reason's orb, too low: none thee descry;
None but the well-purg'd mystic eagle eye
Of some few anchorite elected magi.
Here all past sages veil and disappear.
E'en *Malebranche* bends beneath his weighty
character;

To thee resign'd: and 'tis but just, for he
Draws all from one small rivulet of thee: [of
how many others shall this be said!]
Fountain of science, art, and mystery.
Where *Slaggyrite*, *Hermes*, *Plato*, all combine,
Descartes in ev'ry page, and *Boyle* in ev'ry
line.

And yet *alone*, by eminence, the Divine.
By whom advis'd, the firstling flocks small band
Prepare, well trim their lamps, and ready
stand.

'Midst whom for pious zeal and forward care,
Great *Porridge*, with thy generous *file* appear.
Adventurous worthies, set in th' forlorn hope
With hell's outrageous malice first to cope.
Furious the outrage storms, all methods tries,
Ev'n by false magic dark incrypt
To crush the royal infant spirit's rise.

But on they charge undaunted, strive, and
pray,

Believe, watch, bleed, and travel; force a way
For entrance, and foretaste the glorious day.
As the dark breaks loose, still the light world's
displayed,

By the Virgin's magic wand the cursed fiends are
laid:

Pure spirit breathes: new senses open fly;
They see; and all with joint assent,

Hail, great *BOHEMIUS*! cry.
All's true; we bear thee record: hail to thee!
Fountain of science, art, and mystery.

At last, great Hero, throw off thy undress:
Speak, condescend familiar. Now, no less,
A cherub-seraph, tow'ring, flaming high
Is sent thy veil to rend, thy Gordian knot to
untie: [FREHER?]

Commander sole of all the graceful charms
That flow in language, passion, harmony,
Attempted just. In sum, second to thee.
The wondrous *Taylor* now revolves again
Ardent, seraphic, and with tenfold fires:
Thunder, and fire, and love compose the name,
How should it then not breathe harmonious
powers,

Or want empyreal flame.

and for no other aim whatever. And unless he gives this order, and by his blessed Spirit do accompany it, let it never see the day. And whatever disagreeable to his glory, or inconsistent with his truth, may have at any time been sent abroad of such a nature, let it moulder away in perpetual obscurity, and let it not be remembered by him, when he maketh inquisition, or even known among men. But whatever is consistent with his eternal truth, and makes for his glory upon the earth in this latter day, let that break forth with mighty and irresistible power, to the confusion of all flesh.

Through whose clear style in each transparent
line,
Thy rough-cut, well-set, polish'd diamonds
shine;
Each page out-streaming light, and kindling
love divine.

[Will some true son of heavenly wisdom and
harmony, of Pope-like genius, fill up this space
with the characters of Gichtel, Law, Newton,
Lee, etc., or re-arrange the whole order after
Behmen, according to their respective philoso-
phical merits?]

All bars remov'd at last, heaven's dawn appears,
The Virgin blushes round the hemispheres.
Shedding celestial rosy tincture pure,
From *Sharon's* spicy beds; of radiant hue:
Mix'd with her own fair lilies silver dew.

The morning star, true *Venus*, high aspires,
Darting on ev'ry side, unblam'd and free,
Her gracious glittering, lambent, amorous
fires.

Bright morning-star of God's eternal day!
For this we shout aloud, we sing, we pray
Amen, hosanna, hallelujah!

Ah, dear, divine *Urania*, now be kind,
Speak thou, and leave the wretched man be-
hind.

THE GLORIOUS ERA *now, now, now* begins.
Now, now the great angelic trumpet sings:
And now in ev'ry blast,

Love's everlasting gospel rings.

The glad triumphant sounds
Through vales, o'er hills rebound;
Glory to the eternal King of Kings.

Glory to the eternal King of Kings:
The glorious era *now, now, now* begins.

O may through me the mighty trumpet sound;
And spread its fame the woods and plains,
The isles and seas around.

Let sportful echoes play,
And dancing all the way,

Swell and intune the trembling sounds anew:
All well-tun'd voices raise
To great ELCHAJAH'S praise;

*Peace through all lands, dear love to man, to
God his honour due.*

O may through me the mighty trumpet sound,
And spread his fame the woods, and hills, and
plains,

The isles and seas around.

Proclaim aloud the mighty jubilee,
That sets the sin-bound captives free:
Proclaim, proclaim the mighty jubilee.

Let all the heavenly nine
Wreath arm in arm entwined;

All in one high love-labour'd song agree:
Let muse and grace combin'd
With harmony divine,

In sweetest consent, perfect unity
Melodious voices join.

Proclaim, proclaim the mighty jubilee,
That sets all sin-bound captives free;
Proclaim, proclaim aloud the mighty jubilee.

Hail morning star of God's eternal day:
For this we shout aloud, we sing, we pray,
Amen, hosannah, hallelujah.

O bless the dawn, salute the morning star,
Thrice bless the happy womb that bare
Sophia's darling child,
Lustrous, all-charming, mild;
Bless, bless, and kiss the daughter fair,
And for the nuptial bowers prepare
Of God's eternal Bride;
Bless, bless the happy lovers by her side.

Arise, ye lovers true.

Arise, arise, ye wondrous few;
Apparitors divine; ordain'd, fore-sent,
Heaven's beauteous Virgin queen
To attend and usher in:
The mother to adore, the bride to complement:
Blest Virgin, Mother, Bride, in One:
Thrice sacred band of love, and mystic union!
Arise, arise, ye wondrous few,
Arise, ye lovers true.

Long in inglorious ease obscur'd ye lie,
Despis'd, neglected; yet neglecting, too,
Nor caring what the impious trifling world
Could either say or do.

O'erlook'd by man, yet lov'd, and favour'd high
In heaven's regard, and God's auspicious eye.
Whom neither high preferment's charm can
move,

Ambition fire, or beauty prompt to love;
And yet to love most true.

Out of the everlasting Virgin's womb,
Sons of the morn already born anew:
Born into time.

And wing'd at will to ascend the ethereal clime,
Angelic men, imbodied Seraphim.
All captives to the blest *Sophia's* charms;

Through wisdom's mazes bright,
Wandering in tracks of light,

By her still guided and exempt from harms:
Still kept

From mazy errors tangling step,
From paths untrue

By her fair silver-twin'd mercurial clue.

Dear captives to the bright *Sophia's* charms;

And yet more loudly to proclaim

Transcendent love's and beauty's fame,
Long wrap'd in the divine *Urania's* arms.

Wrap'd in the dear divine *Urania's* arms,
Plund'ring her sweets, and rifling all her
charms.

Ye wond'rous few, arise,
God's heralds true; throw off your mortal
guise,

Now lift your sweet, loud, speaking, trumpets
high,

Now let your jocund levets fill the sky;
Tell, tell the drowsy world their God is nigh.

Now let eternal song unbounded flow
With torrent deep, serene, majestic, slow;

Disdaining art's control
Like heaven's full spangled canopy,

Most nice, and yet most free,
Rang'd by dame Nature's artful liberty.

Let ev'ry point a star, each line

In constellation shine;

Each living world a soul:

In thousand differing ways,

Varying to God new praise:

Compare throughout with original

Wherefore I do bow my knees continually before the God of my fathers; that he would give me who write, and thee who readest this, wisdom that sitteth by his throne: and reject us not from among his children, the children of his kingdom, and of his right-hand; but seal us against the great day of temptation, which is coming upon the face of the whole earth, with the spirit of truth, the Spirit of *Jehovah*, the spirit of wisdom and understanding, of counsel and might, and of a sound judgment; which is the testimony of JESUS. That so by the inspiration of this his Holy Spirit, we being preserved against all the illusions of the false prophet, and the subtily of the

Now, now let your inspir'd seraphic strains
In mighty numbers roll.

Proclaim, proclaim the gracious jubilee:
And set the sin-bound captives free;
Proclaim, proclaim the gracious jubilee.

*O may through me the mighty trumpet sound;
And spread, etc.*

And ye fair virgin-daughters of the morn;
Sion's first blossoms; from New Salem born:
High paradisaical nymphs appear,
The Virgin queen's attendant graces dear:

Haste, haste, away,
And join your powers unanimously to proclaim
The wondrous year;
The great, the good, the now-revolving day:
Full period-circle bright, of endless fame.

*Ye paradisaical nymphs appear;
The Virgin queen's attendant graces dear:
Sion's first blossoms; from New Salem born:
Rise ye fair virgin-daughters of the morn.*

Arise and shine,
Illustrious troop of heroines divine;
Celestial Amazons; untaught to yield,
With heaven-aspiring ardours, sprightly vigour
fill'd.

In this, the *Virgin's* day, most forward; bent,
Zealous their very heroes to prevent.
In terrible-majestic-gay parade,
Hell's fierce imbatel'd legions first t' invade:
With orient beams of light,
Scattering the misty gloom of night,
And chasing every black infernal shade.

Arise and shine,
Illustrious heroines;
Cherubic phalanx bright of Amazons divine:
Arise, arise and shine.

Yet tho' deep skilled in spirit's war-like arts,
Nature has fram'd, love arm'd ye, too too free
Far deeper wounds, to give; and nobler darts
To fix in pure and captivated hearts.
In whose high-tinctur'd forms harmonious
move

The fiery quick serpentine energy,
Charm'd by the mildness of the peaceful dove,
Inviting still to love.
Contraries here agree
In strictest unity,

Each other to improve;
The fierce and powerful sting, the lofty spire
Co-mingling to exalt the amorous fire.
You, at whose presence mortal beauty must
Abscond, and in confusion kiss the dust.

Beauties too flaming bright
To be endur'd by human sight;
Which but unveil'd would quench the inferior
light.

The glances of whose eyes are lucid beams,
In-drawn from the all-radiant One,
Divine, Super-celestial Sun:
Where his full streams,
Pointed in central union,
Himself produce in lustrous image fair
Of his belov'd Eternal Son.
Hence darting ev'ry way
In each reflecting, subdivided ray,
The little loves entranc'd

With innocent and wanton dance,
Thousand enshrin'd celestial cupids play.

From whose coralline lip
Angels their spicy draughts of *neolar* sip;
Quick darting the divine love-flaming kiss,
In free enormous bliss.
In whose fair cheeks the tinctures pure combine:

The matchless diamonds sparkle paler bright;
And in their orbs of light
Enchase the glittering ruby's sanguine flame;
In radiant blush of modesty divine,
Exempt from mortal shame.

Here, re-aspiring from their humble vale
To meet the inclining vigorous scented male,
In their dewy, fruitful bed,
Their *Sharon* rose the virgin lilies wed.
Whom, as with strict embrace inwrap'd
They lock within their flowery lap,
A stock of graces numberless proceed;
A spring of lesser beauties breed.

The clear translucent forms all shade disdain,
Disclosing freely to be seen,
The wonder-world within;
Each argent nerve, and ev'ry azure vein:
The beauteous love-eye burning in the heart;
From whence love's centres endless multiply,
As thick-set spangles of the sky,
Raising a sting of joy in ev'ry part.

In ev'ry point a *Venus* bright;
Each star a world of new delight,
Opening an unexhausted spring of bliss,
Each nymph herself a paradise.
So fine, so pliant the external mould,
That e'en therein the brighter soul,
With all its graces train,
Imprints itself distinct and plain,
And as in fabled streams,
Where silver currents roll
On orient pearl, and sands of gold;
Displays her rich inestimable gems.
Which free expos'd to view
In their untarnish'd native hue,
Reflex through bodies chrySTALLINE,
In their transparent mirror shine.

But deeper yet and more amazing fair
Outshines, outflames through her
[the soul],
Express, the only Son's refulgent character.

Now, now, ye paradisaical nymphs appear;
The Virgin queen's attendant graces dear.
Arise, arise and shine,
Illustrious brigade
Of heroines divine;

In terrible-majestic-gay parade:
With orient beams of light
Scatter the misty gloom of night;
And banish every black infernal shade.

Arise and shine,
Illustrious heroines.
Cherubic phalanx, bright of Amazons divine,
Arise, arise and shine.

Haste, haste away,
And let your well-trim'd flowing tresses fair,
Waving in wanton ringlets, gild the air;
Out-beaming, sun-like, with pellucid ray:

twisting serpently spirit, for the day of his appearance ; may perfectly love him, walking with him as *Enoch*, or as *John*, in this paradisaical garden, the entrance whereto, that has been shut up, is setting open : and may *worthily magnify His holy name*, even as in heaven it is magnified by the high principalities and thrones, and by the harpers upon the *sea of glass*.

To which burning sea of LOVE these secret spicy walks will lead thee ; while the holy angels and perfected saints will accompany thee all the way, reaching out to thee such fragrant immortal flowers, and such refreshing, transforming, and transubstantiating fruits, as do spring forth from

And as they loosely move,
Fan'd by fresh odorous gales of love,
With heaven's warm, gentle-breathing zephyr's
play.

Haste to proclaim
The great, the good, the now-revolving day ;
Amen, hosanna, hallelujah.

Haste to proclaim
The period-circle full ; of endless fame :
The great, the good, the now-revolving day :
For this we shout aloud, we sing, we pray,
Amen, amen ; hosanna, hallelujah.

Heroes, fall back again,
Lead up the virgin train,
And hand in hand, as love-pair'd twins advance
In sacred well-pac'd mystic dance,
Tracing on holy ground,
Circling *Jehovah's* altar round,
Where ay love-inceance burns, goodness and
grace abound,
Whence living coals out-fly,
Generate and multiply,
Seraphic ardors ev'ry way to impart
To each bright-flaming and love-melting heart.

The quick celestial fires
Straight their sweet-warbling tongues
inspire,
While ev'ry voice and ev'ry trumpet sings,
Glory to the returning King of Kings ;
Love's golden era now, now, now begins,
Now, now, in ev'ry breath, in ev'ry sound
The universe around,
Love's everlasting gospel rings.
Glory to the returning King of Kings ;
Love's glorious era now, now, now begins.

Fresh springing still the' inspir'd harmonious
vein,
Tunes up to higher key and loftier strain ;
In more enchanting lays,
Varying new hymns of praise,
Jointly the' ascending voice and soul to raise :
E'en till they both aspire,
And join with the seraphic quire ;
And under God's bright eye
In influence serene they lie,
Dissolv'd in rapturous hallelujahs.

As that sweet little chorister that flies,
And singing mounts the skies ;
Till all his breath and song be spent,
Then down he falls, in sweeter languishment ;
So do angelic souls in sounds aspire :
They mount and sing
Upon the dove's bright wing ;
That gently fans and feeds th' ethereal fire ;
All emulous to win the steep ascent,
The mighty mountains seven ;
Those lily-deck'd, and rosy-flow'ring hills,
Form'd by th' all-bounteous hand of
heaven,
Its darling sons with mere delight to fill ;
Till in melodious ravishment,
Their powers, their voice, their very soul be
spent :

The light
Becomes too blazing bright :
The bliss
Unsufferable is.

Then down with speed they take their humble
flight,

In adoration deep : yet but retire
To' embrace more near, and be exalted higher.
Now, love's last, sweetest *mystic death* to try,
Rap'd in sublime extatic joys expire ;
Entranc'd and *silent* lie.

Thus in soft languent slumbers sweet, true
sleep,

That rests in God's *abyssal* deep ;
The rest in visionary dreams they see ;
They taste, they feel,
What is unknown, immense, unspeakable.

~~Proclaim, proclaim, proclaim~~
Proclaim, proclaim, etc.

O, may through me, etc. [Note, p. 88. etc.]

Too long, too long the wretched world
Lies waste, in wild confusion hurl'd,
Unhing'd in ev'ry part ; each property
Struggling, disrang'd in fiercest enmity.

The whole creation groans ;
And labouring with perpetual toil,
In man's rebellion vile,
Her own hard fate hemoans.

But now shall nature's jar,
Cease her intestine war :
Now, shall the long six working days of strife,
Attain their line and to their crown arrive :

At last set free
In peaceful rest of Sabbath true,
Heaven and earth created new,
To celebrate an endless jubilee.

Concord divine now meets in ev'ry part.
And love subdues and reigns in ev'ry heart.

O'er all,
In sum or individual,
Triumphant harmony, triumphant love,
In sweetest unity,
Combin'd together move.

E'en from the zenith high
Of the clear boundless *empyrean* sky,
The throne of God ;
Down to earth's inmost central deep abode,
All is consent and perfect amity :

All in proportion due,
In weight and number true :
In moods and measures of the spheres,
That never enter'd mortal ears.

E'en from the zenith high,
The' all-radiant throne of God,
Down to earth's inmost, central deep abode ;
Nothing but love—but love and harmony.
Where every voice and every trumpet sings,
Glory to the eternal King of Kings,
Love's golden era, etc.

Now harmless through the sky,
Let the sweet, whisking, treble lightnings fly :
Full base from shore to shore,
Shall in deep thunders roar,
Not death, not horror now, but melody.
Now, Mighty Bard, sing out thy sonnet free,
Nor doubt it true shall be.

Come thou and join
Thy loud prophetic voice with mine.
" Ring out ye chrystal spheres,
" Now bless our human ears :
For ye have power to touch our senses so :

the very root of the Deity. Here, therefore, I would gladly leave thee. If thou art not already entered, Wisdom calls unto thee hereinto to enter, and to pass quickly the sword of the cherub; which she will assist thee to break. But if thou art entered, then here abide, and walk, till thou art brought to the shore of that sea, by this experimental traveller described, which will waft thee over to the *New Jerusalem*. Where, I with thee, and with all those that follow the Lamb, do long to sing, *Glory to God in the highest*, etc., and to publish the glad tidings of the kingdom of our God and Saviour; flying in the midst of the heavens upon the wing of the Dove-spirit, and proclaiming with a loud shout, **FEAR GOD; AND GIVE GLORY TO HIM; FOR THE HOUR OF HIS JUDGMENT IS COME.** *Rev. xiv. 7.—TIMOTHEUS.—January 1st. 1697.*—Thus the preface

"Now shall your silver chime
Move in melodious time;
And the deep base of heaven's great orb shall
blow.

*From the bright zenith high
Of the clear, boundless empyrean sky;
From the all-radiant throne of God,
Down to earth's inmost central deep abode,
Nothing but pure consent and unity:
All in proportion due,
In weight and number true,
All universal love and harmony.*

This globe terrene no longer turn'd askance,
Hitch'd in her poles shall now direct advance,
And through the liquid ether dance,
And on her axle spin,
In an harmonious round,
Breathing substantial, dense, embodied sound.
Then shall surcease the ungrateful din
Of jarring spheres and clashing orbs around;
While this wonder-machine,
Engine of harmony divine,
Shall through the echoing welkin play;
And everywhere
Its melting air,
In clear triumphant sounds convey;
Into each obvious rolling sphere
Mingling her ringing atmosphere.
Which as it springs
Still more transparent, bright, and sounding
clear,

At first divides in lesser rings,
Compacted close, in voice acute and shrill,
More to the surface near.
Then wider waves indented, till
The circles swell, the sounds begin to fill.
Still wid'n'ing more and more;
Till with deep gamut roar
In full-mouth'd peals orb within orb resound.

Here in epitome
Shall the vast heavenly spheres collected be;
And down through them transmit their har-
mony.
Each sphere, each star shall now dispense,
With passage free in direct line;
And full aspect benign,
Its various powers and proper influence.
Which in her hollow womb,
This globe shall deep entomb;
Where, from her central working urn
They shall arise, and into body turn:
And shoot from centre to circumference.
Her caverns dark, must now enlightened be,
Unfetter'd, free;
As one transparent, vast, self-moving wheel
Of liquid crystal; open to reveal
Her rich innumerable stores,
Her various wonders great, and her own acting
powers.
These upward move, and on the surface play,
Adorn'd allauteous, bright, amazing, gay:
And there,
Themselves in radiant flowers, fruits, metals,
gems, display:

All living, breathing, sounding free
Into the all-uniting element,
The one capacious air;
Blowing from ev'ry pipe a different harmony,
Still from the lower circlets upward sent.
"Thus every grateful note to heaven repays
"The melody it lent.

Thus from earth's inmost central-deep abode,
E'en to the zenith high
Of the clear, boundless, empyrean sky,
To the all-radiant throne of God;
All is consent and perfect unity;
All in proportion due,
In weight and number true:
In ev'ry motion, ev'ry sound
The universe around,
All is triumphant love and harmony;
Through all the heavenly Dove
Breathes her eternal Love;
Collecting ev'ry various tone,
All acts, all powers, all hearts in one,
Center'd in beatific union.

Proclaim, proclaim the mighty jubilee,
That sets each world of captives free.
Proclaim, proclaim the mighty jubilee.
Let all the heavenly nine
Wreath arm in arm entwined;
All in one high love-labour'd song agree:
Let muse and grace combin'd
With harmony divine,
In sweetest consent, perfect unity
Melodious voices join.
Proclaim, proclaim the mighty jubilee,
That sets each world of captives free;
Proclaim, proclaim aloud the mighty jubilee.

O may through me the awakening trumpet sound,
And spread its fame the woods, and isles, and
seas,

And heaven and earth around.
Let sportful echoes play,
And dancing all the way,
Swell and intune the trembling sounds anew:
All well-tuned voices raise
To great ELCHAJAH'S praise,
Peace to all worlds, dear love to man, to God
his honour due.
O may through me the mighty trumpet sound;
And spread its fame the woods, and isles, and
seas,

And heaven and earth around.
While ev'ry voice and ev'ry trumpet sings,
THE GLORIOUS ERA now, now, now begins.
Now, now the angelic trump his message
brings:
And now in ev'ry blast,
Love's everlasting gospel rings.
The glad triumphant sounds
Through spheres and worlds rebound,
Glory to the returning King of Kings.
Glory to the returning King of Kings:
The glorious era now, now, now begins.
For this we shout aloud, we sing, we pray,
Amen, Hosannah, HALLELUJAH.

The poem here takes a fresh wing and direction; but we have not room for further sublimities and annunciations of this soaring evangelical prophet of the latter days' glory.

to the first volume of the "Fountain of Gardens:" which, on further consideration, we find will suffice for our present purpose, without the insertion of the preface* to the second volume.—With respect to the most interesting subject, alluded to by Lee, p. 213, and by Law, at the head of p. 94, of the distinction between God *in* nature and God *above* nature; or in other words, concerning Nature (our universal mother) in her *eternal birth*, and *standing relation* to the *super-natural* Divine Being, it will be found to be embraced under the next following head and selection of extracts.

FREHER.

Having, doubtless, excited in the mind of the reader a just curiosity to see something of what Freher has written,—of whose discourses Law, as observed, had the full benefit, which therefore will require to be perused by the candidate, to enable him to apprehend the elementary formation of Law's mind, in its theosophic development; and as the present section is to be regarded as indicative of the highest philosophical, mystical, and theological science extant in this country, at the commencement of the last century; we propose to devote the remaining portion of this POSTSCRIPT, to a few illustrations of the genius and talent of Freher.

We have already incidentally described the character of Freher's works. It will therefore be merely needful to repeat, in this place, that they contain a systematic exhibition and demonstration of the truths and principles of Behmen's philosophy; the author, as he proceeds, inviting or anticipating objections to particular points of his subject, either as not clearly apprehensible to the honest enquirer, or seemingly inconsistent with received orthodox truth, or with other portions of Behmen's writings; which he fails not to clear up before continuing his discourses, having only at heart the interests of truth, and the setting it forth in its full natural light.

It will be out of question, by any extracts which could here be inserted, to afford an adequate conception of the universality and profundity of Freher's philosophical science: the only object that can be attempted, will be to present a few glimpses thereof; and this, also, in the hope of inducing a demand for the publication of his entire works, according to the advertisement to be annexed to this treatise. For an example, therefore, or illustration of the merits of Freher's writings, as most appropriate for insertion on the present occasion, we have, amid the difficulty of selection, fixed upon two or three of the above-mentioned Discourses, in answer to the above-mentioned offered or supposed entertainable objections, and as containing a summary of his preceding elucidations of the subjects in question.

The first of these extracts, which treats briefly "Of GOD considered without NATURE or CREATURE," may be considered as a kind of introduction to the rest, and is as follows:—

I.—It is a deep-grounded central axiom of immovable and unquestionable truth, firm and solid throughout all principles, and most worthy of being exactly pondered, as in the very beginning of all these writings, so also chiefly in the beginning of this first head thereof, that *no eye can see beyond its own sphere, or world, wherein it is born, or wherein it doth exist, and hath its only essence, and all its seeing faculty.* THREE PRINC. ii. 1—4, etc.; vii. 1, 2, etc. BAPTISM, i. 14. SIGN. RER. iii. 6, 7, 8. EPISTLES, v. 2, 3, etc.; xxxii. 3—8.

II.—According, then, to this fundamental position, it is an absolute impossibility for all created intellectual eyes to look essentially into that Abyss which is beyond eternal nature; or to apprehend distinctly, and to declare positively, in an affirmative way, *what God is without all nature and creature.* Truly, if we would say, that either men or angels were able to do it, our saying would bear the self-same absurd and contradicting nonsense, as if we did say, that this or that can act without or beyond its own sphere of activity.

III.—For every created eye or intellect is a particular thing, having a distinct existence from other things; being posterior to, and standing, as to all its faculties within the sphere of eternal

* These Prefaces and Poems, with the other extracts and manuactions interspersed throughout the present work, may afford some conception of the glorious results, in regard to the knowledge and experience of the science of evangelical truth, and high Paul-like qualifications for the missionary work, which would ensue from the establishment of a Theosophic College. Though, as of the actual applicability and effects of the discovery of *steam power*, it is impossible to conceive or declare before hand, what may be the fruits of a due and extensive cultivation of the seed of the divine life in all its varieties of developments, of an ardent ingenious prosecution of evangelical perfection, even by some fifty *emulative students*, (already masters of ordinary human science,) under the generalship of experienced directors, famous for *Bramwell-Kemp*-like devotion, wisdom and sanctity, and *Behmen-Freher-Law*-like graduation in theosophical science; the whole confraternity living strictly by rule, and tending to one sole end, the *full realization* and practical exhibition of the light and love prerogatives, and faith powers of the Christian life! Even the simple conception of *those results*, so certain and easy of accomplishment, is confounding, yea, overwhelming!

† Strictly speaking, there is neither male nor female in a perfect state of being: all is virginal. But the feminine term is here used according to the popular apprehension. Freher also touches upon this point, in his *Three Tables*, showing why in some instances the feminine pronoun is applied to Virgin Sophia.

nature. Whereas, without eternal nature, there is and must be an eternal *nothing*, in comparison to all created things in nature: and an eternal *chaos*, or *temperature*; or an eternal *oneness*, in comparison to that divisibility and innumerable multiplicity that is in nature. In which eternal *nothing*, *temperature*, and *oneness* no creature can exist, nor ever be brought forth; seeing it is self-evident that something and nothing, distinction and temperature, multiplicity and oneness, cannot stand together in one and the same sphere, but do imply the very highest, and most irreconcilable contradiction. THREE PRIN. i. 21, 22. PREDEST. ii. 56—63.

IV.—But, nevertheless, the created intellect, both in men and angels, considering things *a posteriori* as they are in nature, and knowing they came into natural existency from such a deeper original or foundation-essence, as is itself ALL things in a most eminent sense, must needs on one side own all things to have been in that same original fountain, before eternal nature; because they came forth from out thereof; and must also on the other side disown any thing to have been therein so, as it is now in its created existency, after eternal nature: or else we would say, that it hath been a creature before it was created.

V.—This we are able to apprehend; but to declare, further, distinctly and positively, What this original or foundation-essence is in itself, and how all things have been therein before eternal nature, will be much more impossible for us, than to apprehend distinctly, and to declare positively, what and how we have been in the loins of our father Adam. FORTY QUES. i. 341, 347.

VI.—All what we can conceive and say thereof is this: that we all, when yet in the loins of Adam, have been nothing, lying in one only chaos, without all distinction from each other: which in a sense, and with respect to what we are now, is very true. And yet it is not without all limitation true, in an absolute transcendent sense. For we may see, that even from this same nothing the apostle can, and doth draw forth a most excellent and emphatical argument, to demonstrate thereby the great pre-eminence of the Melchisedech priesthood above the Levitical, saying that Levi, who received tithes after he was in existency, *payed tithes in Abraham*, when he was yet so nothing, as to be only in the loins of his father.

VII.—Though, therefore, our Author hath written most deeply and solidly, as of nature and creature; so also even of God himself without all nature and creature; yet we are not to think that he had, or could have had an essential prospect, or looking as it were *a priori* into that most incomprehensible Abyss of all abysses. For no illumination, though never so high, can afford such an one unto any created eye; but only a sight *a posteriori*, whereby, (in a comparative or negative way and manner,) he could and did express that first Original Being, out of nature, with natural words; being made able to find out the fittest expressions that could be found in outward nature. And of these, I think those three, mentioned before, are the most accommodate to every capacity.

VIII.—But this must yet especially be taken notice of, that these three expressions, (and chiefly that of *oneness*;) relate not only to the creatures, but also to all what God hath manifested through eternal nature, to be himself. Which will be so much as to say, that here in this place, where God is considered without all nature and creature, no distinct idea may be had, (and shall also not be desired to be had) of the Holy Trinity: no Father, Son, nor Holy Ghost; no Wisdom, no light, glory, majesty, goodness, holiness, are yet here brought forth into distinct manifestation. For though all these things have been verily there also, and must not be said to have had a beginning after, much less to be generated by eternal nature; yet they were as yet unknown, incomprehensible, and unmanifest. And this expression, They were then so, and are now so, doth not import that ever any change, turning or alteration was made, for all is eternal, and co-eternal, without any beginning or shadow of turning: but we, that live and understand in time, and are used to periodical distinctions, cannot express what we conceive thereof otherwise, but by *a before and after*: which yet doth signify nothing else, but our own distinct idea of one and the self-same eternal object. Which idea is another thing when we consider this eternal object abstractively, as it is *in itself* without all nature: for then it is to us, that are in nature, unknown, hid, and unintelligible; and is another again, when we consider it *as manifested* through the concurrence of eternal nature: for then we are able to have an apprehension or sight thereof, more or less, according to that degree, in which our eye is illuminated by the eternal light.—In respect now to that former consideration, we cannot express it better and nearer, than by saying, All these things were, (or rather are) an eternal incomprehensible *nothing*, when compared to that which we now, after their manifestation through eternal nature, can apprehend them to be: They are an eternal unintelligible *oneness*, in opposition to our distinct manifold ideas, we can now have of them: they are an eternal inconceivable *temperature*, in comparison to that distinction we can now conceive therein.—He, therefore, that hath but a due apprehension of these three expressions, may easily be freed from being disturbed by such seeming contradictions, as might appear in some of these places, where JACOB BEHMEN writes of *God considered without Nature and Creature*, and may also easily discern, what here and there is intermixed, relating to his eternal manifestation. Which places are these following: THREEFOLD LIFE. i. 33. FORTY QUEST. i. 24—48., 262—265. INCARN. Part II. i. 29. ii. 1—25.; iii. 1, 2, etc. PREDEST. i. throughout. CONTEMPL. DIV. i. 17—22. BAPTISM, i. 1—9. MYSTER. MAG. i. 2; iii. 1—8; xxix. 1—6 (N.B.); ix. 38—48.; lxi. 23—66 (N.B.); lxxvi. 63. APPENDIX, l—4, etc. SIX POINTS, i. 8—37 (N.B.). HEAV. EAR. MYST. i., ii., iii. CLAVIS, v. 1—3, etc. TABLE, v. 13—35. APOC. STIEF. i. 199—212; iii. 34—45. SECD. APOC. B. TYLK. v. 86 and 146. SIGNAT. RER. iii. 1—5.; vi. 1—4.”

And so the writer proceeds, in successive chapters, to open out the orderly elucidation of the mystery, according to its birth and description in Behmen; the next following chapter being thus headed, “Of the Two Eternal Principles: of the Seven Properties of Nature: and of Darkness, Fire and Light.”

The next extract we propose to insert, is “A DISCOURSE concerning the true SIGNIFICANT SENSE of TEUTONICUS’s deepest, eternal, or ABYSSAL NOTHING: HOW this NOTHING brings forth itself into SOMETHING; in and through the PROCESS of ETERNAL NATURE. But more especially, how all his DIFFERENT DESCRIPTIONS of the DIVINE BEING, in UNITY and TRINITY, before or without, and then as in or after ETERNAL NATURE, may be found standing without all contradiction in a most HARMONIOUS CONCORDANCE.”

“Preface or introduction.—It is unquestionable that TEUTONICUS, in almost all his books considereth the Divine Eternal Being distinctly; sometimes (1.) as all unmanifest, as abyssal in the

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original

deepest sense, much different from that wherein the dark world is called abyssal, both in his own writings and in the holy Scriptures, as transcending all created capacities, and utterly excluded from any possibility of being an object either of a human, or of an angelical understanding; and as it was, still is, and will be for ever and ever, above, without, beyond, and before eternal Nature; notwithstanding that this nature is, in a sense declared formerly, co-eternal unto that Divine Being, so that all priority, or successiveness, is totally excluded. And sometimes, again (2.) he considereth this Divine Being, as manifested in and through eternal nature, as byssal, or as that which from the former unformed, beginningless and endless Abyss, hath introduced itself into a ground, or byss; into perceptibility, or into beginning and end; as capable only now of being understood and enjoyed, in a measure and degree, by understanding creatures, created for that purpose; and as it was, still is, and will be for ever and ever, in and with eternal nature. Notwithstanding that this nature was always, is still, and shall be for ever, distinct from, and in no wise to be confounded with that Divine Being.

So then, therefore, (3.) it is unquestionable also, and obvious in all the books of Teutonicus, that he useth several various expressions, and maketh most different descriptions of the Divine Being, which are not applicable promiscuously unto both these considerations, but must be referred either unto that former, or unto this latter in due distinction.

Though it cannot be denied, but that he useth also many times the same words, both of the one and of the other, and this chiefly because of the insufficiency of our capacities and speeches, which both are after and under eternal nature, and cannot either reach unto, or be furnished with words able and sufficient to express that which is beyond and before it. Such expressions, therefore, as are used both in that former, and in this latter consideration, must, in the sense, be distinctly taken and regulated according to what he so frequently and plainly hath premonished, and laid as a foundation for a further superstructure. For this foundation, if observed, cannot but presently direct the reader to that distinction, always to be had in the sense, though it cannot always be had in outward words; and thus in every expression which is dubious or common (as to the outward sound) unto both considerations: but if neglected, much confusion and seeming contradictions cannot be avoided.

The first result from these three fundamental unquestionable assertions, justly here to be taken notice of in the beginning, is this: When Teutonicus considereth of the Divine Being as before, or without all nature and creature, the *generation of eternal nature*, in its seven properties, is not implied in that consideration, *neither tacitly nor explicitly*, and must not be conceived as if the mention thereof were only left out for brevity's sake. But this generation of eternal nature in all its properties, is utterly and absolutely excluded therefrom, and must be *conceived as quite posterior* to this first consideration; yet so, that this posteriority be not referred to the thing itself, but only to our narrow capacity and confined understanding.

If, in the first consideration of the Divine Being, the generation of eternal nature in its properties should be looked upon as tacitly implied, all the distinction between the first and second consideration, is wholly done away; which yet was laid down, as the first foundation, most plainly and clearly, in more than twelve or fifteen places. And besides this, many hundred noble expressions are rendered senseless, nay, the whole superstructure of all his building is thereby overthrown. Prayed, how can God be considered as without and before all nature, if the generation of nature is said to be only left out in the written words, but is to be conceived in the mind as already done? Or how could Teutonicus have said: *so far is God considered without all nature and creature?* Truly, that *so far* can bear no other sense but this, *unto* (or till it cometh to) *the generation of the properties of nature, is God considered without all nature.*

But here two objections may be made. The first is this: since there is neither *before* nor *after*, in the consideration of God and eternal nature, we cannot but think that these two expressions, *before* and *without* nature, must be all equivalent. And since now God is considered by Behmen only as in the second principle of light and love, wherein he is distinct from, and superior to his dwelling place, he could rightly have said, that God is considered without nature, notwithstanding that in this consideration the whole generation of nature is tacitly implied, though not always distinctly mentioned.

It is answered, first, as to the priority, it was granted already, that we ought not to say of any *before* or *after*, with relation to *the thing itself*, but that we must say so with respect to our *apprehension*: which is to conceive all these things orderly, since we are not able to apprehend them as they are in themselves, all at once. And secondly, as to the two expressions, *before* and *without*, though they are, upon one account, commonly and rightly joined together, are yet, upon another, not at all equivalent, but greatly different from each other in their sense and relation.

For when I say, God is considered as *before* eternal nature, this nature is always utterly excluded, and must be conceived as absolutely posterior to that consideration, which the natural and common sense of that word doth show sufficiently. But when I say, God is considered *without* nature, as Behmen doth sometimes, the whole eternal nature is not always utterly excluded, but only the left, or inferior restless part of nature, which is frequently by Behmen called nature, absolutely, without addition, and in a stricter sense excluding the other, right, superior, transmuted part: which, as in opposition unto that former, is not by Behmen called nature, but most significantly the end of nature, or the fulfilling, or satisfying of nature, or also the holy or the tintured nature.

So now it is true indeed, that when he thus considered God, as in that second superior transmuted principle of light and love, the generation of the first principle in all its foregoing properties, is verily implied, and must be conceived as already done. But what can this signify or make against our position? All this consideration of God, is not a consideration of God as abyssal and unmanifest, and unintelligible; but as intelligible by creatures, as byssal and manifested in and through eternal nature; and may be called without nature also,—not that the generation of nature is utterly excluded, or were to be looked upon as posterior, but only because it is done *through* the inferior and restless, in the superior harmonized part of nature; and is so verily *without* (but not *before*) that lower disharmonized part of nature, which properly and strictly is called nature.

But further it is absolutely false, that Behmen considereth God only so. For though he hath the same expressions that are in this objection mentioned, viz., that God is considered *only* in the second principle of light; yet it is clear as the day at noon, that this *only* is, by himself, limited and

confined to eternal nature, and especially to the three tinctured and harmonized properties thereof. So that it is to say, that God, as manifested in eternal nature, is considered only in the second principle. And so this *only* doth not at all import that there is not a deeper and more central consideration of God, since it is notorious, that he considereth God also as unmanifest, in that abyss wherein there is neither darkness nor light, etc.; that is before eternal nature.

The second objection is this: If, in that consideration of the Divine Being, which Behmen calleth before and without nature, we do not look upon the generation as tacitly implied, Behmen shall be found full of contradictions; but if we do, all what he saith thereof is plain. Answer:—The quite contrary to this is true. For, as it cannot be denied, that there is something deeper, more central, and unintelligible than eternal nature is; which something is the very same eternal or Abyssal Nothing, which the Divine Being is before eternal Nature: if it be either wholly taken away, or not observed as it ought to be; or if it is mixed and confounded with what should be conceived as posterior to it, no marvel that there appear in Behmen contradictory expressions. So, then, this mentioned erroneous position cannot be a proper means to reconcile such contradictions; and though it may make a *plainer prospect* of one superior part of Behmen's building, yet it cannot give a plain and full view of the whole structure, nor show the coherence between the foundation and that which is built upon it. But let everything, and every expression thereof, be placed and looked upon as in its own proper station, as it is either more distant from, or nearer unto the centre, or as it is even that deepest and most individual centre itself, and all will be free from contradictions.

When two opposite winds do meet each other, in the same height of our atmosphere, there must needs be opposition and strife; for each of them is resisted by the other, and neither can go its own way, till the weaker be driven back, or swallowed up by the stronger. But let the one blow from east to west, in such or such a height as, for instance, of a certain mountain, and then the other one may go freely forth his own quite contrary way from west to east, in a region above it. This is known to be so, many times in this our macrocosm, and is truly a fine emblem, able to give us a good direction, in our constructions we put upon these deep spiritual matters, to imitate these orders and regulated courses of nature. And this the more, because we have before us a plain pattern of this our enlightened author, who constantly did so himself, throughout the whole progress he made from the deepest and most central, unto the highest and most outward circumferential thing. Needs therefore, if these shall be understood what he hath so orderly and gradually declared, we must do the same thing, by looking upon everything in its own place wherein it standeth, and wherein it is by him expressed. So doing, every lower and more external expression will open a free and plain way unto every other that may be either more central, or the deepest centre itself; and we shall plainly find, that as eternal nature is in the second consideration to the Divine Being, plainly and necessarily implied, so from the first consideration thereof it is wholly and absolutely excluded: which, in the following discourse, shall be made out, I hope and trust, to the assistance of God sufficiently.

IN THE FIRST PLACE, then, I shall say something concerning the Abyssal Nothing, and declare the reason why this is so called by BEHMEN.

IN THE NEXT PLACE, I shall say something especially concerning the Trinity, showing (1.) from Behmen's own expressions, that a Trinity both before and after eternal nature (but with a great difference of sense), is inseparable from the Unity. (2.) What difference in the Trinity, thus considered in this twofold respect. And (3.) that, notwithstanding this difference, there are not two Trinities, but only one. IN THE THIRD PLACE, I shall go forth to the delineation of these four figures, showing (1.) that they do, if all four unitedly taken together, stand in a good conformity to that single figure, which Behmen himself made in the *FOUR QUESTIONS*; notwithstanding that their outward form might appear as quite another thing.

(2.) That the first and fourth are to be looked upon as only one; notwithstanding that in the fourth several things are added, which were wanting in the first. (3.) That the addition of those things in the fourth, is caused only by the second and third; which both, and even distinct from each other, must have been inserted between the first and the fourth. (4.) That nothing in Behmen's writings (as to this matter concerning the Divine manifestation), may be found, which could not be referred unto the one or other of these four. (5.) That nothing, as to all this matter is omitted, but everything is set in its due place and order (though this was impossible, that every particular should have been distinctly expressed by a peculiar character), and that by every one of them that are expressed, something of consideration was intended to be represented. This I say, as far as I can judge, will be the best method.

If there should be said anything making for the honour of God, declaring the truth, and being beneficial to the reader, all praise and glory shall be given unto Him alone, without whose assistance we can do nothing. Amen.

EX NIHILO NIHI FIT: This was a saying of that famous heathen philosopher, almost idolized by many learned among the people, called Christians. And though it was said by him as in opposition to the Christian doctrine, is yet true enough in some sense, limited unto that notion, which a corrupt natural reason, or earthly wisdom could have afforded him of that common expression of *nothing*. But yet it is not here received, either upon account of his authority, or in his heathenish sense, but in that of TEUTONICUS, who saith that very same in these formal words: *out of nothing, nothing can come forth, but everything must have its root*. And who giveth not only a far deeper declaration, but maketh also a far better use thereof, than by any natural philosopher could have been done.

If he then saith so plainly, that out of nothing nothing can come forth: and if he, notwithstanding this, calleth the Divine Being (out of which angels and men came forth as an offspring), an eternal nothing: it is as clear as anything can be, that there must be the greatest difference between that former, and this latter nothing.

Whenever Teutonicus says, Out of nothing nothing can come forth, it is certain that he taketh this nothing in that common sense, wherein there is said generally, that the whole creation is brought forth by the Creator out of nothing. If he now had said, that this Creator himself was in this same sense nothing before he created: could anything be more foolish or mad?

If it is thus foolish and abominable a thing to form such a negative idea, as mentioned, of that

which was, or rather which is to be conceived, before eternal nature, this eternal nothing before nature must certainly be something. For if we do not conceive it as nothing, we must conceive it as something, there being no third notion either distinct from these, or partaking of them both. But we must of necessity take one, and deny the other. And since it is not nothing, according to Teutonicus's own plain words, it must needs be something.

But I would not here be misunderstood, as I easily might, if this dilemma should be extended beyond its sphere, and so beyond the sense and intent, wherein and for which it is here taken. For I know very well that, according to the principles of Teutonicus, in various senses, upon different accounts, and with several respects, that which is by him considered as before eternal nature, may be called both something and nothing, and may be said again to be neither nothing nor something. And truly he cannot be blamed for such variety, and seeming contradictory expressions.

He could not help it, and no man living upon earth shall be found, able to represent these things to the understanding of another, with such expressions as never should seem to cross and contradict each other. If the Spirit of God in the revelation could have said of one and the same thing, it was, and was not, and yet was, nay, could have added, that *here is wisdom*, etc., who can justly complain of Teutonicus? The understanding must supply that which is wanting in the expressions, which may be done in part, by duly considering that this matter, with its expressions of nothing and something, cannot be referred unto one only world, or universe, which would make no difference in the sense, but unto two extremely different from each other; which is therefore, and must be, the chief cause for which one and the same expression is true, with relation to the one, and false, or at least much altered in the sense, with reference to the other.

This, then, is an evident position of Teutonicus, that the Divine Being, considered as *before* eternal nature, is an eternal *something*, though he so frequently calleth it an eternal nothing, which will appear by the following particulars.

We may ask reasonably, what was before the creation of angels and of this world? And we may answer, *God*. Which will be enough for a common or superficial understanding; but more distinctly and theosophically we must answer with Teutonicus, *God and eternal nature*. Now, we cannot ask further, what was before God? But we may ask (in a sense limited as above), what was before eternal nature? meaning not, thereby, that there was any instant in which eternal nature was not, and after which it came to be what it is; but meaning only that there was, and still is, something deeper, or something more internal and central, which is eternal nature's *root, ground, and original*, since out of nothing, nothing can come forth. And asking what that was, and is, which like as now, so also from eternity, *causeth* eternal nature to be what it is, and gave it to have what it hath? We must, with Teutonicus, answer, that this is *God, an eternal nothing, a still eternity, an eternal liberty*, a resting quiet temperature, a serene light [*habitation*], saith the English interpreter, for want of a fitter expression; but in the true sense of the German word, there is not meant at all, a *habitation*, but such a soft and tender *sweetness or delightfulness*, (N.B.) as is perceptible, indeed, but very calm; and not so powerfully unfolded or displayed, as that it might be called a great overwhelming joy; which difference may be more easily understood in our mind, by experience, than it can be expressed by words):

An unintelligible softness, meekness, stillness, humility; an abyssal Being; a chaos, comprehending itself, or comprehensible by itself; a Wonderful Eye, wherein all the colours, powers, and virtues, lay together in such a mixture, as that they are indeed undiscernable, so that none can tell what it is; and make nevertheless a most terrible, awful prospect, confounding and consuming every sight that looks thereon. An eternal mirror of wonders; an abyssal powerfulness, all-sufficiency, omniscience, something which is and is not; (N.B.) which is, and dwells in itself, and is not manifest without itself; something which is nothing and all; a single eternal life or good; and a single will without *desire*, [without that desire which tends towards without, and is the beginning of nature, but not absolutely without any desire. For this eternal will without all nature desireth, and only desireth, to generate itself in Trinity, or to generate its co-eternal son; which desire, though not conveniently nor properly so called, tends not towards without, but keeps within, is free from nature, and hath no other object but only this generation, as might be shown from many places of this author.] A spiritual, substantial power, working in itself, (N.B.) a sensibility of love; a pleasant, loving taste; a delightful moving of the Holy Ghost, in the eternal wisdom; an eternal love, and only love generating and introducing itself in pure love into trinity; which trinity as yet is not distinguished according to what we can call a distinction in and after nature, and is not therefore a proper object of our understanding. JE-HO-VA: Father, Son, and Holy Ghost; a threefold opening, and breathing out, working in itself, generating itself, finding and perceiving itself; a divine eternal unity, [answering, in a sense and manner, much rather to the O than to the number 1.] An infinite Triune Being, past all finding out, etc:

All these expressions may be found in Behmen, for an answer to that question, *What was before eternal nature*. And so we may now see, not only that he expresses it so variously, but also by expressions negative and positive. Nay, sometimes his expressions do so notoriously contradict each other, that it might seem as if they were designedly used to frighten away from these mysteries all ill-natured and unworthy readers, and to raise up an attention and inquiry after truth in such as had but so much of consideration and reasonable judgment as to think, that this author had anything of reality in him, and was not quite a mad and drunken babbler. For instance, when he saith in one place, that which is before eternal nature, is an eternal life and good: and in another, that the abyss hath no life and good; and in another, that there is light and clearness in the abyss, and that there is neither light nor darkness therein. Again, that before eternal nature is no finding, no perceiving, no knowing itself; no activity, no mobility, and yet that there is perceiving, knowing, loving, tasting, opening, generating, breathing out, working and moving, etc., before and without eternal nature. And again, when he saith plainly, (N.B.) that all the powers, colours, and virtues lay together in one (without distinction), and yet adds in the same place, that *one* power, colour, and virtue knoweth or perceiveth the other, in distinction; and that this is a manifold generating harmony, well tuned and concordant with every sound thereof. Or a speaking word, wherein all the languages, powers, colours, and virtues, do lay together, and with or by the speaking do unfold and introduce themselves into a sight or seeing eye.

These seeming contradictions shall be cleared up hereafter, they are here only presented to

prove that Teutonicus doth not represent that which is before eternal nature, as a nothing, but as a something, or true substantial Being.

For since he speaketh thereof so variously, now in a negative, and then again in a positive way, it is undeniable, that he would not have us to conceive it, as non ens, or nothing, but as a real something.

It was necessary, also, for him to use these seemingly contradictory expressions, and to represent it both as nothing and something, neither this nor that alone could have served his ends.

If he had represented it as a something only, he would not have sufficiently declared the infinite distance between that abyssal centre, and all its outflow, lesser and greater circumferences. He would not have exalted it duly, above all what can be named, thought on, spoken of, or comprehended. He would have misled us dangerously, and given occasion for to conceive it only as the greatest and most particular something, when it is not such = something, as had any other something besides it, from which it could be distinguished, as a peculiar something by itself, but must be quite exempted from the number and order of something, and exalted far above it, as an universal ground, source or centre, out of which all somethings, with all their order, are originated.

Like as we see a fine resemblance thereof in a centre and its circumference. The circumference consists of innumerable little points, answering fifty unto so many particular somethings, placed by each other.

But the centre is only one individual point; as to its quantity not bigger than any of all the rest, but as to qualities the most considerable of all, and in a sense so big as all the circumferential points taken together; nay, upon another account, even infinitely bigger.

For upon this only, all the circumferential points do depend, having only from that one all that they are, and have; nay, there is none of them, though never so little, which hath not something answering thereto, and corresponding therewith, in the central point, as their original; seeing that even this also may be considered not only as = centre of its circumference, but also as a circumference of itself. Wherefore, then, we may conceive it as to qualities, so big as all the points together in the whole circumference. And when we consider that, from this only central point, without any addition thereto, diminution thereof, or any change of place and number, innumerable other circles, first lesser and then wider, even in infinitum, may be conceived coming forth, this one original central point may well be conceived as infinitely larger than all the circumferential points can be. Which all are confined to number, order, and place, and subject to various mutations of increase and decrease, when that central point alone is immutable in itself, free from all such imperfections, and hath nevertheless in itself more eminently all what there is in all of them, for all what is in them displayed, is in that concentrated.

Further, we may conceive a visible circumference wherein no centre doth visibly appear at all, and yet we are always sure there is, and must be, a fixed unalterable point, which made all the points in this circumference to stand in the order they do, and to have such a connexion with each other. And again, all the points in this circumference stand in divisibility, and multiplicity, as so many particular parts; so that each of them filleth but its own place, and is but that which it is within its own narrow compass, but nothing more; and none of them can be considered anyways as a whole, and when, taken even altogether, are but a whole circumference, wherein no centre is implied as a part thereof.

But the central point only is a single, indivisible universe and can be truly called a whole; since not only it can never be divided into two, but also never can admit a second or third besides it; and is moreover, in a sense and manner, both centre and circumference itself. So that it is, and abideth unalterably in the whole circumference an only perfect whole, and all fulfilling, all sufficient all.

Let now a due application of all this, and more the like, be made to that Abyssal Being, and we shall see, that like as a centre is no less, but more really something that any point of the circumference; and as it is nevertheless also really nothing at all to all the points thereof, because it doth not belong to their number and order, but is that which maketh them to have such a number and order, it is incomprehensible to them; but itself doth in a sense comprehend them all, and had them in itself, before they were set forth in number and order out of it; it is excluded from all the circumference, and keeps only its own central residence, where none of all the other points can approach unto. It is quite of another nature, condition, and properties; and so may be called on one side a real being in itself, but on the other quite a nothing unto them. So also that abyssal being before eternal nature, which is the only original of all things that are thereafter, may be called nothing most significantly, with respect to all that is originated therefrom, when yet it is a substantial being in itself. Wherefore then, if he had represented it only as something, by mere positive expressions, he would have taught us to conceive it, not as an abyssal, incomprehensible, (N.B.) Universal Centre, but as an outflow, particular something, which we might have looked upon as if it were belonging to the number and order of other particular somethings. And so he should thereby have led us to form thereof such or such images, as we could have thought the fittest and most appropriable thereto, when they all would be no better than idols of gold and silver.

But now, by telling us not only in one respect, by positive expressions, that it is a Being, but also by negative descriptions, that it is nothing to us, and unto all things that are posterior and exterior, he prevents (if we understand him) all such mistakes. For he will most earnestly call us to mind, that in our enquiry after that which is before eternal nature, we be very cautious, modest, and sober, not running out too far, and not thinking that we have, or can have, any ability to find out such pertinent notions, as might be answering thereunto, and might afford us words, fit to declare affirmatively what it is. But that we shall be sure that it utterly vanisheth away out of all our sight, thoughts, and ideas, so that by none of them it can be apprehended, imaged, or expressed. Nay, that even the nearest and best we can have thereof lawfully, must be denied again, and quite abstracted from all that sense which they can have or bear in this world. This is to say, it is nothing, and is the reason why he so frequently calleth it an eternal nothing.

But now again, on the other side, if he had represented it always and absolutely as nothing, by only negative expressions, without affirming anything, he had erred himself and misled others, and quite contradicted his own axiom, that out of nothing nothing can come forth.

HAVING THUS PROVED, I think sufficiently, from Behmen's manifold own expressions (1.) that

the generation of eternal nature in all its properties, is not implied, but totally excluded from that first consideration of the Divine Being, which he useth to call, without all nature and creature. (2.) That this Divine Being without nature, is not to be conceived according to the usual absolute sense of this latter expression (nothing), but according to the most eminent sense of that former (being); which sense must be abstracted indeed from all conceivable beings, in and after nature. Yet not abstracted by way of a strict and direct opposition, which would lead us into that common notion of nothing, but by way of a great exaltation above it, in such an eminent manner, that we may say it is a being indeed, but a being only in and to itself, having no communion in properties or qualities with any other being; and belonging not to the number and order wherein all particular beings stand with a mutual relation to themselves. (3.) That consequently these two expressions, *nothing* and *being*, must needs be joined together in all our discourses and conceptions thereof, and that neither by this, nor by that alone, the whole truth can be declared in its fullness. And (4.) that this taking these two expressions in the sense here mentioned, is the only true middle way, leading safely through two most dangerous extremities, and making us to avoid on one side our forming images of that divine abyssal Being, which we are naturally so much inclined to conceive in forms and figures; and on the other to avoid dishonouring our only true eternal root, or central being, without which no creature could exist. And that, therefore, we must not place it in the circumference, which is belonging only unto things brought forth, in which circumference this divine abyssal being is nothing; but that we must place in its own central residence, wherein this eternal nothing is a true substantial being, not brought, but bringing forth all whatever may be called something, in and after eternal and temporal nature: where innumerable somethings do represent themselves to our eye and understanding, and are yet (only by reason of there being many) nothing else but small particulars, all confined to their own narrow compass; when that central nothing alone is a whole universe, and an individual, all filling and all sufficient all:

We must now consider, a little more distinctly, some of our Author's chiefest affirmative expressions, in order to approach thereby nearer to the most principal matter, which is the consideration of the Trinity, both before and after eternal nature. Some, I say, of his affirmative, not negative, expressions; setting this down as a considerable foundation of what is to follow, that his affirmative expressions must prevail in our consideration, and must be more looked into, observed and insisted upon, than his negative ones. Because by so doing, we shall find ourselves enabled to save all his negative expressions also, so that none of them shall be lost, or left as useless or insignificant.

When, on the contrary, if we regard chiefly his negative expressions, and insist upon them absolutely and universally, not minding in what particular respect they are used so and so, we can no way save his affirmative expressions, but lose and make them empty and insignificant, as if they were but a frivolous prating.

We will therefore choose out some of his affirmative expressions, as shall lead us the nearest way to a decision of these two principal points, inseparable from each other, and do concern (1.) the Divine Abyssal Being's finding, knowing, or perceiving itself; and (2.) its generating itself in Trinity before the generation of eternal nature.

(1.) Then I do recommend justly, to a serious consideration, that description of the *wonderful eye of eternity*, which we meet with in the Second Part of the BOOK OF THE INCARN. iii. 1, which is to be compared with the following places:—MYST. MAG. i. 7, 8; PREDEST. i. 4—9; FORTY QUEST. i. 14—21; CONTEMP. DIV. iii. 6, 7. [The references of this discourse are to the German original, from which our English translation differs in the arrangement of the paragraphs.]

All these places declare one and the same thing, viz., the Divine Being before and without eternal Nature.

This is evident, also, from his own declarations in the DIV. CONTEMPL. iii. 6., according to the German original. *We cannot, saith he, say (N.B.) that herein a nature or creature is to be understood, but it is the eternal forming of the Divine word and will, where the Spirit of God (N.B.) in such an object, in the powers of wisdom, and by such formations of similitudes hath played with himself.*

Now this denomination (of an eye) doth sufficiently show, that we are to conceive it in a sense as *something*, which is also still more evident from the attributes he ascribes to it. He says, that this EYE is like as (in the sight of a created understanding) a prospect of great wonders, wherein all colours, powers, and virtues (N.B.) appear as a most dreadful being, etc.

That no man indeed can discern distinctly this from that, and that nevertheless it may be looked upon, (N.B.) yet so that this eye as a terrible lightning is confounding and consuming all created sight:

That the wonders in this eye have no number, no ground, and no end; and that the soulish spirit only, which hath its original from thence, can be able to understand it. Further, that this is the moving, or the life of the Deity, an eternal seeing, an abyssal eye, wherein one colour, power, and virtue (N.B.) perceiveth the other in distinction:

That this is a most concordant generating harmony; that the eternal nothing without nature and creature introduceth itself into an eye, or an eternal seeing, for to find and contemplate itself:

That in the unnatural, uncreatural Deity, (*i. e.* without all nature and creature), there is but one will, which is called the one only God, willing in himself nothing else but to find and contemplate himself; and that herein (N.B.) the Trinity and the looking-glass of wisdom, or the eye of eternity is understood. That this eye is not to be compared to a circle, but to a globe, and that therein all beings were seen from eternity, without being, or before they had a being. That the spirit of eternity introduceth the eye of the soul therinto, or openeth unto the spirit a prospect thereof, and that only then it can be seen:

That in the abyss there is (N.B.) no finding, but that the finding is in this abyssal eye, wherein there is made manifest what the eternity is. [N.B. this paragraph, which by no means can be understood, if the different senses in which the abyss must be taken, is not regarded. The first will, considered only and purely as in and to itself, in the deepest abstraction from all what there can bear in this first world any other denomination, is the abyss in the deepest sense, and therein is no finding; but this eye is no more an abyss but a byss already, and there is finding, seeing, manifesting, to the former abyss, what the eternity is. So that there is in this first world both byss and abyss together in one sense: when in another, this whole first world, with its byss and abyss in

conjunction, is an abyss with respect to the posterior world, wherein the generation of eternal nature is understood, concerning which distinction more will be said by and by.]

That this *eye maketh beginning and end*: [this expression is much to be observed, and is only made intelligible by the next preceding. The chiefest emphasis relating unto that former, lieth therein, that there is not said, that it hath, but that it *maketh* beginning and end.] That there is in this first world an opening; a moving, an outbreathing, a multiplication, a forming similitudes, etc., all which the author doth represent in a simile taken from the mind, will, senses, and thoughts of man. Which different things he placeth expressly and considerably before the magnetical impression (*i.e.* the first form of eternal nature) out of which afterwards joy and sorrow (the first and second principle) cometh forth.

(2.)—The second affirmative expression here to be taken notice of, is this, that Teutonicus calleth this *eternal Eye* the *first world*, whereof no creature knoweth anything. It is plain enough that a world is not an empty region, as that it could be conceived as a mere nothing in opposition to something; but that it is an universe, containing in itself all, without exception in one sense, and all, with limitation, in another: viz. all what it can be capable of, according to its own particular kind. So we find it both in the dark world, and in the holy light world, and in our four elementary world also.

(3.) He says, in more than a hundred places, that there is a Divine Being therein, a being of all beings, a foundation being, nay that this being is that first abyssal world itself, etc. And though he saith expressly that this world or being is ineffable and incomprehensible, yet it is deeper than any thought can reach; that it is without properties, without inclination to this or that, and that it hath no other being besides, before, or behind itself, which it could be discerned from, or touched and affected by, etc. Yet all this, and much more the like, cannot make this Divine Being a nothing in itself, but a nothing to all those exterior and posterior beings which are derived down from that, in and through the generation of eternal nature.

This he says himself in the plainest words: *The Divine Being, before and without nature, is an eternal nothing; though we ought not to say a nothing, since this nothing is God, an eternal All.* And again, *This eternal being is a pure Nothing, unto all whatever there is posterior to itself.* What can be plainer than these two expressions? Doth he not directly limit this denomination of nothing only to the creatures and to their understanding? And that he will not have them to call this abyssal being an eternal nothing with relation to himself, but permits them only to call it so with respect to themselves, and to all their narrow capacities; to the end that none presume to form such or such ideas and images thereof, etc.

Further, when Behmen saith, that in this first abyssal world there is the greatest stillness, meekness, quietness, etc., he not only distinguisheth plainly this first world from all other posterior worlds, wherein there is more or less, and in each according to its kind and order, some stirring, moving, working, comprehensibility, thickness, palpability, etc.; but he doth also grant expressly that even in this first world also, there are all these things now named, though not according to the sense these names can bear in any of the other worlds, but according to its own central station.

And though he saith plainly that of this first world, no creature knoweth anything; yet he limiteth this by saying again, that the spirit of soul, which is a creature, may be introduced thereto, and may be made able to see, *that it is*.

(4.) See especially the Book of PREDESTINATION, i. 4, 7, 20, 21, where we shall find this first Abyssal Being before and without eternal nature, is a *substantial* spiritual power, working in itself lovingly, etc.

(5.) What Teutonicus saith concerning especially the Trinity in this Abyssal world, see the Second Par. INCARNATION, ii. 4, 7; MYST. MAG. viii. 5, 10.

We find that in the Chaos (which is the first abyssal world), is the Trinity also, nay that there must be owned a Trinity therein, as soon as is granted a living, understanding Being. That as there is in this first world an eternal seeing, so also an eternal imagination and impregnation of the first will, and further, an eternal generation in the Three (commonly called persons), so distinct (N.B.) from each other, that none of them is that which the other is, but each only that which it is itself. That the first groundless will generateth in itself a grounded comprehensible will, co-eternal indeed to the first will, and having nevertheless in a sense, an eternal beginning. Which *second grounded will is the first will's eternal something, or essentiality and perceptibility*, through which that first will goeth out, and introduceth itself into an eternal contemplation of itself, which outgoing is the *third* (person), and is a moving life of the first and second.

That this Tri-une Being, in its outgoing and contemplation of itself, hath been so from all eternity, and hath been but one life, one will, *without desire*. That in this eternal generation, three things are to be understood. (1.) A groundless will; (2.) an eternal mind of that will; and (3.) an out-breathing, speaking forth, or out-going from the will and mind, (or, as he saith sometimes, from the will through the mind, which both is right and true,) which is the spirit of them both. That this Trinity before eternal nature cannot yet be called properly Father, Son, and Holy Ghost, and is not yet an object of our understanding, but that the Trinity is only understood rightly in that exterior manifestation of this abyssal being, which is made in and through the generation of properties of eternal Nature, wherein all the understanding creatures stand, and beyond which therefore, none of them can reach.

CONCERNING these contradictory (*viz.*, affirmative and negative) expressions of the first divine Abyssal Being, I shall further consider and explain these two things, (I.) *how they are both true with respect to two different worlds.* (II.) *how they are both also true in one and the same abyssal world, with respect only to two different degrees or parts thereof.*

I.—Concerning understanding, knowing, and perceiving itself; both these are affirmed and denied of the first abyssal being, by Teutonicus, and both are consistent with each other, with respect to two different worlds.

We heard above, that all what there is before and without the generation of eternal nature, is, by Behmen, called the *first world*. Upon this foundation, I do call the *second world* all that which followeth immediately upon the first, and this is the *whole generation of eternal nature*.

And this denomination of the second world, in such a distinction from the first, is to signify no more, and nothing else, but that this or that is so and so; not with respect to that which is be-

fore nature, in the chaos or abyss, but to that which is in the generation of eternal nature, and is even that generation itself, conceived in a general idea, and extended to all the several properties thereof, without descending to a particular notion of darkness, fire and light.

But it may be objected against this distinction of a first and second world, that Behmen expressly saith and confineth this finding and not finding to the abyss, or first world, without any mention of a second. Answer: This is granted. But then it must be granted also, that very frequently he speaks of the Divine Being's knowing and perceiving itself, with a manifest relation to that, which is not in the first world, but in the generation of eternal nature; declaring that only therein is generated that which creatures call understanding, knowing, feeling, etc.: so that here lieth a sufficient reason and ground for looking at his expressions with a different respect to two most different worlds.

Secondly, Behmen doth, indeed, speak only of the abyss, referring unto that only both his affirmative and negative expressions; but that this denomination of abyss is to be taken in two greatly different senses, which are carefully to be distinguished, according to what the matter, then considered, doth require. These two senses do both indeed belong to the first world; so that we cannot say, the abyss in one sense is in the first world, and in the other sense in the second; but that the abyss is in that first world only, and is that first world itself.

But yet these two senses do belong to that first world, with a great deal of difference. The one sense belongs so entirely to the first world, that it can in no sense be referred to the second. The other sense belongeth to that first world also, yet so that it implyeth a certain relation to the second world; which relation is all inseparable from that sense.

For abyss is with Behmen a relative expression, and cannot be conceived, according to his mind, without its correlate, which is byss, no more than father without a son. As now abyss is taken in a twofold sense, so it hath also a twofold relation, or byss, to be taken in a twofold sense, each of which must be conformable to that world whereof it is then spoken.

The whole second world, or the whole generation of eternal nature, in the seven chief properties thereof, is byss, though the principal reflection aims at the light world only, and terminates therein. And the abyss of this byss is the whole first world, or all what there is before, without any particular notice taken of what by Behmen is represented therein more distinctly, and is called the Divine Abyssal Being; and this is the one sense of this word abyss.

Which sense, because of the byss corresponding with this abyss, implyeth not one, but two different worlds, vastly different from each other.

But now, again, in that first world only, before eternal nature, there is, according to Behmen's own plain words, and large deduction, both abyss and byss together; for that Divine Abyssal Being is its own both abyss and byss.

Since, therefore, this twofold sense of the abyss is plainly founded in Behmen's writings, the reason for looking upon his contrary expressions, first, with respect to two different worlds, and secondly, with respect to the first abyssal world only, is also plain and solid.

For to come now to our first purpose, it will be most proper to represent but briefly several circumstantial things relating to those negative expressions, and to recommend them all together to a serious consideration; viz., who it was, that uttered these negative expressions, and unto what end he uttered them. Of what he speaketh; upon what account; in what manner, and to what end.

(1.) He that uttered these negative expressions was a creature, and, notwithstanding his extraordinary gifts, but a small particular of the innumerable products of eternal nature, calling himself but a little point or spark. Consequently then, he had all his understanding and knowledge from the Divine Being indeed; but so, as this is considered not before, but in, or after that eternal generation of the properties of eternal nature. Moreover, he was a man who, from his natural birth, was as simple and ignorant as any other, which he frequently confesseth; a man who not only owned to know nothing of himself, but who felt also, and understood experimentally, in a very high degree, himself to be nothing, in a sense quite different from that, nay, even (N.B.) opposite unto that, wherein he useth to say, the Divine Being, before the generation of the properties of nature, is an eternal nothing. But a man also, who, notwithstanding all his nothingness, *was really permitted to have a prospect into that eternal nothing, and to see that it IS*; though his sight must have been immediately confounded, so that he could not see, much less declare affirmatively, what or how it is. And such an one was it, that uttered these negative expressions.

(2.)—Unto creatures, all of the self-same nature and condition, as himself; which all therefore are capable, more or less, of understanding his mind and sense: yet so, that none of them can pretend to be sufficient of himself, for understanding him. And among these, he directs himself especially to the simple ones, calling himself a philosopher of the simple, and saying of them, that their simplicity is not to hinder, but much rather to further them, and make them more fit for understanding these deep things; which is to say chiefly and especially, more fit to be admitted, as he was, into the sight of eternal nature, and of that eternal nothing also, which is before it. Where they cannot but meet with that same entertainment which he met with, viz., to be dazzled and confounded, so as to be not able to see distinctly what or how it is, though they may see plainly that it is. Now, unto such he speaketh.

(3.) Of their deepest abyssal original; of that which dwelleth, and is what it is only in and to itself, without any relation or tendency towards anything without. Of that which desireth not to be understood by creatures, but only to be *owned*, and in a deep internal silence, awe, and reverence, to be *adored*, as the deepest and most internal centre of all whatever was, or is, or shall be hereafter; of that which is most different from the consideration of all the *Divines* therein, that they all conceive and describe an infinite, good, just, holy, gracious, etc. Spirit. Which is a consideration of God as manifested in and through eternal nature, unto creatures; when in this first consideration of his, God is not only without all creature, but all nature also; and is infinitely superior to all conceivable properties, and to all words or names, though they were to signify (N.B.) the greatest imaginable perfections.

If all the perfections we can conceive to be so, or use to express by such or such denominations, are much rather lies than truth, when attributed to the Divine Being, considered as manifested in eternal nature, and with relation to creatures, according to what is plainly said by many mystical writers: how much more must they all be lies, when attributed to that Divine Abyssal

Being, which by Behmen only, is considered as dwelling in itself, before and without all nature and creature?

Though both in this consideration and in that, they may be owned to be true, in a sense relating to the stammering creatures; for they are not said to be true in the one consideration, and false in the other, but, both in that former and in this latter, they may be tolerable, and owned to be true, in a sense wholly relating to creatures. And again, both in this and that they are false, in a sense relating unto that Divine Eternal Being itself; though much more false, when this is considered as before, than when it is as in or after eternal nature; seeing that all conceptions, words, and names, have each of them their own peculiar sense, originated in the generation of the properties of nature, and determined by particular understanding creatures. Wherefore, then, no such sense can be attributed unto, or spoken of that abyssal being before all nature and properties, so as to declare how or what it is, in and to itself. Of that abyssal central being he speaketh now

(4.) Upon that account, which was mentioned several times, and is of the greatest consequence, viz., that a creature, in a sense and manner, may be admitted into the sight thereof, so as to see that it is, though no creature can fix its eye upon it, nor bear the sight thereof, so as to see what and how it is. Which is, and must be so, of all necessity, not only because of the creature's weak and narrow constitution, but also because of that abyssal being's own nature; which cannot but be melting down, confounding, and consuming everything that is belonging unto another world.

If the creature itself could be brought (as to its own particular created existency) into this first abyssal world, it must immediately be dissolved and annihilated as to all its created being, and could not be preserved in its particular created existency.

But now the creature itself is not brought into that first world, but only the creature's sight, or as it were a ray of the creature's seeing or understanding faculty is admitted thereinto; or rather, a little opening of this abyssal depth is made in the spirit of the soul, through the which opening this spirit must needs be made sensible of something appearing in that central depth, and even appearing like as it were a most terrible lightning; because his ray of seeing or understanding is immediately confounded and swallowed up thereby, so far as it hath looked into that abyssal depth. And this terrible something he cannot express nearer, nor more significantly, than by calling it an eternal abyssal nothing, in consideration both of its own particular being, which is in a sense and manner, or as it were in part, annihilated thereby, and in comparison of so many millions of other particular beings, which all may be looked upon without danger, as so many proper objects of his understanding. But seeing the creature itself, as to its own existency, doth continue to be that same which it was before, and cannot be annihilated; its seeing faculty must continue also, forasmuch as it proceedeth forth from that created natural being.

This, therefore, may now justly be said both to have seen and not to have seen. It hath seen, because it was really touched, and made sensible of such an abyssal being's existency in itself, or its own central world: and it hath not seen, because it was immediately, as it were, killed, driven back, and confounded, so that it cannot say what it was, or how it was, but only that it was not this nor that, nor anything that could be named in all these worlds, which creatures can have any access unto.

For all what can be looked upon by understanding creatures, can also be declared more or less what, or how it is, and may have a name more or less convenient unto its nature and properties, whereby it is not only distinguished from all other somethings, but is also placed in the number and order of all those other somethings.

But of this abyssal being, all must be denied, whatever is affirmed of all other things in other worlds. It must absolutely be exempted from all and every number and order, and cannot be named by any proper name, whereby it were to be distinguished from other somethings; seeing that there is none besides itself in that first abyssal world.

And this is plainly to say, that it is *nothing* at all with respect to creatures, yet something in and to itself. And this makes it plain why Teutonicus must have spoken of that Divine Abyssal Being

(5.) In a human way or manner, like as a little stammering child, delivering, indeed great true, heavenly, deep, eternal things, but with an earthly tongue; having no other words but such as are of this low, four-elementary world; which are much more insufficient to represent that which cannot be looked upon, and is therefore beyond expression, than the colours of a painter are to represent lively such or such a visible object. That he speaketh thereof in such a manner, even when he declareth things much inferior to this, he freely confesseth.

In such a manner therefore, and with such expressions as he could have had in this world, he speaketh unto his fellow creatures

(6.) To this end and intent, that he may not only exalt (according to his duty) that Divine Abyssal Being, above all nature and creature, and set it in its own place, exempt from all the number and order of all posterior somethings; but also that he may, according to his command, inform his fellow creatures, as he did seriously, to be cautious in their enquiry, to watch over their own motions, to restrain their curiosity so natural unto them, and chiefly, to make no images of that first central or abyssal being, by representing it in such or such a particular similitude, without which we can conceive thereof nothing at all. Nay, to know also surely that, notwithstanding all his declarations, they cannot come to have any true, proper, affirmative conception thereof; which might be in a sense and manner excusable in the second consideration of God, as manifested in eternal nature; but is here in this first all intolerable, without any limitation, and which he never intended to prescribe to any, as shall appear by and by.

Let now all these six circumstances be duly considered, and it will plainly enough appear not only why Behmen called this Divine Abyssal Being an eternal Nothing, but also why he said there is no finding, knowing, and understanding therein.

If we understand the generation of eternal nature in its properties, we cannot but grant that all what we apprehend of such and all the like expressions, and whatever we are able to say thereof with any other words, are *originated in eternal nature*, together with all our being, knowing, understanding, etc. So that all this wholly depends upon that eternal generation, as a product, result, or consequence thereof, which by no means can be conceived as antecedent to the properties

of eternal nature ; or if we would presume to conceive it so, we should presume to conceive a nature antecedent to eternal nature.

If there is before eternal nature an eternal chaos or temperature, wherein all things lie in stillness and equality, without order, number, measure, properties, qualification ; without being distinguished from each other, (according to our author's simile) like as fire, light, heat, smoke, air, water, etc., lay in a candle without distinction. And if all distinction relating unto and perceivable by creatures, hath its original in eternal nature, like as the distinction of leaves, branches, fruits, hath its original in temporal nature, so that they cannot be brought forth in distinction, except there be first performed an actual moving and concurrent operation of its properties, in every particular plant or tree ; how can there be, or be conceived, a finding, perceiving, knowing, etc., before eternal nature, where that which is supposed to be found, perceived, known, understood, seen, etc., is not yet distinguished from that which findeth, perceiveth, knoweth, understandeth, seeth, etc. And where that ray, which is to go forth from the one to the other, is not yet generated between them, but lieth still in its own nothingness ?

It is certainly true and plain, that all these expressions mentioned, bear a relation to the second world, and further also, a relation to the creatures, and to their understanding after this second world. It must therefore be true and plain also, that all these, and the like expressions, are justly to be denied of that first abyssal being or world, and that it cannot be strictly and significantly enough expressed and imprinted into the hearts of men, that there is in that first central world, no such thing at all, as by any creature, in any other circumferential world, can be understood, apprehended, or declared by words.

For so that first abyssal being is duly exalted above and totally excluded from all the capacity, of men and angels. They are all confined to their proper station in due humility : eternal nature is distinguished from and subordinated to that central being, which it had its eternal original of ; and this is declared to be always the same in itself, and absolutely incommunicable unto anything, but what is itself in its own abyssal world, which never any creature can approach unto, neither with its being, nor by its understanding.

All this is plain ; for every one that doth but so much as own an invisible spiritual world will readily grant, that things in this world, wherein we now live in such a blindness and ignorance, and even in that sense which they bear with relation to creatures, cannot be attributed unto that internal world. How much more, then, must he that owns Behmen's abyssal world, be ready to grant, that nothing of this external world, in that sense wherein it is taken therein, can be attributed to that first eternal one.

But now if any one should hence conclude, that Behmen, by denying so positively that perceiving, knowing, etc. is in the first abyssal world, or in the Divine Being before eternal nature, that therefore he has denied that same in all and every sense, absolutely, without any limitation in the very largest extent, he would certainly be mistaken, and guilty of having stretched out his words beyond his scope, and contrary to all his affirmative expressions.

Let it not seem contradictory, that above, and here again is said of affirmative expressions, when there was said expressly a little before, that Behmen never intended to prescribe his readers any true, proper, affirmative concept of that first abyssal world.

And again : let it not seem contradictory, that above is said, the creature is not capable of any other sense, perceiving, knowing, etc., but what is after and hath its original in the generation of eternal nature, when there now here is said, that knowing, perceiving, etc., is denied indeed of the abyssal being in that sense which hath any relation unto creatures, but that it is not denied in all and every sense. For this doth plainly suppose that there is another sense, which hath no relation unto creatures, and is nevertheless conceivable by creatures ; which with that former saying cannot be reconciled.

Answer 1st. As to the affirmative expressions, I say, they are called only so with respect to their verbal construction, wherein they stand opposite to this or that, and are called negative. And so it is true, indeed, in a very low, inconsiderable, and outward sense, that they make an appearance of a fixed and solid position or affirmation. But we are not to stick to that, if we intend to be more intimately acquainted with Behmen's sense. For it is certainly true, also, in a much deeper, and most considerable sense, that all those (so called) affirmative expressions, are turned by him into negative, and that he never had any design to prescribe unto, or to raise up in his readers, such an affirmative idea of the Divine Abyssal Being, as could be called so, in an eternal true reality.

And this doth appear plainly from so many limitations, cautions, restrictions, etc., obvious everywhere in all those places where he speaketh of that first abyssal world.

Whereby he sheweth sufficiently, that all his expressions are negative in their true internal sense, though many of them in their outward shape, and in a sense of this world, appear as affirmative, which neither he was, nor any other can be able to remedy.

Every affirmative saying doth attribute something particular unto that first abyssal world, which in this our outward world must be tolerated, since the creature cannot do otherwise. But the creature, if it hath any understanding from a higher principle, will of itself observe a due distinction between world and world, and will not presume to bring any particular thing or sense passable in the one, into the other, as if it were passable therein also ; but will see itself, that nothing that is affirmative in this world, wherein there is all particularity, division, and contrariety, can be affirmative in the first abyssal world, wherein there is a whole and total, undivided universality.

Affirmative expressions in this world may indeed be attributed to the second world, and may be tolerable, if their sense be refined and exalted above what they signify here below ; because there is a connexion between them, consisting therein, that they both are in and after nature. But as to the first abyssal world, no affirmative saying from this world can be admitted into that, though never so much refined and exalted ; because there is no coherence, no analogy, and no mutual answerableness between them, the one of them being in nature, and the other without nature.

Which immense distance makes all affirmative expressions in nature to be negative, or false, when applied to what is without nature. Every affirmative expression maketh an image or representation of a thing in such a form or figure, either finer and more spiritual, or grosser and more corporeal.

If then, of this first abyssal world, no image in nowise sense or manner shall be made (though in some sense or manner it must be made of the second world), no affirmative expression hath here any place, but must (since we cannot help using them in our speech and writings) be always restrained and confined; whereby then, in our mind, that same is made negative, which in outward words appears affirmative.

All affirmative expressions have a natural inseparable relation unto nature and creatures, and are all born in this low four-elementary world.

If then, all this world, and all nature and creature can show and give us nothing that could be applicable to the first abyssal world; and if no created understanding can be found able to reach unto that world, and to form from ten thousand affirmative expressions but so much as one true, positive idea thereof; all affirmative expressions, must be denied again, and are turned thereby into negative, let their outward appearance in a grammatical construction be what it will.

If we suffer them to make an affirmative idea in our mind, this idea will certainly be false, and contrary to Behmen's sense and intent.

But if we can come to have a right negative idea, this will be the best, the nearest unto truth, and the most conformable unto our creatural state and duty. For it is a negative idea which Behmen presseth upon his readers, even in the midst of all his affirmative sayings; and beyond a negative idea we cannot climb up higher.

But I would not here be mistaken; for I know and freely grant that of this first abyssal world, there is and must be had one general idea, which may be called (in a half and broken sense) affirmative, viz. *that it is something in and to itself*.

And by saying, that beyond a negative idea we cannot climb up any higher, I understand, according to Behmen's own direction, that of this first world we can only say that it is neither this nor that, etc.; but cannot go forward to a sure, determined position, declaring what or how it is. And though we could, or did, by the very best and most accommodable expressions, yet none of them would be without all relation to nature and creature, and to this outward world also. Wherefore then, they all must be denied again, and could leave nothing behind them, in our mind, but an obscure, and as it were, a broken shadow of an affirmative representation. Which I could make out further, from a consideration of all those attributes that are usually given to the Divine Being, considered as in and after eternal nature, if I were not apt to think it is already evinced sufficiently, that Behmen is all for negative ideas, and that there is not such a contradiction to be found, as was objected above, concerning his affirmative expressions. Let us now

Answer 2ndly, Unto that other part of the objection, viz. that knowing and perceiving is denied indeed of the abyssal being, in that sense which hath any relation to creatures, but that it is not denied in all and every sense.

This seems to suppose, that there is a certain sense conceivable by creatures, which hath no relation to creatures.

But herein is no contradiction nor difficulty at all. It is easily to be understood, that a creature cannot be capable of any other sense, but what hath a relation unto creatures, and what is posterior to eternal nature. But seeing that a creature can know and own, there is still another and deeper world beyond its reach, which is not therefore an object of its understanding; the creature can know also certainly, that this or that may be affirmed or denied of that world, in a human way or method, and by such a person as hath had a prospect thereof, as Behmen had.

And if the creature can know and own so much, it can certainly also know more, that all such words and expressions as are thus spoken thereof, must have a sense in them. If then, there is a sense in them, this sense must be as it were proportionable, not unto the second natural, but unto the first abyssal world, although it be expressed by natural words, inferior and posterior not only to the first, but also to the second world. And if so, the creature can also easily apprehend of itself, that this sense is not proportionable to its understanding, and that it is not expressed or included in words, for to be found out and understood, what or how it is in itself (which is deeper than any thought can reach), but that it is only mentioned or shadowed out by natural words, all taken *a posteriori* from things derived thence, to be known that it is, and to be owned that it is the deepest, central original of all the posterior worlds.

Teutonicus speaketh of the second world, viz., of eternal nature and its two eternal principles, all with words taken from temporal nature; giving, indeed, unto eternal invisible things, the same names which are given unto temporal and visible things; because these came forth from them, and are their visible representatives, and he had no other words to use, cautioning us at the same time, that we must observe a distinction in the sense, lest we should set cows and calves into heaven, and charge him undeservedly with gross absurdities. [N.B.]

So he speaketh also of the first abyssal world, with the same words he useth in the descriptions of the second world, which certainly he doth not, that we should make a confusion of these two worlds, so carefully by him distinguished, but he doth it only upon the same account as mentioned, which alone might be sufficient to show us, that we must observe a distinction in the sense, which he could not observe in words; and which we can easily observe, if we but mind which world it is he speaketh of, whether the second together with its temporal outbirth, wherein all things are displayed in distinction, or the first only, wherein all things are concentrated.

Whatever now is understood from his words, by any reader from the lowest to the highest degree, that is a sense which hath a relation unto creatures, and a sense which is natural; and though it be an illuminated understanding, yet this sense is natural, *i. e.* posterior unto, and originated from eternal nature; and though it may be good and true in its kind, with respect to the creature, and to the illumination, yet this sense must not be applied to that first abyssal world, as if it were able to declare what it is, but must absolutely be denied, since this first world is deeper than any natural sense or thought can reach.

But now, when such a sense as this is denied, the question is, What is then left, or what benefit can we reap from such descriptions?

Answer: There is left a deeper sense, excluding the generation of eternal nature, and therefore not conceivable by creatures, what, or how; but only knowable that it is. The words of Behmen signify that all our ideas of this first abyssal world must be negative; and that no affirmative one, truly to be called so, can be had thereof by any creature.

And our benefit is, that we are by his descriptions, advised what, and from whence we are,

and how far we can reach; and be cautioned also to put a stop to our natural curiosity, etc. Thus much concerning this objection.

PROCEED we now in our designed method. When Behmen saith first negatively, that perceiving, knowing, etc., is not in this first abyssal world, by perceiving and knowing we understand that which is natural unto ourselves, and pre-supposeth the generation of eternal nature, upon which, with all our senses and perception we do depend, and are not able to have any deeper sense of these things than what this generation of eternal nature hath ended us with. So that we must own that all this, and whatever might be named the like, in this particular and natural sense, is not and cannot be in that first abyssal world, which excludeth nature.

But when Behmen saith again affirmatively, knowing and perceiving, etc. is in the first abyssal world; must this affirmative expression be false, by reason that the former negative was true? God forbid! That former negative must have been true, because of its implying a relation to the second world, which in the first can have no place at all, and must therefore absolutely be denied, nay cannot be denied strictly and vigorously enough.

And this latter affirmative must be true also, because of its not implying any relation neither unto nature nor creature, but reflecting only upon that first world as it is in itself. And so both this and that is true, with different respects, to two most different worlds.

Our greatest stumbling block lieth in this, that the same words, knowing and perceiving, etc. are used both in the affirmative and negative expressions; and because we cannot form in our minds any difference between knowing and knowing, we are apt to think there can be no foundation for it.

But let us but mind only this, often told us by Behmen, that none of our senses, thoughts, concepts, can reach that first abyssal world; because we are with all our being, only natural, and cannot rise, or raise up in us, nor send forth any thought beyond eternal nature. We might be apt to fancy, indeed, that we send beyond eternal nature such or such of our thoughts or ideas, when we are trying to conceive in our minds that first abyssal world. But if we stick here, our thoughts are very low, and unacquainted with Behmen's sense in this deep unexpressible matter.

None of our thoughts can be free from eternal nature, nor reach beyond its limits, no more than the sound of our words, when we speak at London of the East Indies, can exceed that compass, which our voice is able to reach. But all our thoughts are generated in and by eternal nature, are inferior to it, and are confined thereby to mere particulars, as they are all particulars themselves; wherefore, then, none of them can be able to break through its borders, and to enter that first central world, which alone is a whole and universal all.

Now, if all that natural sense which we have about these expressions of knowing, perceiving, etc., be utterly denied of the first abyssal world, there will presently (without our forming, or being solicitous about another sense,) this position result from his words, that there is, in his affirmative expressions, a sense, not conceivable what or how, but knowable that it is.

Which being knowable, will be found grounded upon that seeing of the spirit of the soul; when that other, not being conceivable, is grounded upon that sight's being dazzled, confounded, etc.

He that made the eye and prepared the ear, shall he not see and hear?

I know it will be here replied, the *causa efficiens* of knowing, etc. in creatures, is to be sought after in the generation of eternal nature, *i. e.* in the second, and not in the first world, which hath no relation unto creatures.

This is granted: but then we must ask further, Whence comes knowing in this second world? If it be the second, then there is another first and deeper, even that which Behmen expressly calleth God in himself, the first world; then certainly this second in the generation of eternal nature, is descended down from the first. We know that God and nature are not to be confounded. God in himself is free from nature, and is not generated by it, but is prior and superior to it; notwithstanding that in another sense, neither of them is prior, nor posterior, but both are co-eternal. But seeing that it cannot be said of God, that he had an eternal beginning in nature, when it can be said of nature, that she had an eternal beginning in God; and seeing again, that something is by Behmen, placed and considered as before and without eternal nature, which he calleth God, Nothing and All; we must allow that this eternal nothing and all, is the only *causa efficiens* of that second world, and the knowing therein.

It will still be replied, That knowing, etc. is not denied absolutely and in every sense of the first abyssal world, but that it lieth therein only potentially, and so, as Behmen saith, all powers, colours, and virtues do lie therein, as in a chaos or temperature, without distinction.

Answer: This chaos, or temperature without distinction, is rightly so called in one sense, with reference to the second world, and to creatures depending upon it, but cannot be called so in another, with respect to the first world itself. Seeing we heard above, that Behmen plainly saith, that in this first abyssal world, the one power, colour, virtue, etc., perceiveth the other in distinction.

Forasmuch then, as in this first world is distinction, let it be in what sense soever, this first world is not a chaos, nor a temperature in and to itself, though it is still so with respect to the second world.

For if this distinction in the first world, is not, according to the distinction in eternal nature, conceivable by creatures, but according to the first world, only knowable that it is; and if that spirit of the soul which is admitted into the sight thereof, can see that powers, colours, and virtues (three distinct things) do lie therein, and yet not see them distinctly, so as to discern the one from the other, this first world must be a chaos or temperature with respect to that soulish spirit that looks thereon, and to the second world wherein all things are so distinct as to be discernable; but must also again not be a chaos or temperature, with respect to what it is in and to itself. For seeing Behmen saith that in the first abyssal world, that which he calleth the Father, is not that selfsame in all and every sense, which he calleth the Son; that which he calleth Spirit, is not that which he calleth Wisdom; and so the powers are not colours, etc. All and every distinction cannot be absolutely denied.

It is known that Behmen describeth the eternal chaos as a most terrible appearance, which, like as a dreadful flash of lightning, confoundeth instantly and consumeth the sight of the soulish spirit, so that he cannot see what it is, but only know that it is. What shall we now think of this

description? Can we think that it is given forth by Tentonicus, in order to declare what this wonderful thing is in itself? Hath it not a manifest relation unto creatures, and even unto creatures only, by saying that it is confounding and consuming? For certainly this cannot be applied to that Eye of eternity, with respect to what it is in and to itself, seeing that none will say, it is itself, and by itself, confounded in its sight? Wherefore then, it must be quite another thing in and to itself, than what it appears to be to a created eye, looking upon it from without.

If this eye seeth something, and seeth so that it can bear the sight without being confounded at it, it cannot see (like as the spirit of the soul seeth) only one something, or one confuse chaos; but it must see a numberless number of things, and must in this seeing, perceive them so as they are, viz. as not yet in being, and so also as not yet distinguished in themselves, but as standing in a possibility to be brought forth into so many distinct beings; and so also as distinguishable in the sight of this eye. For this is plain, when we but consider what from this sight, or in this eye, doth arise, viz. a delightful play, and further, a design to bring forth these wonders into being, that that they might appear into a distinct existency, etc. Again,

If perceiving, knowing, etc. should be absolutely denied of the first abyssal world, pray what could the name of Wisdom signify?

It is certain that Behmen placeth Wisdom not only in the second world, or in and after the generation of eternal nature, but also in the first; and that he saith expressly, in a Clavis never to my knowledge printed in English: *The Mysterium Magnum without nature, and Wisdom, are utterly one and the same thing.*

We know, indeed, that he speaks of a *Mysterium Magnum* in and after Nature; but this is plainly distinguished from that, by this notorious mark of distinction, *without nature.*

Now as to that other denomination of wisdom, he saith indeed plainly, that Wisdom is properly so called in the second world, implying and pre-supposing the generation of eternal nature; and that before nature in the first world, it is more properly called a *mirror of eternal wonders*. But even this twofold denomination sheweth us, that one and the same thing ought to be considered in a different sense, relating to two different worlds. For though he hath given us this twofold denomination, as proper, yet he useth almost always the selfsame name of wisdom, both in his first consideration before, and his second after the generation of eternal nature. And what is this else, but to say, that we must not make two quite different things, of that which is but one; but must look upon that one thing in two different respects, senses, and degrees, according to the different conditions of the first and second world.

Wisdom, then, is indeed more properly to be called so, in and after the generation of eternal nature, wherein it is *Mysterium Magnum*, with respect to its being unfolded and displayed afterwards in the creation, chiefly of angels and men, and is pre-supposing its having been unfolded and displayed in another degree already, in the generation of eternal nature.

And Wisdom is indeed more improperly called so before and without nature, where it is *Mysterium Magnum*, with respect to its becoming unfolded and displayed the first time, or in the first degree, in the generation of the seven chiefest, and innumerable lesser properties of eternal nature; and is pre-supposing no other antecedent unfolding or displaying.

But yet it is still both before and after nature only one and the same thing, and the two different denominations are only to give us notice of two different degrees, wherein this one thing is to be considered, if we will not confound the first world with the second.

Wisdom implieth in its idea, perception, knowledge, and understanding; therefore these are with wisdom both before and after eternal nature.

In the first world, God is considered only *as in himself, abstractively* from all relation, respect, or tendency towards anything without himself. And in the second, he is considered as *in eternal nature*, or with respect to something, which is in a sense without him, and is not himself, but is to be distinguished from him. When, nevertheless, this twofold consideration made by the creature, doth not make a twofold God, as it doth also not bring in a confusion between the first and second world. So then, according to this distinction, wisdom also must be considered both as in the first world, before, and as in the second, after eternal nature; when yet there will not be made thereby two wisdoms, but only one, and no confusion shall be brought in, but a great difference between the first and second consideration of wisdom will be found, consisting chiefly therein, that as wisdom in the second world, implieth a knowing and understanding what it is, to have actually unfolded and displayed the first deepest central world, in and through the generation of eternal nature, to have introduced himself out of the still eternity, or first temperature, which is without all properties, into the second temperature, full of harmonised properties and qualifications; to have brought forth his eternal tender Lubet through the three first restless properties of nature, to have exerted his omnipotent all-sufficiency in the generation of the fourth, by opening therein his own eternal liberty, or central groundless world, and to have introduced that eternal lubet, through this most dreadful magic fire, into that most majestic habitation, which is the second principle of light and love and glory, etc.

So also wisdom in the first world, implieth a perceiving, knowing, and understanding what it is to live and dwell only in himself, in the calm still eternity or liberty, without fire and light, and the properties of nature. But especially and chiefly also, what it is (N.B.) to be in himself alone all-sufficient for all the things performed in the generation of eternal nature. If we own that wisdom in the second world implieth perception and knowing, in that former more exterior sense, we must own also, that wisdom in the first world implieth perception and knowledge, etc. in this latter more interior sense. For these two can no more be separable from each other, than the second world can be separable from the first, or a circumference from its centre.

If there is in the first world before and without nature, no perception, knowledge, etc., then there is also not only no wisdom, but also no God, in no sense and manner. But how contrary is this to our CENTRALIS PHILOSOPHUS, who says, *God is in himself the first world: God is both the byss and abyss, and yet nothing apprehendeth him, except the true understanding or intellect: and (N.B.) this intellect is God himself.* Again,

If there were no understanding in this abyss, eternal nature must be looked upon as the only mother of wisdom. But nature is not the mother of wisdom, not even of that wisdom which is considered in the second world: but nature is only that *medium sine qua non*, or that instrument by the use of which the first original mother, or the deepest central womb, which is wisdom before

nature in the first world, hath introduced itself into such a perceptibility, knowledge, and understanding, as can be had in the second world only, and as wisdom therefore in the first world could not have at all.

Wisdom cannot conveniently be called a mother, for as she never hath borne any other thing, wherefore Behmen calleth her a Virgin; so we can also not say, that wisdom in the first world hath borne any other or younger wisdom different from herself, as a child differs from its mother. But we say only that wisdom in the first world, wherein she was only in and to herself, hath in the second world unfolded and displayed herself and all her secret riches, which were concentrated in the first world:

That so she might be made sensible of what it is to have them thus displayed, and to behold and enjoy them distinctly, in fire, light, glory, joy, etc.: And she might also make herself thereby intelligible, accessible, and communicable, in a sense and manner unto creatures; all which she could neither have had nor could have been in the first world, before and without nature.

And though it may be said, if rightly understood, that eternal nature is the mother of wisdom, yet to say so absolutely and universally, without restriction, is nothing less than abominable nonsense. And to conceive that eternal nature hath brought forth wisdom, properly so called in the second world, out of itself, or from its own sufficiency, without concurrence or direction of a deeper antecedent wisdom, and without a foregoing intent, is utterly inconsistent with Behmen's Theosophy. Which not only placeth wisdom as well before nature in the first world, as after it in the second, but tells us also, that the first Abyssal world will not be such an imperceptible nothing as it is before Nature, but will perceive itself in and through the properties of nature; and that it hath therefore a *fixed intent* and purpose to flow forth out of its still eternity, and to introduce its tender lubet into strength, power, glory, majesty, fire, and light.

All which doth show us sufficiently, that wisdom in the first world is not an empty name, but that it implyeth not only a perceiving its abyssal state, but also a finding itself able and all-sufficient for performing its intent, viz., for going through the three first properties of dark nature into the fire, and through the fire into the light.

For this is its going into the second world, and its becoming in this world that which it will be, and not yet can be, in the first world.

Behmen saith plainly, that in the *Mysterium Magnum* before and without Nature (which is wisdom, as we heard above), there laid eternal nature itself, as a hidden fire, which (*N.B.*) is and is not. It is not, for it is in that first world, not only nothing unto creatures, but also nothing unto itself. And yet it is, for it is in the first world unto the eye of eternity that, which wisdom finds herself sufficient, for to fit and to prepare as a proper instrument, for her own use and advantage.

If then, nature laid thus hidden in wisdom, wisdom is not brought forth by nature, but nature by wisdom. And wisdom is but unfolded, displayed, manifested and glorified by nature, which is but as an instrument in her hand. And if so, it cannot but be evident sufficiently, not only that wisdom in the first world before, and wisdom in the second world in and after nature, are not two, but only one; but also, that this one wisdom must be considered with a different respect to these two different worlds, and must be taken in such a twofold sense, as mentioned before.

Our simile we had above, taken from a *centre* and its *circumference*, may help to illustrate this matter very much.

First we are to take good notice thereof, that the two names *centre* and *circumference* are both relative, so that neither of them can be, nor be conceived, without or with exclusion of the other. There may be, and may be conceived indeed, a single point, which can be made a centre, but cannot be called a centre, nor be conceived so, as long as the notion of a circumference is not implied. And again: there cannot be, nor be conceived any circumference, if a centre is not implied and presupposed; though there can be, and be conceived an individual point without relation to a circumference, and even that selfsame point which afterwards is made and called a centre, as soon as it hath drawn about it its circumference.

So then we have now a notable distinction between a *POINT* and a *CENTRE*: which distinction, as it doth not make neither two points nor two centres, so it doth also not bring in any change or alteration upon that point, but gives it only a new relation, which it had not before, and obliges us to consider one and the same thing in two different respects. First, as it is only in and to itself, without any relation to this or that without itself; in which consideration it is called a point, but not a centre. And secondly, as it is with this relation to the circumference without itself, in which consideration it is called a centre, not a point, notwithstanding that it still is in itself that very same without any alteration, which it was before, when it not yet could have been called a centre.

And so this distinction is not generated in our brain, nor laid upon the thing by our contrivance, but is generated in the thing itself; hath its ground in an actual generation, done without us; and is brought from thence into our idea, which cannot change or place the order of these names according to its own pleasure, but must needs conceive them as they are in their natural order; according to which, the notion of a point is prior to the notion of a centre, and the notion of a centre prior again to the notion of a circumference.

For every centre is a point, but not every point a centre; and no circumference can be, if there be not first a centre, from which it may have its being.

Like as also no centre can be, which could not first have been a point before it was a centre, and which could not still be that same point, though the circumference thereof were utterly removed. Seeing that the circumference depends only upon the centre, and cannot be without it what it is, but must lose all its being if the centre is abolished. But the centre depends not so upon the circumference, for it hath something in its own essence, which is deeper and more substantial than this accessory relation. This therefore it keeps and represents under the primary name of a point, and can by abolishing all the circumference, lose nothing but that secondary relative name of a centre.

Now in this distinction we shall find a fine and proper emblem of the first world before and without, and of the second world in or after eternal nature; and of those things also that are or may be attributed both unto this and that. The *point* shall be an emblem of the first abyssal world, considered only and purely as in and to itself. And the *centre* of that first abyssal world again,

yet no more considered as before, but as bearing a relation to its being outflown, and unfolded in the generation of the eternal nature, which fitly may be represented by the *circumference*.

Now further, this circumference* may be considered so as we did above, viz. as consisting of numberless little points, all surrounding their centre and all standing in equal distance therefrom, and all being connected to each other in an exact order, number and proportion.

And in this consideration we may find a fine emblem of the creatures, but especially of angels and men, all standing round about the central throne of majesty, in the second world; and so also round about their only common deepest original in the first abyssal world; and all being made able to know and understand, not only their own condition they are in, with a mutual relation to themselves, but also more or less to their common centre, or abyssal original.

A large application of this simile is not intended, seeing that so many particulars thereof were declared and insisted upon above.

Let but them, and what more may depend upon them duly be considered, and it will appear of itself, that all that which holy angels, and men of Behmen's understanding, will say in this matter, that same (viz. in a shadowy resemblance thereof, and answerableness thereunto) all the particular points of a circumference would say also, both of themselves and of their centre, if they were understanding creatures, and able to declare their mind by speech; all which saying would cer-

* In illustration of this instructive and interesting subject of *point, centre, circumference, unity, totality*, etc. which necessarily embraces the whole philosophy of theoretical and indeed practical christian truth, Freher in the years 1717—20, designed a number of emblems and mathematical figures, inclosed by the circle of unity, which constitute a small treatise. We have not space or convenience for the insertion of these beautiful and elaborate symbols, but give the propositions with which in the original they are either circumscribed or superscribed. And by the way, the demonstration and symbolic illustration of propositions of abstract truth, might form another *set exercise* of elevated science in a theosophic college. The propositions are these:

I.—*Centrum* centrum ubique, *circumferentia* nusquam. Unum, non unum sic simul omnia.
II.—Unum immensi mensura sui. Non capitur nisi a se-ipso. In se quiescit; sibi sufficit uni; nullius indiget; continet omnia punctum.

III.—Quod cernis nec unum est, nec centrum est, nec punctum est, nec totum est: punctum intelligibile tantum. IV.—Pluralitas est nullitas.

V.—Ubi nil præter unum, quis illi dabit aliquid ut retribuatur ipsi? Quod vere totum partes non habet. Quod partes habet totum non est. Punctum solum vere totum.

VI.—Nec recedit, nec appropinquat, æqualiter semper à circumferentia distat. Est, erat, erit idem. Nomen illi tantum circumferentia mutat.

VII.—Ista cum ponerentur, extitit illud. Unum si negas omnia tollis: et quæ insania major?

VIII.—Tollantur ista; manet illud. Centrum cesset, nomen perdat; punctum erit.

IX.—Unum semper idem. Quod suum non dat alteri.

X.—Virtutem, non quantitatem. Quantitate nullum, virtute quavis. Circumferentia majus.

XI.—Augeri dat, et minui. Nec crescit, nec minuitur.

XII.—Vacuum hic nullum, unum omniprensens implet omnia. Comprehendit, non comprehenditur.

XIII.—Nec longum, nec latum, nec profundum; origo tamen omnium.

XIV.—Nullis inclusum limitibus unum. Cæli cælorum te non capiunt.

XV.—Junguntur medio. Hic labor, ibi requies.

XVI.—Quis hanc divellat ab illo? A suo hanc quis unquam separet?

XVII.—Quid extus quæris? Intus est.

XVIII.—In fundo quære.

XIX.—Unum intimum fatemur omnes, nemo vidit.

XX.—Palpando stulte sequere: ad unum omnia ducunt. XXI.—Ad unum sponte feruntur.

XXII.—Infimo tantum puncto tangit, cætera sursum.

XXIII.—Nec initium, nec finis. Finem in se recondidit initium.

XXIV.—Initium habuit, finem non habet.

XXV.—Initium et finis nullibi, non minus quam ubique. Ruptura monstrat.

XXVI.—Primum, medium, ultimum unum, in uno; centro; puncto; toto.

XXVII.—En unum tria dicit; et trinum, et tri-unum est.

XXVIII.—Unionis fons in uno. Unita magis quo propinquiora.

XXIX.—In uno quiescunt, quæ ad unum tendunt.

XXX.—E centro recta quaquaversum stant. Obliqua hinc et inde cadunt.

XXXI.—Sufficit omnibus unum.

XXXII.—Omnibus unum necessarium.

XXXIII.—Plura non tollunt unum cum ab uno pendent.

XXXIV.—Crassiora quo magis a centro dissita.

XXXV.—In uno moventur et quiescunt.

XXXVI.—Mensura temporis unum.

XXXVII.—E centro nil nisi rectum. In linea pravitatis initium.

XXXVIII.—Centrum centro non inimicum. Illud hoc, hoc indiget illo.

XXXIX.—Nunquam unientur. XL.—Pro merito binarius excluditur.

XLI.—Uni nil impossibile. Unius dispersa virtute concentrata.

XLII.—Punctum, centrum, rectum, efficiunt stupenda.

XLIII.—Centrorum centrum unum. Centrum interius quavis circumferentia.

XLIV.—Unum excelsum. E centro cuncta deorsum. Ex circumferentia sursum.

XLV.—Unum simplicissimum.

XLVI.—Unum indivisibile.

XLVII.—Æquissimus arbiter unum.

XLVIII.—Unum immutabile: mutantur omnia.

XLIX.—Unum immobile. Cuncta moventur.

L.—Unum dividit, separat, purificat, nobilitat, exaltat.

LI.—Unum exaltat, unum deprimit; unum replet, unum evacuat.

LII.—Unum e se multa fundit, manet unum.

LIII.—Unum disponit ordine multa, multis non miscetur.

LIV.—Quid omnes capite sursum? Consule centrum. Quid omnes capite sursum? Centrum in alto quærunt.

tainly be to this effect. Since there is perceiving, knowing, etc. in the circumference, which is granted by every one, there must also be perceiving, knowing, etc. in the centre, with that distinction only, which was mentioned so frequently. But again, since there is perceiving, knowing, etc. in the centre, as centre; which knowing and understanding hath a relation unto creatures, and is so much as to say: An understanding what it is to be a centre, and to have brought forth actually a circumference; there must also be perceiving, knowing, and understanding in that central point, considered only as a point, and before it came to be a centre. Which understanding hath not such a relation unto creatures, but is only so much as to say: An understanding what it is to be an individual point in itself, or an *all* and *one*, and to be all-sufficient of itself, for to become a *centre*. The plain reason of this consequence may appear from these two considerations. (1.) The generation of the circumference hath not brought any change upon that point, but only hath occasioned a new relation, expressed by that new relative name of a centre, when it was before that very same, in and to itself, under the name of a point. For the circumference, in its generation having not been able to give anything unto its centre, but only to receive from its centre, all what it is and hath, could not have given knowledge and understanding unto its center, but could only have been instrumental for unfolding and displaying that understanding, which in the centre was before,

- L.V.—Eccentricitati, rupturæque nulla medela, nisi per unum tertium.
 L.VI.—Tolluntur in altum centro non minus quam vento.
 L.VII.—Id centrum, quod emblemata Solis Justitiæ. Una, prima omnium, numerat, initium.
 L.VIII.—Sapienti punctum puncto minus, mundo majus. Stulto mundus, vel mundi compendium.
 L.IX.—Ex centro sunt, sed delirat qui causam materialem cogitat.
 L.X.—Pondere depressa per centrum decidunt, in centro non movantur.
 L.XI.—Unum sibi semper, at non sic omnibus, idem.
 L.XII.—Multa minantur, sed unum dirigit.
 L.XIII.—Imagines centri, non centrum ipsum. Qui non discernit, fallitur.
 L.XIV.—Nil patitur unum.
 L.XV.—Circumferentia fallit. E centro spectat.
 L.XVI.—Qui non e centro videt, vel non videt quæ sunt, vel videt quæ non sunt.
 L.XVII.—Unum totum harmonicum: nulla hic pugna, nulla lis, discordia nulla.
 L.XVIII.—Nec macrocosmum, nec microcosmum totum cernis. Maximo-pulcherrimum intus.
 L.XIX.—Si desit unum, sileant omnia.
 L.XX.—Majus non capit minus, quia minus maximum.
 L.XXI.—Unum sine uno pervertit.
 L.XXII.—Unum, at non sine uno, restituit.
 L.XXIII.—Tibi impossibilis, uni facilis quadratura circuli. In fine dierum.
 L.XXIV.—O quam beatus unus in uno! Ortus ex uno duorum miseriarum initium.
 L.XXV.—Uni ab uno lex non data. Divisionis embryo, legis origo.
 L.XXVI.—Ex uno quod habes ad unum remitte, si retinere velis. Sic eris ipse perpetuum mobile.
 L.XXVII.—Nec tria sine uno; nec unum sine tribus.
 L.XXVIII.—Ex hoc centro securitas, in hac pax et tranquillitas. Ad suum redeant affectus coeci, fulmina bruta. [The direct and safest way of entrance therein, is by the *violent Bramwell-process* early each morning; and the recipe for abiding therein, is watchfulness, introversion of the heart, and retirement six times a day to earnest closet exercise.]
 L.XXIX.—Centro magis quam acie. [a pair of scissors.]
 LXXX.—Multis quod facile resistit, uni facillime cedit.
 LXXXI.—Ex una mente semper tota. Amor, odium, superbia, humilitas.
 LXXXII.—Nil tibi deest nisi cognitio centri. Glantze in der vonnen Licht, wie du wilt, etc.
 LXXXIII.—Talis erat cum nondum esset: talis erit postquam cessaverit esse. Unum, clavis.
 LXXXIV.—Quæ non ex uno, non ad unum.
 LXXXV.—Si quod habes vis habere, prima centri cura sit.
 LXXXVI.—Et unum quærunt omnes, et quisq. sibi proprium. Unio sublunaris.
 LXXXVII.—Unum tectum, non ejectionem. } Utrumq. (hoc et illud unum) si non vides,
 LXXXVIII.—Unum, uno mediante patet. } nonne cæcus es?
 LXXXIX.—Unde hæc, et illa, si non e centro.
 XC.—Uno neglecto, talia nostra.
 XCI.—Duo sunt quæ centrum tegunt: uni soli gratia.
 XCII.—Hoc stipite surgit. Una vitis, palmites multi, sed multa nil sine uno.
 XCIII.—Puncto debent ortum omnia. Ad punctum magnificandum omnia concurrunt.
 XCIV.—Una in se, in multis diversimoda.
 XCV.—Imitatur ars naturam, mediante uno, puncto, centro.
 XCVI.—Collimasse nihil est, sed centrum tetigisse.
 XCVII.—Mors vitæ, vita mortis initium a centro nec vivente, nec moriente.
 XCVIII.—Centro propellit; centrum repellit; centrum captivat. Mors, et vita, pari passu.
 C.—Unum supremum, parem non habet. Numero Deus impare gaudet.
 C.—Unum, totum, punctum, centrum, circumferentia, et quæ in illa, omnia. Insipienti nihil sapienti plusquam satis.
 CI.—Unum in tertio, per primum et secundum, movit, movet, et movebit.—A mystic dial, the hand formed of the figure of the two principles with the upper part of the cross the ~~an~~-index, pointing to the hour of time. Around the extremity at set spaces, are inscribed, *A dam, Moses, David, Zerubbabel, Messias, J. Bohme.*
 CII.—Unum intus dat cuncta moveri. Non exacte magis quam per punctum.
 CIII.—Ablatam e centro; radii restituunt.
 CIV.—Centro, pondere, numero, mensura. Uno horum deficiente nil agitur.
 CV.—Centro nil additis, quo magis; nil demitis quo minus unum sit. Ille sol nobis; nos illi stellæ.
 CVI.—Heu quanta! quanta quam densa, quam crassa, quam ponderosa moles centrum tegit.

and so also in the point before the centre. (2.) In the abyssal point, before it was a centre, there was an aim, an intent, (as we have heard from Behmen above) to become a centre, by flowing forth and introducing itself into the generation of eternal nature; and further, by means of this, into the creation of angels and men. Which intent doth imply a perceiving, knowing, etc. (called so by denominations taken from after eternal nature, because none can be had from before it) both what it is, to be in and to it itself, an individual point, and to have an all-sufficiency for performing all that is required, for to be called a centre, and to be praised so, throughout the whole circumference.

So therefore it may be said, not only in a particular sense, that understanding is generated (not out of but) in or through the circumference of eternal nature; but also in a general one, that understanding was before the generation of eternal nature; and that this nature (unless understanding had been so before) could not have been generated at all. Which understanding in this latter sense, is plainly understood by that eternal seeing in Wisdom's glass, which is before and without eternal nature, according to many places in Behmen, already quoted.

So I think it is made out sufficiently, that all the expressions of Behmen about this matter, both negative and affirmative are true, with a different respect to two worlds. In those that are called negative, saying, that no perception, etc. is in the Divine Abyssal Being, the creature speaketh in its own sphere unto creatures, and of created things, having in its idea of perception, knowing, etc. nothing else but what is generated in and through the process of eternal nature. For beyond that it is not able to raise up any thought, much less to form any affirmative idea. Justly

CVII.—En multa, sed cum uno! quodlibet et sibi pulchrum, et universo.

CVIII.—Quodlibet sibi pulchrum, universo deforme. En multa sine uno!

CIX.—Ad unam structuram talem, quot capita, tot centra.

CX.—Etiam hic unum, punctum, centrum, sed dissolubile totum.

CXI.—In uno unum sunt, in centro concentrantur.

CXII.—Quo ponderosior, ad centrum eo pronior.

CXIII.—Ad unum non uno saltu. Non sine ambagibus.

CXIV.—Ex centro dispergit, in centro detinet; per centrum manu mittit. Centrum est: centrum habet: e centro surgit: in centrum manet: ad centrum rapit.

CXV.—Sex ex uno una apertura.

CXVI.—Unum est, at ab unitate recessit.

CXVII.—Nihil rapit, et quicquid rapit, sibi rapit. Hinc illæ tenebræ.

CXVIII.—Frustra reniteris uni. Non ita dispellantur tenebræ.

CXIX.—Junguntur, non uniuntur. Hinc illæ lacrumæ.

CXX.—Triplex, trinum, non tri-unum. Propria sectando ab uno in diversa recedunt.

CXXI.—Nil hic consilii, nisi ut hæc uniantur suo loco.

CXXII.—Unum non est quodcumq. opponitur uni.

CXXIII.—Cui bono tot et tanta? En deficit unum.

CXXIV.—Hoc unum capax utriusq. Elige, et quod elegeris habebis.

CXXV.—Hac unione tantum vincuntur, franguntur, sistuntur, funguntur.

CXXVI.—Unum jam dividit, unum conjungit.

CXXVII.—Nec tria estis, nec unum, tamen utrumq. O si vel tria, vel unum.

CXXVIII.—Ad unum: manifestandum tria requiruntur.

CXXIX.—Unum naturæ restitutum lucem dat.

CXXX.—Influit vacuum. Repleta non recipiunt.

CXXXI.—Dare scit, accipere nescit. Nil desiderat nisi recipientem.

CXXXII.—Tale centrum tales emittit radios. En tua, non alterius, memento.

CXXXIII.—Harmonia nulla nisi in hac unione.

CXXXIV.—Quid mirum, si lineam hanc rectam esse contendat vermiculus ignarus centri!

—a central point with a distant circumferential line around it, and just within the line on a foot-path, is here and there dotted a pedestrian with stick in hand seriously pursuing his journey: significant of human reason, however *rational*, or even *evangelical*, wherein the central point of the new birth stands not opened and operative.

CXXXV.—Et tria sunt, et unum sunt. Et septem sunt, et unum sunt.

CXXXVI.—Ex uno (mirum! non mirum) innumera.

CXXXVII.—Unum, tria. Septem, omnia. [As physical or mathematical philosophy commences with a point, so Theosophy may be said to end with that point, defining and demonstrating its essential birth, mathematical form, and chief constituent properties. But while it thus treats of the archetypal world and the birth of nature, it nevertheless stops not there, but pursues the former in all its material manifestations or embodiments in the universe of creatures. And this is the ravishing science offered to the acceptance of the present day, to behold with newborn intellectual eyes, the working powers and wonders of God in the creation, in the nature and uses, the colours and odours, the qualities and properties of all things.]

CXXXVIII.—Ex uno tria, mas, foemina, hermaphroditus.

CXXXIX.—Consummatum, si septem unum.

CXL.—Uniuntur, sed quod unit invisibile.

CXLI.—Ex plenitudine unius. Sine numero, pondere, mensura.

CXLII.—Ad unum tendit, at non ubiq. Cum deviat, et fallitur, et fallit incautos.

CXLIII.—Ut umbra, sic centrum, sequentem, fugit, fugientem sequitur; mirum sed verum.

CXLIV.—Tale centrum terram incolentium.

CXLV.—Plus in uno, toto, puncto, centro latet, quam per omnia patet. Uno quid prius.

CXLVI.—Omnia nulla, unum valorem dat.

CXLVII.—Nulla sine centro. Nullum sine cruce.

CXLVIII.—Durabile non est quod e centro fragili surgit.

CXLIX.—Ex uno, per unum, in uno olim et unum erant, et tria erant; bis duo nunc sunt, sed per unum in uno re-unienda.

CL.—Matris uterus unus. Per centrum lapsa deorsum, per centrum erigenda sursum.

CLI.—Id unum, nostrum unum est quod tegit multitudinem.

CLII.—Erant sunt, et erunt omnia, ex uno, per unum, ad unum.

CLIII.—REGNUM, ADORATIO, GLORIA, UNI TRI-UNI.

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therefore the creature denyeth all these things of the Divine Abyssal Being, saying positively and absolutely they are not therein, and exalting thus that first Central Being above all what can be conceived, what is particular, circumferential, and standing in number and order. But in those expressions that are called affirmative, the creature speaketh as it were, in imitation of that Abyssal Being, which all alone knoweth and understandeth not only that, but also what, and how it is, in and to itself. And which is rather to be conceived therefore, as speaking of itself, and saying: I am the Lord thy God, but one God, etc. which how it is declared by Behmen, and applied to that first central being in the first world, before and without all nature and creature, may be seen and taken into deep consideration from the first chapter of *PRÆDESTINATION*. Unto which for a conclusion this only question may be added: What is that which holy angels not only adore, but also so adore, that they hide and cover their faces from?

Which we must needs answer unto (1.) that their honouring and adoring is chiefly to be referred to that infinite, most glorious Being in fire and light, which is so near unto them, that they are themselves also partakers of that divine nature, as so many particular images or representatives thereof, and related thereunto as children unto their father. And (2.) the hiding and covering their faces, hath a plain relation to that deepest, central and abyssal being, before and without its manifestation in eternal nature, or in fire and light.

For this they are not so near unto, but stand in a sense, as it were at an infinite distance from it, and can never be able to be admitted thereinto, though they may be able to look upon it. But like as our natural sight is instantly dazzled and confounded by looking into the bright shining sun, so that our eyes must be shut or covered; so theirs also, by looking into that first central world, which, from such a looking upon it, they can know no more of, but that it is, and must leave the knowledge and understanding, what or how it is, unto this first abyssal being itself.

Now all these things calmly and without prejudice considered, are enough to show, that both the affirmative and negative expressions of Teutonicus, are just and true, by minding only such a different respect to two different worlds.

But though thus far all is right, yet all this is not yet far enough, nor doth it reach the bottom, or represent the full sense and mind of our author.

From whose words there will still be objected, *In one will can be no knowledge of itself*. Wherefore we must now further in a second consideration, show also, that all his expressions both affirmative and negative are sound, true, and consistent with each other, in and with respect to the first abyssal world only, without any relation, or reflection, made upon the second world, or generation of eternal nature.

II.—In this our Second Consideration then, wherefrom the generation of eternal nature with all its properties is utterly excluded, the denomination of this first world, and especially that of *abyss* and of *will*, or the first Abyssal Will, are to be considered.

It is true indeed, that if this first world, or God in himself is called by Behmen *abyss* only, and nothing else or more but *abyss*, we cannot attribute any knowing, etc. to it, and his negative expressions only must be true, with exclusion of all them that are affirmative.

And again, if in this *abyss*, there is asserted by Behmen *One only Will, absolutely and in every sense*; his plain expression, that *in one will there can be knowledge of itself*, must be true absolutely and without any limitation:

But if we can show from his plain words, that in this first world (which is *abyss* and nothing but *abyss* with respect to the second world) there is not only *abyss*, but *byss* also, in another sense and respect appropriable to the first world. And again that in this first world, (wherein there is *one will*, in one sense) there is also in another, both a first and second will, answering to that *abyss*, and *byss*, which both are in the first world, which are inseparable from each other, are that first world themselves, it will be evident, that with a different relation to this *abyss* and *byss*, and to this first and second will, answerable thereunto, all his negative and affirmative expressions must be true both together, not only without any loss, but also without any contradiction. The negative must be true of the *abyss*, or first will, and the affirmative of the *byss* or second will, and so they shall be both true of this first world, without any relation to the second.

I shall represent an abstract of the first chapter of his *MYSTERIUM MAGNUM*, making such observations as plainly and undeniably arise from his expressions.

So then he says, ch. i. 2. *God is an eternal nothing; he hath neither ground, nor beginning, nor place, and possesseth nothing but himself.*

This is certainly spoken of God before and without eternal nature, for he saith that he *possesseth nothing but himself: ergo* no eternal nature, and none of all the properties thereof; for all these are not himself, but after and under him.

Now of this first world, or of God, considered as in himself only, he saith further, *He is the will of the abyss; He is in himself but one.*

Again, *He generates himself in himself, (ergo not in nature) from eternity to eternity.*

Objection. No generation can be without motion; now motion is a property of nature, *ergo*, the generation of eternal nature is here implied.

Answer. No natural generation, distinctly conceivable and intelligible by creatures, can be without that motion, which is the second property of eternal nature.

But a supernatural (called in other places the intellectual life, or) generation, not conceivable distinctly by angels and men, what or how it is, but only knowable that it is, can be without that motion, which is the second property of nature.

But there will be asked, What distinction can we conceive to be between motion and motion? Or why must we call one natural and the other supernatural? Is not this a distinction of our own invention?

No, this distinction is delivered us by Behmen, and is grounded upon the whole harmonious analogy of all his writings.

For we can conceive such a distinction between motion and motion, as we can and ought to conceive, between God dwelling in himself, in the first world, and as manifested without himself, in the second world; between *lust* and desire, neither of which can be conceived without all motion, when yet this latter only is natural, or in nature, and that former supernatural, or above and antecedent to nature. And again, such a distinction as is between generation and generation, or which here is all the very same, between *generation* and *manifestation*.

Read attentively the tenth, eleventh, and twelfth verses of the seventh chapter in the MYSTERIUM MAGNUM, where these two positions are distinctly expressed and explained, viz. (1.) *God generates himself in Trinity*: and (2.) *the Trinity is rightly understood only in his eternal manifestation, or generation of eternal Nature*.

Is it not here undeniably plain, (1.) that he speaks of a generation in himself, before nature, and (2.) of a manifestation, or generation in eternal nature; and that he distinguishes the one from the other, by saying, that the generation in nature, only is an object of our understanding, but not so the generation before and without nature.

Again, he saith

He hath no peculiar room, or place, where he might dwell: The eternal Wisdom, or intellect is his habitation: He is the will of wisdom, and wisdom is his manifestation.

Now that which is here called wisdom, is above called the *Mysterium Magnum* without nature, and the seeing Eye of eternity; and this wisdom is called again the *habitation* of the first will, and the *manifestation* thereof.

Now who does not see that he speaks here of a manifestation antecedent to nature, though in other places, and in another sense and respect, he saith right and true that without nature no manifestation could be? Nay who does not see, that such a manifestation and in such a sense, must be in God, of an absolute necessity, before and without nature. For truly a seeing eye implyeth all this manifestation.

But let us follow our author further.

v. 3. *In this eternal generation, three things are to be understood: (1.) an eternal will, (2.) an eternal mind of that will, and (3.) the outgoing from this will and mind, which is a spirit of the will and mind.* * * *

Before I proceed any further, it will be useful to make the following observations:

(1.) That whenever Behmen declareth the generation of eternal nature, considering the same, not only as to the distinct properties and different operations thereof, but also chiefly as to its coming forth out of the abyssal deep, or eternal temperature, or eternal nothing; he considereth that *nothing* chiefly as an *UNITY*, making in the most places no mention at all, and in some few, but a short mention of the Trinity.

But contrariwise, when he considereth that abyssal deep, or eternal nothing, only as in itself, he makes but little mention of the Unity, and insists chiefly, distinctly, and sometimes largely upon the Trinity.

(2.) The next observation is this, that in some places, Behmen gives us a description of God and Nature taken together in conjunction; wherein as to God, he represents both unity and trinity, and as to nature, he considers it as generated already, or as generating actually, so that he declareth the whole process of this generation, in all the seven properties. So, for instance, he doth in the *AURORA*, in the *THREEFOLD LIFE*, in the *CLAVIS*, etc.

And again in other places he describeth God and Nature together, but so, that he considereth nature as not yet generated, but as still lying in the first abyssal will, as a hidden fire, which is, and is not; taking no notice of its distinct properties, but only of its being eternally distinct from God, its only co-eternal original; which nevertheless he considers and represents not only as to the Unity, but also and chiefly, as to the Trinity. This he doth in the *EARTHLY AND HEAVENLY MYSTERY*, from the first text to v. 5 of the fifth text. So also in the *SIX POINTS*, i. 1—33. These places are thought to be the most against all knowledge, etc. and all Trinity before and without nature, though at the bottom they are strictly concordant with this first chapter of *MYSTERIUM MAGNUM*, and the first chapter of *PREDESTINATION*. * * *

Here I will only observe of these two places, in general,

If Behmen, in the *Nine Texts*, and in the *SIX POINTS*, considereth God and nature, so, that as to God, he tells us, *What the Divine Being is in itself without a principle or what the deepest Divine Being is without nature*, which are his own words, *SIX POINTS*, i. 22, and 30. And so, that as to nature, he looks upon it, as not yet nature or not actually generated, but as *lying still in the first abyssal will, as a fire which burneth not, which is, and is not* —. And if he nevertheless distinguisheth God from nature, or from that which is to be nature afterwards, and says of a *generation in God, a generation in Trinity, a threefold Spirit*, etc. after the same manner as he doth in the first chapter of *MYSTERIUM MAGNUM* and *PREDESTINATION*, it is certain that he giveth us in all these places but one and the same description of the Divine Being, containing a generation in Trinity, antecedent to nature, and excluding all its properties.

And again, if Behmen in the *Nine Texts*, gives us a description of the *spiritual and essential or natural life*, or of God and nature, so, that he not only calleth the one as well as the other a *life*, expressly speaking of *two lives*,

But also, that answerably to these two lives, he speaks of a twofold *desire*. *Text iv. v. 8*; the one of which is after the generation of the word or heart, and the other after the generation of nature. Declaring that first generation in the spiritual life, after the same manner, as he doth in the *MYSTERIUM MAGNUM* and *PREDESTINATION*; and saying moreover, that *in the natural life no intellect would be, if the spiritual life were not* (N.B. 1.) *desiring, in which desire* (not that which is after the generation of nature) *the Word is generated from eternity to eternity: from which* (N.B. 2.) *the desiring will goeth out eternally, into the natural life, and openeth, etc.*

It is as plain as anything can be, that he asserts in the *Nine Texts* an Intellect, and generation in Trinity before and without nature.

But to return to the *Mysterium Magnum*. There then he says, that *In this eternal generation three things are to be understood*. As to the word *generation* we must observe, that as it differs from *manifestation*, in every common sense and matter, so it differs also therefrom in Behmen's sense, and in this deep spiritual matter;

Wherein the generation must needs go before the manifestation. Now in that first consideration of the Divine Being, he useth always the word *generation*, and in the second, implying and presupposing nature, that of *manifestation*.

The generation in Trinity is done and is still doing before and without nature, from eternity to eternity. But the manifestation of this Trinity is done and still doing in the generation of nature.

We cannot say that the Trinity is generated in or through nature, though in a certain limited sense it might be said so, but we cannot say so in an absolute sense without any limitation, if we

will not make nature the original of the Triune Being: But we can say absolutely and in every sense, that the Trinity, which was, and still is generated in itself, before and without nature, is *manifested* in and through nature, without itself; and is by this manifestation made intelligible, first unto God himself, (in a certain sense relating unto nature, spoken of above sufficiently) and further unto creatures also. For, though there are not yet in this consideration, any creatures to be implied, yet there is implied so much, that this manifestation in and through nature, made a way for the production of creatures, which without it could not have been produced; and that it made also the Trinity able to be an object of a created understanding; which it could not have been, if this manifestation had not been made.

We know, not only that the generation of nature, is in its three first properties, represented by Behmen as a Δ , and called expressly the triangle of nature; but also, that these three are by him referred distinctly to the Father, Son, and Spirit.

Now we cannot say, that they are referred unto them, only so far, as Father, Son and Spirit are manifest in this generation of nature; but we must say also, so far as Father, Son, and Spirit are in this *eternal generation* before and without nature, where they are not yet properly to be called Father, Son, and Spirit (see *Mysterium Magnum*, vii. 10, 11,) and are yet called so most frequently.

For if that Father, Son and Spirit, which Behmen calleth so before nature, by denominations taken from after nature, is the Trinity in this eternal generation, represented by Behmen in such a character as Δ or Δ .

Further if this Trinity is that one eternal life, good, or God, which he commonly calleth so, in his first consideration of God: And if nature with all its properties, hath its eternal original from that one eternal life; the Δ in nature cannot but be originated from Father, Son and Spirit, or from that Trinity which is before and without nature. Seeing that this same triangle in nature is the beginning of its manifestation or the manifestation thereof itself, according to the inferior restless part of nature. Which manifestation therefore of the Trinity must needs be placed in nature, when the generation thereof must be before and without it; so that we rightly conceive this generation to be prior, and that manifestation to be posterior, yet both co-eternal and without beginning, but in such a difference of sense, as there was mentioned above.

Now further, this distinction and difference between generation and manifestation, can also show us plainly, how we are to conceive rightly, to place in due order the Unity and Trinity.

But first we must here observe, of the expression *Unity*, that it is here taken in that strict and narrow sense, wherein it is used by Behmen with relation to the Trinity only; and not in that larger, wherein he useth to say of an unity, or, if I may say so, of a chaotic oneness of all things, in the first *Mysterium Magnum*. Which latter unity hath a relation, or is rather opposite, not to the Divine Trinity, but to the variety and multiplicity produced in nature, and further in the creation of angels and men and of all this third principle. Which observation is well to be taken notice of, that we may not confound this unity with that, or else we shall confound the Trinity with multiplicity, and God with nature. [N.B.]

This latter unity, with relation to nature and creatures, and to the variety and multiplicity therein, is or was an unity before and without nature only, but in the generation of nature and creature, it is utterly lost, is turned into multiplicity, and hath ceased to be what it was before nature, so that it cannot be found in nature and creature, considered as nature and creature; for it is their own essentiality to stand all in division, distinction, particularity and variety, which if they stood not in, they were not nature and creature.

But that former Unity, with relation to the Trinity only, is an unity always, and everywhere, and ceaseth not to be in the generation of the Trinity; it is not lost at all therein, nor is turned into the Trinity, but continueth still an individual unity, diffused as it were through the whole Trinity, and to be found whole without diminution in each of the Three, and whole also without alteration in all Three together. For as much as it is the inseparable essentiality of God, both before and after nature, to be but one, in an universal individual Unity.

And though the properties of eternal nature do continue also, in a sense, all seven to be but one, yet this oneness of them is already so much different and declined from its former unity, which it had when it still laid as a hidden fire in the first abyssal will, and is now so abolished in the distinct generation of nature and the seven different properties thereof, that it can no more be found in nature, considered as nature generated, but only in a reflection made upon its first original.

Now this unity is here not considered, but only that former Unity in its strict and narrow sense, with relation to the Divine Trinity.

And of this Unity, we say according to Behmen, that we cannot place it before and without nature, and the Trinity, as if before eternal nature, there were nothing but an unity, and as if this unity were only in and through nature displayed, or unfolded into a Trinity.

For he says expressly, that in *this generation* (N.B.) *three things are to be understood*. And again, *the triangle denotes* (N.B.) *the hidden God* (or God unmanifest) viz. *the word or Divine Intellect, which* (hidden God) *in his eternal beginningless generation, is threefold, and yet but one in his manifestation*.

Here we see again and again, (1.) that the generation is different from the manifestation of God. (2.) That there is a generation in Trinity, (asserted by Behmen) in God himself from eternity to eternity. (3.) God unmanifest (which is nothing else but God before and without nature) is here denoted by a *triangle*, and expressly said to be threefold in the beginningless generation. (4.) That this God unmanifest in one sense, relating to nature, is manifest to himself according to his own eternal generation in himself.

For seeing there is in this unmanifestedness, mention made of a *Divine Intellect*, a manifestation of God unto himself is plainly implied, though he be unmanifest in nature.

Before and without nature, in the first place the Unity and in the second the Trinity are to be conceived, both as unmanifest to nature, but manifest unto themselves.

In or after nature, we must place first, the Unity again, and then the Trinity, but now as manifest and able to be an object of a created understanding, which, both as to angels and men, is and abides for ever and ever in nature, and in nature only.

And so we place no nature between the Unity and Trinity, but only between the Tri-unity unmanifest and the same Tri-unity manifest.

If we own, as it cannot be disowned, that Behmen makes a distinction between an eternal generation of God in himself, and an eternal manifestation in nature, saying, in this latter of *three persons*, and in that former of *three things*, we cannot refer the Trinity to this latter as also not unto that former only, but must refer it unto both; seeing that not only the three things before nature answer unto the three persons after nature, which are not generated by nature, but only manifested: but also that the three things before nature must needs be an unfolding of the Unity, as well as the three persons in or after nature, though not in an equal sense, manner or degree.

[NOTE.—This and the subsequent discourses are to be understood rather as *abstracts* from Frøher, made by Law for his own use, than verbatim copies of the originals: from which they differ in the form of the paragraphs, and in omitting here and there whatever Law considered not deserving his copying, or as unnecessary to the discourse. But the omissions (of which there are large portions in this and other places, antecedently and subsequently, which are not always distinguished by asterisks) may be of great value to such as are not so far advanced in theosophical science as he was: and therefore in case of publication of Frøher's works, it would be proper to print from the original, however voluminously expressed for clearness and perfect conviction, and as a foreigner, than from any abbreviations thereof by a master of logical composition, and native of this country.]
In the MYSTERIUM MAGNUM, iv. 3. in an explication of the following characters [See 1, 2, 3, and 4 of Note.] he says,

The superior cross signifyeth (N.B.) the unformed Word in Trinity, without all nature: and this character [Note 3.] signifyeth the formed word, viz. the angelical world. First.]

The unformed Word here, is the same as unmanifest, both to be taken with reference to nature, declaring there is a Trinity unformed and unmanifest in nature, fitly represented by this character Λ , an emblem of the Unity as unfolded in Three.

Secondly, in this character [Note 3.] both the first and the second world, both the eternal generation and the eternal manifestation of the Trinity he represents together. For he says expressly, that this *superior* Λ is an emblem of the *Trinity without all nature*, and the [Note 5.] a character of the angelical world, that is, of nature in fire and light.

I know indeed, that in the SIGNATURA RERUM, ch. xiv. 29, he declareth this same character [Note 3.] after a manner quite different from this explication made in the fourth chapter of MYSTERIUM MAGNUM. For there he says, the *superior cross above the circle is the kingdom of glory*, which plainly implyeth the generation of eternal nature.

But what wonder is it, if upon a different account one and the same word, and so also one and the same character be used to represent different things, or also one and the same thing differently considered?

In the MYSTERIUM MAGNUM he considereth directly the Trinity without all nature, but in SIGNATURA RERUM he says not one word of the Trinity either as before or after nature, but considereth only the generation of the principles, and especially the production of the fire, which in the MYSTERIUM MAGNUM is not mentioned at all.

In the SIGNATURA RERUM therefore he placeth justly the kingdom of glory, or the angelical world (as the highest in nature, which nature only he then considered) in the highest place immediately above the principle of fire.

And in the MYSTERIUM MAGNUM he placeth justly also the Trinity without all nature (as the highest of all that can be named) even above the angelical world itself. Representing both that former and this latter, by one only character, but by such a one as \equiv fit for both.

It appears also in this same chapter xiv. 8. of the Signatura Rerum, that Behmen had not forgotten what he had said thereof in the MYSTERIUM MAGNUM.

For he says, *This impression is the only mother of the Mysterium's manifestation* (N.B. not of the Mysterium but of the Mysterium's manifestation) and is called nature and substance, for it manifesteth what from eternity hath been in the eternal will.

We are to understand, that in the eternity hath been a nature in the eternal will, as an eternal mind, but in the will it was but a spirit. And the substance of its powerfulness (sufficiency or ability) was (N.B.) not manifest, except only in the playing of the will, which is the eternal wisdom. (N.B. 1.) That here expressly a manifestation is asserted, so well as denied: denied with respect to nature as nature generated, but asserted with respect to the eternal will; yet (N.B.) not with respect to this will, considered strictly as an abyssal will in itself, but considered as playing with itself, that is, with its byss, which byss itself is a manifestation of the first abyssal will. In this consideration then, nature was manifest in and to that will, before it is to be conceived as nature generated and manifested in and to itself.

(N.B. 2.) That in this playing of the will, the Three, or Trinity is understood, as our author expressly declareth.

For this playing is a moving even that moving life of the Deity, MYSTERIUM MAGNUM, i. 7. And this playing of the abyss in or with its own byss supposeth a generation of this byss, even this eternal generation, wherein we are to understand three things, before and without the eternal manifestation thereof in and through nature.

(N.B. 3.) That this playing is the eternal wisdom. If there is Wisdom (in what sense soever) before and without the manifestation in nature, there is also a Trinity before and without it; for that implyeth this, and this is inseparable from that. So then our author says here in the SIGNATURA RERUM, that self-same which he saith in MYSTERIUM MAGNUM.

But let us go now a little further,

In the AURORA, which was our Author's first book, written as he thought only for himself, and, according to his own words, like as by a stammering child, we shall not find so much as one word of the first world, or of the first consideration of God, as generating himself in himself in

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trinity, without and above all nature. Not the least mention of an eternal nothing, temperature, liberty, chaos, mysterium magnum, abyssal eye, mirror of wonders, eternal generation wherein we are to understand three things, etc. :

But his deepest consideration is only the generation of eternal nature, in its seven distinct properties ; from whence he proceeds immediately to the creation and fall of Lucifer, and further to the creation of this third principle. His account of the seven properties of eternal nature is here and there different from what he declared thereof in his following writings ; especially concerning the generation of the fire, which is not so distinctly and circumstantially declared as afterwards. But the true reason thereof, is this : The understanding of the seven-fold generation, and chiefly of the fourth property thereof, depends a great deal upon an understanding of that eternal liberty, lubet, chaos, temperature, which is before and without nature. He then, as yet having no understanding of what is without nature, could not have declared the generation of the fire from an eternal conjunction of the liberty, with the dark properties of nature ; but could and did declare it only so far as then his eye could reach. So therefore accordingly in the *AURORA*, he says very much of the most holy Trinity, but only as manifested in and through nature. Though he doth not yet use this word of manifestation, as distinct from his eternal generation in himself, for the reason mentioned above. All therefore that he says of the Trinity throughout the whole *Aurora*, is to be referred only to the second consideration of God, implying and presupposing the generation of eternal nature.

So also in the *THREE PRINCIPLES*, his second book, written seven years after the first, when the day-light, as he says, had overtaken the first dawning of the day, we may find indeed a clearer and more distinct explanation and continuation of what he had begun in the *AURORA*, concerning especially the generation of this our third principle ; but we shall not find anything of this eternal generation of God in himself, without all nature, wherein *we are to understand three things*.

If now that former declaration of the Trinity, which implyeth and pre-supposeth the generation of nature, is the deepest and the only declaration thereof, why hath not our author in his following writings kept unto this only ? Why hath he, or how could he have given us quite another and as he says, a deeper consideration thereof, under such an express title : *so, or so far* is God considered as in himself only without all nature.

May not this show us sufficiently that when he wrote these two books, he had not yet that great opening of the first abyssal world in his spirit ; but only an opening of the second world, or of the generation of eternal nature in its two principles ? And that his description of the Trinity in this beginning is good and true, and solid indeed, but not yet the deepest ; and that he hath given us a deeper one in his following books, after he had a deeper opening in his spirit. In which deeper description therefore he speaketh, like as from another world, so also of another thing, for though he speaks but of one Trinity, and not of two, yet this one may be called in a sense and manner, another thing when it is looked upon in the first world and another again when in the second. Wherefore it doth evidence itself, that we ought not to confound the one description with the other, nor to take the one only, and to reject the other, much less to fight with the one against the other, but to leave each of them in its own place : the first, which afterwards was given, above nature, is of no benefit to us who are in nature, and yet of necessity to be known, *if we will understand the deepest original of all what is posterior* : and the second, which was given in the beginning, in nature, as that which we are only concerned with, and which our regeneration and eternal happiness depends upon. So doing we shall lose nothing of his writings, but find all the parts thereof in union and concordance. [N.B.]

Now this latter description of the Divine Being in Trinity, before and without nature, we find also not to be so full and plain, when he began to have an opening thereof, as it was afterwards, when it came to be wider and wider, but as this opening in his spirit went on gradually, so also his understanding and description did by degrees.

For in the *THREEFOLD LIFE*, his third book, which might be called with respect to this particular point, his *Aurora* ; we cannot yet find a distinct consideration of God in Trinity, before and without nature, when yet we may find a plain disposition thereto, and as it were a mixture of these two considerations. Ch. iv. 86, 87, 88 he saith, *In the number Three are three centres, which are understood in eternal nature, but (N.B.) without nature, they are not understood. For without nature (N.B.) the name of God is Majesty, but in nature he is called Father, Son, and Holy Ghost.—That which is without nature profits me nothing, I could to all eternity, neither see, nor feel, nor fathom it—but since the Majesty (N.B.) hath generated nature, and hath thus opened or manifested itself therein in three persons, I do rejoice in that opening or manifestation, as a creature living therein eternally.*

Let us here observe, (1.) that in this third book of his, our author owns that, which in the first and second he was silent and doubtless quite ignorant of ; viz. that *there is something without eternal nature*.

(2.) That he says of a *number three* and of *three centres*, both without and in eternal nature, with this distinction, that in nature they are understood, and without nature not understood.

(3.) That he useth before and without eternal nature, that relative expression of three centres, in answerableness to the three things in the *Mysterium Magnum*, and in opposition to the three persons manifested in nature. Whereby he placeth expressly before nature, not only One, as generating itself in Three, but also Three, as generated out of One, in the eternal generation without nature, and manifesting themselves also to be Three in nature.

(4.) That he says positively, Without nature, the name of God is *Majesty* ; and giveth us this (N.B.) as a reason, why the three centres, or things without nature cannot be understood. Which must be further considered by and by.

(5.) That he placeth the three distinct names of Father, Son and Holy Ghost in nature ; and without nature, that only single name of *Majesty*, which yet is such a one as by no means can be attributed unto the Unity, considered as abstracted from and antecedent to that eternal generation, whereby God in himself generates himself in Trinity, but is a name common unto all three, and must needs be attributed to the Tri-unity.

Whereby therefore he combineth the Unity with the Trinity before and without nature.

(6.) *The Majesty hath generated nature*, therefore not the Unity, but the Tri-unity hath generated nature.

(7.) That he distinctly says, *the Majesty hath opened or manifested itself in nature in Three persons*. If the Majesty hath opened, or manifested itself in nature, it hath not generated through nature a Trinity, but hath only manifested that which before was generated. Or else the distinction between generation and manifestation could signify nothing.

But a question will here arise, What sense can there be in the words, *without nature the name of God is Majesty*? Since Behmen says, that without nature is no light, lustre, glory, etc.

I know it may be said, for to reconcile this, The first abyssal will is before and without nature, and hath if so considered, as in and to itself, no majesty. This first will generated nature, and through nature it generated the second will, which is the first will's co-eternal son, called by Behmen nature's end, because it is free from nature, it is above nature, and is not belonging to nature, as one of the properties thereof, though it is generated in and through nature. Now in this eternal only begotten Son the Father's majesty appears, for He is, according to the Scripture, the brightness of his glory. Rightly therefore upon such an account, could Behmen have said, That without nature the name of God is Majesty. For in all the four chapters of the *THREEFOLD LIFE*, he placeth the generation of eternal nature between the first will, which is Father, and the second, which is the Father's co-eternal Son. Setting thus the Father before, and the Son after nature, but free from nature, and above or without it, as well as the Father.

This explication now, I grant is plausible, if looked upon from without, and superficially: for Behmen's own words do plainly say all these things; and if there were but that due and true distinction observed, between the *eternal generation without nature*, and the eternal manifestation in nature, and through nature, nothing more could be desired. But seeing that in this representation, and the application thereof to the majesty without nature, a confusion is made between these two, a great mistake is committed.

Yet none can be blamed for this mistake, because Behmen himself, in this book of the *THREEFOLD LIFE*, (for reasons mentioned above) maketh as it were a mixture of the two considerations of the Divine Being, and doth use many times the word *generation*, when he speaks of the eternal manifestation. For which also neither can he be blamed, (1.) because not only in this beginning of the daybreak, as to this particular point he could not yet (as it is probable enough) discern sufficiently the one from the other. But also, (2.) because upon a good account, and with a particular respect, he could well have used the word *generation*, even in discoursing of the eternal manifestation through nature.

But yet from his following descriptions, when he was more especially upon this point, of the eternal generation in Trinity before nature, it is clear enough that such a distinction must be observed, and by them also this may be understood sufficiently, which of itself alone, would not be intelligible enough.

But the mistake in this account or explication of the word *Majesty*, is plain enough from hence, viz:

If Behmen by saying, *without nature the name of God is Majesty*, doth understand that majesty which is after nature, and is rightly called without nature, in a sense, and upon an account given thereof above; it must needs be a wrong and preposterous saying, when he adds, *the Majesty hath generated nature*, for this is absolutely false, and much rather must he have said, *nature hath generated the Majesty*, for this is true in its sense and place, but cannot be applied here. Where he, by saying the pure contrary, *the Majesty hath generated nature*, doth show sufficiently, that by this majesty he understands not that. Wherefore then, we must needs look out for such another sense as may be consistent with himself.

It is certain that the majesty of the Second Principle of light and glory is not here understood. And it is certain also, that we cannot compare this place with any other parallel one, in which he might have the same, or the like expression of a Majesty without nature.

Wherefore having observed, (1.) that this is the only place, in which he says, *without nature the name of God is Majesty*. And (2.) that this is the first place, in which he makes any mention of the Divine Being without nature, in distinction from an eternal manifestation thereof in nature, I say now upon this ground further, that here he had, the first time, upon his spirit that opening of the first abyssal world, with such an effect, as that his sight was instantly confounded and consumed, so that in a different sense, as mentioned above, he had seen and not seen.

That same now which he here in this first opening had seen or observed *without nature*, he calleth *Majesty*. Not that he had perceived or seen something distinctly, which could have given him a proper idea of what we use to call so, but because he could not find a more convenient expression than to call that *Majesty*, which his spirit could not bear, and was not able to look upon, and which must needs have been transcendently more terrible and awful to its eye, than the visible majesty of a great Ahasuerus was to queen Esther, etc.

And that he meant here by *Majesty* nothing else but this, may appear from this plain construction of his words, Without nature the three centres are not understood. For, says he, *without nature the name of God is Majesty*, giving us this name, as a proper reason, why the Three before nature cannot be understood. This *Majesty* therefore must needs denote something which is confounding man's understanding, not only by its own being so far above it that it cannot be looked upon, but also and even chiefly, by its working upon it so strongly, that all its natural powers must be overcome thereby. All which he asserts plainly of the chaos, or Eye full of wonders which is before nature.

However it be with this expression, it is undeniable, that since this majesty hath generated nature, which nature in its first appearance sheweth us the spiritual figure of a triangle, Δ, the three centres or things without nature, must needs be those three, which this triangle in nature is generated from, etc.

His fourth book of the *FORTY QUESTIONS* we shall pass by, though a considerable place relating to the Majesty without nature might be observed.

In the fifth book then of the *INCARNATION* he begins to distinguish expressly the two considerations of God in Trinity. Part II. i. 8—12, he sheweth us the eternity without nature and its eternal stillness, the Eye of eternity, and looking-glass of wonders; the first Abyssal Will with its magia, which we are not to search into, because it hath no original, but compriseth or maketh itself in itself, and is without all nature. (*Ergo*, there is (N.B.) a magia in the eternal generation, which

is distinct and different from that magia that is in and belongs to eternal nature.) *Vid. S. x POINTS i. 17.*

Further he speaks of an eternal beginning, and an eternal end; of an eternal wisdom, or mirror of wonders distinct from the seeing and from the eternal Spirit; and which is of the greatest consideration, he says also of a *desire* of the first abyssal will, and that this desire is drawing of itself, which he explains by saying, this desire is the will's outgoing *lubet*, or *pleasure*, ergo, not that desire to nature, which is the beginning and first property thereof.

Chapter ii. he begins with the eternal byss, which the abyss, says he, *maketh in itself*, and maketh it by the desire, which in the chapter before was called *Lubet*, and here is expressly explained by *imagination*, and so distinguished again from the desire in nature. See of this distinction SIGNATURA RERUM, vi. 1, 2, where he plainly says, *The desire is a hungry will, and is the natural spirit in his properties, but the lubet is out of the liberty, for God is desireless, as to his own being (or in himself) seeing that he wants nothing, all is his, and he himself is All. But a Lubet,* he hath, and is himself that will, to manifest himself, etc.* He will manifest himself in nature, which manifestation cannot be done without the desire. But having in himself a *lubet*, wherein the eternal generation of the Trinity is implied, he is manifest in and to himself, before and without the manifestation in nature, and cannot but know, etc. himself. [* a *lust-will*, in the German.]

This eternal generation now our author further declareth, by an impregnation of the abyssal will, which makes in the abyss a byss. And by a *motion*, as distinct and different from that which is the second property of nature, as the *lubet* is distinct and different from the desire. And thus, says he, *we know an eternal abyssal Divine Being, and therein Three persons, none of which is the other. viz. the eternal Will, which is the cause of all beings, is the first—In this will originateth the eternal beginning through imagination, wherein the Will impregnateth itself out of the Eye of wisdom, which is with the will in an equal eternity, without ground and beginning. This impregnation is the ground, or byss, of the will, the Son, heart, word, sound, or (N.B.) manifestation of the Abyss.—The third is the Spirit.*

And that no one may fancy that eternal Nature is here implied, because there is spoken therein of a desire, moving, life, etc. he prevents that misapprehension by expressly adding, *This now is a short declaration of the Deity in the Abyss, showing how God dwelleth in himself, and is himself the centre of generation. But the human mind doth not acquiesce with this, but it enquireth after Nature, viz. after that whereout this world is generated, and all things created, etc.*

In his sixth book, called the SIX POINTS, i. 1—22. He first speaks of an *unessential will*, which is *dumb, mute*, and without knowledge of itself, until the fiery essences are raised therein, which cannot be raised up without *desire*, etc. Now this causeth the misapprehension of such an absolute necessity, as that the generation of nature, from the desire unto the production of fire, must be implied and pre-supposed in every consideration of the Trinity.

But let this here be taken notice of, that after he had spoken of such an unessential will, and applied it to the first abyssal will, he goeth on immediately to a consideration of a God in Trinity, without all nature, and sheweth us, that the first abyssal will, (which is unessential indeed, and therefore dumb and mute, if considered strictly as to itself alone) is not alone before and without nature, and therefore also not unessential, and not dumb, and mute, but becometh essential in and by its own co-eternal byss, generated by the desire, viz. by that which before he had called *lubet*, pleasure, imagination, etc. and not by that *desire*, which is the beginning and first property of nature. For this byss is the only essence or essentiality of the abyss. And so is nature with all its properties from this consideration utterly excluded, and to be conceived as posterior.

Thus he saith directly, when he had spoken of the eternal Eye, mirror, etc., *Here we understand the eternal being of the Divine Trinity, together with the abyssal Wisdom. For the eternal will comprehending the eye, is the Father, That which is comprehended in the wisdom, wherein the comprehending makes a ground, byss, or centre in itself, is the Son or heart; for it is the word of Life, or (N.B.) his essence wherein the will with its glance appears.*

And that we may have no apprehension of nature herein implied, he excludes it thus, *Thus we understand, that the Divine Being in Trinity in the abyss, dwelleth in itself, and generateth a byss in itself.*

Again, *Thus we understand, what the Divine Being is in itself without a principle and what the eternal beginning is in the abyss, and the eternal end in its own byss generated in itself.*

Again, *In that wisdom, (wherein the eternal generation of the word, in the will was done, and is still doing from eternity to eternity) the eternal principle, as a hidden fire, was known in the figure from eternity, and is known so in that wisdom to all eternity.*

Here (N.B. 1.) that there is something before and without nature, which, upon a good account, may be called an eternal end, distinct from an eternal beginning, and that this eternal end is that same, which, in the eternal manifestation thereof, made in and through nature, is called nature's end. And that nevertheless there is a distinction between them running parallel with that, which there is between generation and manifestation, *lubet* and desire, three things or centres and three persons, etc.

(N.B. 2.) That here expressly is asserted, the principle of fire, that is nature, not only was known, but also, is still known, in that wisdom, which in the eternal generation of God in himself, is implied, and is even known in the figure only, as a hidden fire, that is, as not yet generated or brought forth actually.

If we then are to understand a Trinity without a principle, and if in the wisdom of this Trinity, the principle is known as a thing still hid, how can we think that the manifestation of this principle, or the generation of nature, must be implied or pre-supposed in, or is required as needful to the eternal generation of this Trinity? And how can knowing, perceiving, etc. in this Trinity be denied?

It is not only said, It was known so, as if this knowing had ceased in and by the manifestation of the principle, but it is also expressly said, It is still known so. This Trinity therefore, and this wisdom must still be a Trinity and a knowing wisdom in itself, and must still be considered as before, without and above nature, notwithstanding that nature is actually generated. *Quod erat demonstrandum.*

The next in order is the little treatise of the EARTHLY AND HEAVENLY MYSTERY, comprehended in *Nine Texts*.

Thus then he begins: *The abyss is an eternal nothing, but maketh an eternal beginning, as a seeking. For the nothing is a seeking after something; and yet there is nothing which could give anything; but the seeking itself is the giving of that, which itself also is nothing but a desiring seeking. If then there is thus a seeking in the nothing, this seeking maketh in itself the will to be something, and this will is a spirit, like as a thought, this goeth out from the seeking, and is the seeking's seeker, for it findeth its mother which is the seeking.—And herein we understand, that the will is a spirit, and is another thing than the desiring seeking.—For the will is an imperceptible and unknowable life; but the seeking is found by the will, and is a being in the will. Now it is understood, that the seeking is a magia, and the will a magus, and that the will is greater than his mother.—*

Thus we give you in short to understand Nature and the Spirit of nature.—If then thus the eternal will is free from the seeking, but the seeking not free from the will, seeing the will ruleth over the seeking, we own therefore the will to be an eternal omnipotence, for he hath nothing equal unto itself. And the seeking is indeed a moving from the attraction or desire, but without understanding, and hath indeed a life, but without science. Now the will ruleth the life of the seeking, and doth with it what he pleaseth; and though he doth something, yet it is not known, until that being with the will doth manifest itself.—And thus we own the eternal will-spirit to be God, and the moving life of the seeking to be nature. For there is nothing sooner, both is without beginning; each is a cause of the other, and it is an eternal band.—And thus the will-spirit is an eternal knowing, or understanding of the abyss, and the life of the seeking is an eternal being of the will.

These are the words of our author, wherein he represents God and Nature. And from hence is now inferred and said, We see here, that he begins with the first abyssal will, and placeth nature in an equal eternity with the abyss; that he not only says, the abyss is an eternal nothing, but also, that the seeking (or nature) makes in itself this nothing to be something, and this even so, that he calleth this seeking the mother of the will, and the will an imperceptible, unknowable life. And again he says expressly, There is nothing sooner than these two, they are both without beginning, and each of them is a cause of the other.

Wherefore then, we cannot conceive a Trinity in any sense, nor any knowing, perceiving, or understanding, before and without nature; but we must conceive such an eternal Nothing, or such an Unity only, as afterwards is made Something, and is unfolded into Three, not only in nature, but also by the help and concurrence of nature. This is the argument drawn from this treatise against the Trinity before nature.

Trusting on the Divine help, I thus endeavour to answer it.

(1.) Then I say justly, that in this whole treatise, he hath no intent to show us directly the Trinity, neither as considered before, nor as in and after nature; but his purpose is only in general, to show the deepest and most internal original of this our third principle, and especially of things done and existent therein in *contrarieties*. This he deduceth rightly from the first abyssal will; and from that seeking, whereby afterwards he understandeth nature, saying, That there is nothing sooner than these two. All which is obvious and evident of itself, unto every attentive reader of this treatise, from the beginning to the end. Wherefore then

(2.) In all these words alleged concerning God, he speaks not of God considered as the whole Divine Being, and hath no occasion, much less necessity to tell us, in this place and for this purpose, what this Divine Being is in itself, or in its own eternal generation;

But he speaks of the abyss, only considered strictly by itself, and as abstracted from the byss. Which abyss, so considered, is God indeed, and may be called so; because it cannot be separated from its byss any further, than as to our separate consideration, but is not fully God, because not all what the name of God imports; and what we are to understand in God, is in this separate consideration implied. And

(3.) In all these words concerning Nature, he speaks not of nature, as nature actually generating or generated, but as considered before its generation and before it can properly be called nature. This is undeniable from v. 8 in the *Fourth Text*, and v. 3 in the *Fifth*, where he calleth these two, viz. God and nature, not only two *mysteries*, but also two *principles*.

By calling them two *mysteries*, he gives us to understand, that neither this nor that is as yet unfolded, but that each of them is looked upon as still concentrated in itself; for this is, in his style, the signification of a *mysterium*.

And by calling them two principles, he sheweth us plainly enough, that here he takes not the name of principles in that sense, in which he takes it when he speaketh of the three principles throughout all his writings. For in this sense, he says himself that God is not a principle. And in this sense Nature also is not a principle in the singular number, but if considered as nature generated, is itself the two principles of fire and light, which the third is a visible outbirth of. But he calleth them two principles in that notorious common sense, in which the originals or the most radical beginnings of things, are called the principles thereof. And this latter sense is applicable both to God and nature, but not that former.

If then nature is called a principle in the singular number, and this even so, that it is joined in conjunction with God, called in the same sense a principle; nature must needs be considered as yet before the generation of fire and light, and as lying still in the first abyssal will, as a hidden fire, which burneth, and burneth not, according to his own expression above.

In which state, or rather in the consideration of which state, it must nevertheless be looked upon as distinct from the first abyssal will, without making any kind of mixture or confusion between them. And this distinction of the one principle from the other, or of nature from the first abyssal will, he sheweth here as in the deepest root, and saith nothing at all of its properties; nay he doth not call it directly nature, but a seeking, and the will a seeker, and saith afterwards only, that by this seeking (viz. in its progress and unfolding itself), nature is understood. So therefore it is plain, that here in this place he considereth nature, as not yet nature generated, but nevertheless as distinct from the first abyssal will, and (according to his own words) a *mysterium* in itself, distinct from that other *mysterium*, which is God, or that of God which Behmen calleth the abyss, and considereth as not yet unfolded in a byss. All which concerning nature, is punctually agreeing not only with this whole treatise, but with the rest of Behmen's writings. Now then

(4.) Our author not intending in this place, to declare what God is in himself, viz. what the whole Divine Being is in its own eternal generation in Three; nor also what Nature is, in its unfolding and displaying itself into seven; but only to declare what God and nature are in

the deepest root with a mutual respect to each other, before they are to be considered, as three and seven, he could well have said, The Abyss is an eternal nothing, but maketh an eternal beginning, which is a seeking, etc. But if he had had an occasion and a mind in this place, as he had in others, to declare what the whole Divine Being is in itself, without nature, without a principle, in its own eternal generation only, he would have turned these words quite another way, and would have said, certainly to this effect, The Abyss is an eternal nothing, but maketh an eternal beginning, which is its co-eternal byss, heart, Son, or word, etc.: for so we find he hath said in many places, especially in the MYSTERIUM MAGNUM.

Where he not only saith of the abyss, that it is the will towards something, and the father of the beginning to the byss; but also of the byss, that this is the first will's eternal *finding*, and the perceptibility thereof, the ens (or something) of that abyss, which in comparison to the byss, is nothing, notwithstanding that it is also all in itself. And further calleth he that byss, the *seat or habitation* of the abyssal will, the eternal mind, the ground, and (N.B.) the *beginning of all beings*.

So then we see manifestly, that in two different considerations, in a twofold sense, and upon a twofold account, he speaketh of a twofold *finding*, and of a twofold *beginning*. Now we cannot take the one only, and reject the other, nor can we oppose the one to the other; but we must take each in its own place, and no contrariety can then appear.

The Abyss, which, if strictly and abstractedly considered as in and to itself only, is an imperceptible, unknowing, and unmoving being, or nothing, in comparison to all what is posterior, doth on the one hand find and perceive himself in himself; and this in and by his byss, which is his only begotten Son, in whom he is well pleased, and which is one with the Father. And on the other hand, the same abyss doth find and perceive himself without himself; and this in and by nature, as yet called here but a seeking: which Nature or seeking is not one with the Father, and is never called by Behmen the Son, heart, word, seat, etc. of God; though he be called the father of nature.

And so also concerning the beginning; the byss is the beginning of something in the eternal generation, when God, viz. the whole Divine Being is considered as in himself only:

And this seeking is the beginning of something in nature. The two beginnings are well consistent with each other, and none can destroy nor deny the other.

This I could demonstrate from more than twenty places, but one from this treatise will suffice. See then *Text* iv. 3, 4, 5, and *Text* v. 1. Where you shall find, that he says not only of an *impregnation* and *generation* in the spiritual life, or in God, according to what we heard thereof above, from many other places, but also (N.B.) that this generation goeth inwards (*introrsum*) into itself, and dwelleth in itself; when contrariwise the nature-life, or the generation of nature, from this seeking goeth outwards, (*extrorsum*) towards without, or straightway forward.

And though he says also, That these two are not without one another, yet he explains himself by adding immediately, *So that there were a separation between them*. Without one another therefore they are so far, and upon this account, that without mixture each of them is in itself that which it is, and neither of them doth or can comprehend and contain the other, in its own essentiality;

When there is nevertheless an eternal band, and union between them.

If then this be so, no argument can be brought forth from this saying, The Abyss makes an eternal beginning, which is a seeking; as if this position must needs exclude, or could overthrow all what he says, in twenty places, of an eternal generation of God in himself, and of an eternal beginning in this generation. For, if we shall conceive, according to the words of this treatise just now quoted, that in the Divine Being, from the first abyssal will one progress is made towards within, and another towards without; we must needs conceive also, that each of them must have its own beginning.

For the beginning of the one, which needs must be considered as it were an essential part thereof, cannot be a beginning and part of the other; though these two beginnings may be both together at once, and even inseparable from each other.

And if thus in this treatise is inserted an impregnation of the first abyssal will, and such a generation as tendeth towards within, and dwelleth in itself; with a notorious distinction from nature, which tendeth towards without, and dwelleth in itself also; it is plain and clear, that in this treatise is asserted, though not declared particularly, the selfsame eternal generation, before, without, and above all nature, whereof we have heard so much hitherto, and wherein we are to understand three things. But,

(5.) There will be still replied, That Behmen says expressly, *that there is nothing sooner than these two*, viz. the abyss, and the seeking. If then these two are the soonest, we cannot conceive three to be sooner than these two.

Answer. In this consideration of God and nature, both looked upon as tending towards without, he says rightly, there is nothing sooner than these two.

For in our inquiry, made backwards, from the most outward things, towards the most internal root thereof, where always the remoter cause is conceived as sooner, prior or deeper, than that which is nearer, we cannot proceed any further, and can therefore find nothing sooner than these two. But in that other consideration, wherein we say with Behmen, That there is an eternal generation, whereby God generates himself in himself in Trinity, and this from eternity to eternity, without a principle, and without all nature; we may freely say the same words, There is nothing sooner than these three, viz. the abyss, the byss, and the band of union between them.

For seeing that the same abyss, is the first of these three, and the first also of these two, and this even so, that neither here nor there, this abyss can be separated, from what, so well here as there, is joined with it in union;

There is an equal beginning of numeration on both sides, and nothing can here be sooner than the three, like as there also nothing can be sooner than the two; and the three must needs be so deep and so central, and radical in this latter consideration, as the two are in that former. Nay, we may say also more, upon a good account, and without contradicting Behmen, that the three are sooner than the two.

For it is plain enough, that by saying so we do not mean, that there was a time, or instant, wherein the three were and the two were not; which would be most ridiculously said, that the abyss was sooner than the abyss, because the abyss was, when the abyss was not.

But we own with Behmen that the two are co-eternal to the three, and by saying, The three were sooner, we mean only, that in our regular conception they are to be conceived as if they were sooner, and that it would be a preposterous doing to conceive them otherwise.

Because we cannot say in any sense, that the abyss is descended from nature, or from this seeking, but we must say, that nature, with all that belongs to it, is descended from the abyss. For the abyss makes the seeking, says Behmen, but not the seeking makes the abyss. Wherefore then, we conceive this abyss as the very deepest and most internal, central root, driving forth as it were, in the same instant, two collateral branches, the one towards within, and the other towards without; and so far we say, Neither this nor that is sooner, but the abyss itself is sooner than both its branches. But further, upon another and deeper account, seeing that this same abyss is incomparably nearer related, and infinitely more familiar to that branch which is driven forth within, than to that which is without. For that which is within is one with itself, and equal unto itself, generated in its own bosom, and dwelling in it for ever;

When that which is without is different from itself, inferior in dignity, and used but as an instrument in its hand, etc. we can by no means therefore think or say, That which is within, is descended caused or originated from or by that which is without. But we must say, That which is without is from that which is within; and that which is within must needs therefore be sooner than that which is without.

Now, that which is without sheweth us presently, in its first unfolding, the spiritual figure of a triangle; and that which is within, is nothing else but those three, that are to be understood in the generation of God himself in himself. If then these three within are not from the three without, but these latter from the former; the three within are rightly conceived and said to be sooner than the three without.

And to show that this is not a construction of my own, see SIX POINTS, chapter i. v. 9 where having declared what the abyss is, not as here, with respect and relation to nature, but as considered absolutely in itself; and having told us, that it is an eternal seeing Eye, wherein nature lieth hid, and is nevertheless seen and known, etc. he says expressly the same words, which he says here, *There is nothing sooner than this eye, nothing is before it, which were deeper, etc.*

From hence now it is evident, that if nature itself in general, and so also all what belongs unto nature in particular, was seen and known, nay, which is much more significant, is still seen and known in the figure, as a hidden fire before, or sooner than it is nature generated or unfolded: Further, if this seeing and knowing nature, doth imply (as hath been proved) the eternal generation in Trinity: and again, if there is nothing deeper or sooner than this seeing Eye; the Three in the eternal generation within, must needs be conceived as sooner or deeper than nature, with all its three and seven without.

Nay, from the plain words of this same treatise, it may be proved sufficiently. For he makes an express plain distinction, between *within* and *without*, saying not only Text v. 1, that the one of these two mysteriums tends towards within, and the other towards without; but he says also more explicitly Text iv. 4, that *since the abyss is impregnated, the generation goeth towards within, and dwelleth in itself, for the essence of the other life (viz. of nature) cannot comprehend this impregnation, and cannot be a receiver, (or a receptacle) thereof. So therefore the impregnation must go into itself, and must be its own receptacle, which is a son in the eternal Spirit, etc.*

Now it is evident to every one, that always that which is within must be conceived as deeper than that which is without, and seeing that always that which is within, is a source, cause, ground, original, root, etc. of that which is without; that therefore which is within must in one sense needs be conceived as sooner than that which is without, notwithstanding that in another sense, the one is so soon as the other.

If then here in this treatise, such an impregnation and generation of a Son is asserted, as tendeth towards within, with an express exclusion of nature, which is said that it goeth towards without, and that it cannot comprehend this generation, then there is in this book as well as in any other of our author, an eternal generation, without and above all nature, asserted, though not declared particularly.

But,

(6.) It is objected also, That Behmen placeth nature next or immediately to the abyss, and that therefore nature must be conceived as standing in the midst, between the abyss and byss, and consequently no Trinity at all can be imagined, before and without nature.

Answer. Rightly doth he place nature next or immediately to the abyss, as to that which is the first of all, the deepest and most central: but doth it follow from hence, that nature must be conceived as standing between abyss and byss? By no means; it would follow indeed, if there could be shown, that Behmen placeth the byss at a further distance from the abyss, behind or after nature. But no such thing may be found in any of all his writings.

He placeth the byss not only so near, but also, in a sense even nearer and more immediately to the abyss, than nature; so that abyss, nature and byss are not to be conceived as three things following the one upon the other in a direct forward line, but, the byss and nature are to be conceived as two collateral branches, the former tending from the abyss towards within, and the latter from the same abyss towards without. Of this see MYSTERIUM MAGNUM, vii. 6. *The Father, says he, is the will of the abyss: he is without all nature or beginning; the will towards something: this (father) sets himself into a tubet for his own manifestation, and this tubet is the will's or Father's power comprehended; and is his son, heart, and seat; the first eternal beginning in the will, etc.*

Pray what can be plainer, and more for our position? If the byss or Son is the first eternal beginning in the will, how can that beginning, which is, in a sense, without the will, and which the abyss maketh with the seeking, be before it, and stand between the abyss and the byss? And if this beginning is rightly called the first, so well as that, so that there is nothing sooner than this, and nothing also sooner than that, must not they both be conceived as two collateral branches?

And must we not say, The seeking is the first in that progress, which tendeth towards without; and the byss the first in that generation which is within? If we then will not turn out of doors, or make it an insignificant nugatory prattling, what he says of such a distinction, between within and without, we cannot but freely see and own, that from his placing nature next and immediately to the abyss, no argument can be taken against an eternal generation in Trinity without all nature.

(7.) Concerning that part of this argument, where there is said, Behmen calleth the abyss an eternal nothing, and says, the seeking, that is, nature maketh this nothing to be something in it-

self, which seeking therefore he calleth expressly the mother and the cause thereof; so then we are not to think of any other something, but what is made in and by nature.

Concerning this, I say, little more wants to be added, for what we declared hitherto doth answer all these things sufficiently. It is demonstrated above, that the abyss is not absolutely nothing in and to itself, though it is rightly called nothing, with respect and in comparison to nature. For the abyss in itself, is an eternal seeing Eye, which seeth and knoweth nature, in the figure, as a hidden fire, before it is nature generated. Nature therefore doth not make the abyss to be something to itself, and Behmen tells us no such thing, but the pure contrary: he tells us, viz. that nature makes this nothing (which before was nothing in and to nature) to be now something in and to itself, that is, in and to nature, not in and to the abyss. How can nature make something in the abyss, when it is not only without it, and tendeth altogether towards without, but also, when it is itself made by the abyss to be an eternal beginning, and when this abyss is in itself beginningless, nay, when it is an abyssal seeing Eye, which seeth nature before it can be called nature? Nowhere shall we find in Behmen, that nature makes the abyss to be an abyss, neither that it is called the mother and the cause of the abyss, but only (N.B.) of the will.

There will be replied, The abyss and the will are but one, if then nature is the cause of the will, it is the cause of the abyss also. Answer. It is true, they are but one; but it is true also, that in this consideration, they are nicely to be distinguished, and you may find this distinction plainly enough throughout the three or four first texts of this treatise.

The abyss is in this consideration prior to the will, and is an absolute name, bearing no relation to nature; but the will is a relative name, and implieth a notorious tending towards without. The abyss as abyss is nothing to nature, for there is not yet any concern between them; but this abyss as a will towards nature, is now concerned with nature, and is upon this account something to nature, and no more something only to itself. The abyss, considered as abyss only and strictly in itself, is not the father of nature, but an eye, seeing nature before it is nature generated; but this same abyss considered as a will towards nature, is the father of nature. Nature therefore is not the cause of the abyss's being an abyss, but may be called the cause of the abyss's having a will to nature, and further of being a father of nature; because from nature's being seen in the abyss before it was nature, this will is to be conceived, as raising itself and tending towards without, like as almost in such a manner, a son may be called a cause of his father's being a father, but not of his having been a man, fit and sufficient for his generation. So now this something, in the progress from the abyss towards without, cannot make us to fix our eyes upon itself only, and to deny that there is any other something, but what is made in and by nature. But rather it directs us to look up higher, for that something which we find in the eternal generation, which turneth as it were away from nature, and tendeth towards within.

For it is plain and obvious everywhere in all the books of Behmen, that the byss in this eternal generation is constantly called the father's or abyss's ens, essence or something, his eternal perception, his heart, word or son, wherein the father is well pleased, etc.

Having now, as I hope, sufficiently answered all the parts of this great objection, we are to proceed further—

[NOTE.—Not finished: because the objector (one Mr. Pierce) owned himself mistaken, and satisfied by thus much, as expressed in the following letter:—"Sir,—I return many thanks for the sight of these papers; before which I did not distinguish between the eternal generation and the eternal manifestation, but conceived the Threefold Spirit in the Abyss to be ungenerate and hidden; but now I understand the Triune Spirit to be, in the abyss generate and manifest to itself before nature. And that which pleaseth me much more is to see none of the former descriptions denied or laid aside, but reconciled with the latter, which I did not understand further than the eternal nature; but might well have expected more in them than in the former, had I considered that the author saith, *the descriptions are one deeper than another*, and that *he saw more and more*; but I not minding this, took the former to be complete, and thought he knew all at first though not able to set it all down: and for that reason I laid by what I could not find in them, thinking it was enough to know as far as the eternal nature; and so did not much study the latter descriptions, and some I never saw. But now I am glad to find so harmonious a concordance in all; and have no objection against anything in these papers, one of which is more than enough to satisfy me: for I am soon convinced by reasonable arguments, being but a learner, and never expect to understand all this author hath written, and am best when I think I know nothing; and ever thought that there could be no difference in the apprehensions of those that love and study this author, but what might easily be reconciled."]

The Third of the selected Extracts and abstracts from Freher is headed, "POSITIONS CONCERNING GOD in UNITY and TRINITY, considered both as BEFORE and AFTER ETERNAL NATURE, according to BEHMEN's CENTRAL THEOSOPHY," thus:—

I.—The first and deepest consideration of God in unity and trinity, is not that which JACOB BEHMEN hath delivered in his *Aurora*, declaring always together and intermixing with it the generation of eternal nature in its seven properties, or fountain spirits.

But that is the first and deepest, which afterwards he gave us in the most of his following books, where he calleth it an eternal generation of God in himself, in trinity, without all nature.

II.—In this first and deepest consideration, God is not to be conceived according to any such definitions, as usually do ascribe unto him all the highest and most glorious attributes, be they either such as are generally found out and owned by all created spirits, to be truly divine perfections, or also such as are expressly mentioned in the holy Scriptures.

III.—This is the ground of Behmen's saying so much of an eternal nothing, oneness, chaos, temperature, etc.; of his denying in God thoughts, deliberations, decrees, consultations, predestinations, etc. about things to be created, or governed in such or such a manner; and further of his taking wisdom in different senses, and placing it now before, and then again after the trinity.

IV.—None of the true perfections imaginable are hereby denied in God, even not in this first and deepest consideration without all nature. But the meaning is only this, that in this consideration, they cannot yet be a *distinct* object of our understanding. Because they are still to be

looked upon, as not yet unfolded out of their root, or centre, which he calleth an universal all, no less than eternal nothing. And if we do conceive them by distinct ideas, we show but forth thereby, that our consideration doth not go beyond the generation of eternal nature.

V.—It is not hereby asserted, that such definitions of God, as may be seen in all the systems of Divines, are to be rejected as erroneous and hurtful; rather they are freely owned to be good, profitable, and sufficient to instruct men in what they are to know of God, for their eternal salvation. But it is asserted only, that they are not central, and do not declare, as Behmen doth, what God is in himself, without nature.

VI.—When God is considered by Behmen without all nature, but yet still with some relation and comparison to creatures, He is said to be an eternal nothing, an ineffable and unintelligible oneness, a most internal ground, root or source of all created beings, which by none of them can be named, found out or understood.

VII.—When God is considered without all nature, and as in himself only, without any relation or comparison to creatures, we must say, according to Behmen, that God is a beginningless and endless beginning, delighting in himself, and playing with himself, in the wonders of his eternal wisdom.

VIII.—In this definition, the trinity in unity without all nature is contained and expressed. By God delighting in *himself*, a single individual being, or an unity without distinction is expressed; when yet from the second consideration of God, as in and after nature, it doth appear, that here also before and without nature, in this same individual being three things are to be understood, so that we can say thereof truly, in some, but not in every sense, the first is not the second, and the second not the third.

IX.—For that which delighteth is to be conceived, as answering to that, which in and after eternal nature, is called Father. That which is delighted in, as answering to that which afterwards is Son. And this delight itself, as answering unto that, which afterwards is called Holy Spirit, but here, as before and without nature, a moving life of Father and Son.

X.—These three are not to be conceived as if they were three distinct beings, persons, or intellectual spirits, existing besides one another, each having his own understanding, will, etc. This would be making three Gods.

XI.—These three are but one intellectual being, having but one intellect, will and life. When nevertheless there is such a distinction between them, as is not imaginary, nor also arbitrary. But it is a distinction *cum fundamento in re*, representing rightly three and neither more nor less. Behmen distinguisheth them thus: he calleth them an eternal nothing, and an eternal ens, or something. Again, a beginningless and endless abyss; an eternal beginning and end, or a byss coeternal to the abyss; and an *outgoing* or proceeding from that abyss and byss, or also from that abyss through that byss. Again, he calleth them the first or abyssal will, the second will, or with the Scripture the eternal Word, and the *moving life of the Deity*. And sometimes Father, Son, and Holy Spirit.

XII.—The eternal nothing, answering or appropriable to that which after nature, is called Father, may be safely conceived so, but with this caution, that we do not think it so (nothing) in and to itself, but only so to all and every created understanding.

And when this nothing itself openeth upon the spirit of a soul, it instantly confoundeth and consumeth all its sight, and reduceth it in a sense and manner, into its own nothingness. The generation of the fourth property of eternal nature, wherein this nothing openeth, and which is to be met with more or less in the process of regeneration, is of all this not only an unexceptionable witness, but also an instructor, able enough to inform us, how we are to conceive of this eternal nothing.

XIII.—The eternal ens, or something, answerable or appropriable to what in and after nature is called Son, may safely be conceived so, as we can conceive an endless, substantial being, but with this caution, that we do not say or think, It is so to nature and creature, but only, in itself, and to that former nothing. For as to all created spirits, it is still but nothing, because it is still before, above, and without nature, and can by none of them be seen, found out, and entered into; notwithstanding that it is, in a sense, to be distinguished from that nothing, and that this nothing doth see, find and manifest itself therein, and delight in it as in its own expressed image.

XIV.—Behmen's frequent expressions of abyss and byss, are all equivalent in sense unto those of nothing and something. But because he speaks more distinctly and explicitly of abyss than of nothing, more is also to be said thereof.

When he speaketh of this abyss, declaring what it is in and to itself, he never says, that it is a nothing, but plainly and expressly in more than twenty-five places, that it is a *beginningless endless Eye*. This eye seeth all nature and creature, before either this or that can be called so. It seeth all the powers, products, numbers, etc. that ever are or can be brought forth into being. But it seeth none of these things as without, or as really distinct either from itself, or from one another; and seeth therefore itself only, that is in a word, its own central all-sufficiency for all these things.

XV.—Here now is the Divine intellect or Wisdom in its first and deepest sense, which Behmen also calleth wisdom expressly and in many places. And here therefore that objection saying, He placeth preposterously the will before wisdom, and wisdom after the will, contrary to sense and reason, is answered sufficiently, and must be looked as risen only from a misunderstanding him.

For though he placeth wisdom in another sense, and upon another account, not only after the will, but after the trinity, as he doth for instance in his *Table of the Principles*; yet here standeth wisdom, in this sense, before the will, and the will followeth immediately upon it. For

XVI.—Thirdly, when Behmen intends to proceed further, and to declare that eternal generation in three, which goeth, as it were, on the one side, from this abyss towards within; when that of eternal nature in seven tendeth on the other side, from the same abyss towards without,—he saith, This abyss is, or also, hath a will, which he calleth the first abyssal will, in distinction from the second will, that of the byss. This expression of a first and second will, doth not say that there are two wills in the Divine Being, they are one as the Father and Son are one.

The first will is not to be conceived as a will by itself, for it is not yet that which we use to

call a will, but it is to be conceived as the first imperceptible disposition to the will. Which disposition is in the abyss, but as in the abyss cannot come to its maturity.

XVII.—The reason why Behmen calleth it the first will, when it cannot properly be called a will, is this: That which is in the abyss, is that self-same, which is in the byss; in the abyss in its deepest root, in the byss in a full-grown tree. If then that which is in the byss is a will rightly and properly so called; that same in the abyss may aptly though not so properly called a will, with this distinction of first. This second will he calleth also with Scripture the eternal Word, because this second will is not only an offspring produced out of the first, but chiefly such an offspring, as is an express image, manifestation, unfolding, outspeaking, or declaration of all (neither more nor less) what the first will was, or had in its own central depth.

XVIII.—The generation of our own word, within the particular sphere of every one's created being, can be in a manner, or in part, a fine though but shadowy representation thereof. For though we use to call only that a word, which is distinctly formed and pronounced; yet we know, that every such formed word hath a much deeper root, in the inmost recesses of our soul and spirit, even before it cometh to be perceptible in our mind.

Further, we know, that such a formed word is nothing else, but an opening, or manifestation or declaration of what our soul first had unformed in its own depth, or what our will first in itself, and first even insensibly was inclined or disposed unto. And then also we know, that this is nothing else but that; and that by the formation of an express word, the first disposition thereto in the will, doth only bring forth and exalt itself, and nothing but itself, unto such perfection, as it could not have had, as long as it was unformed in its first original depth.

If then that which is expressly formed and spoken forth is rightly called a word, that which this same word was, before it was thus formed, may well enough be called a word also.

XIX.—In one will, says Behmen, no knowledge of itself can be. And this is not to say, That for a knowledge of itself two wills in two distinct intellectual beings are required. But only, in this first abyssal will, if it were alone, without having brought forth and exalted itself into its own formed expressed image, viz. the second will, no perception nor knowledge of itself could be.

XX.—The abyss is all-power concentrated, and the byss the same all-power unfolded. Now this all and that all must needs be one, and no distinction can be found out between all and all; neither can there be two different alls.

XXI.—The communion between these two, which is a living beam, proceeding from the first into the second, and through the second, (and so from first and second into the eternal wisdom, delighting and playing in and with its wonders,) is the Spirit, called here by Behmen a moving life of the Deity. And this completes this holy most adorable number Three.

XXII.—Unto these three no fourth can be added, and by Behmen's saying never so much of an eternal Virgin Wisdom, no quaternity is made.

Immediately after these three, Behmen in his *Table* placeth Wisdom, distinguishing the outgoing from that which is gone out, and saying, that the out-going, or proceeding forth is the spirit, and that which is gone out is wisdom.

Wisdom stands rightly both in the beginning and end, or both before and after this Trinity, concluding as it were the circle of this eternal generation, which was also begun with wisdom.

Wisdom is compared by Behmen not only to a seeing Eye, but also to a Mirror full of wonders. And though he sets these two comparisons commonly together, yet he distinguisheth them also plainly enough here and there, so that this twofold comparison may not only show us that twofold sense in which he looks upon wisdom, but also direct us to that twofold place, wherein he placeth it, and show also why he speaketh before the will, and also again after the Trinity.

When he considereth the abyss, not yet as a father, but as abyss only, he saith affirmatively of it, that it is an eternal seeing eye. Here now in this place there is not yet any mention made of the will, which will makes the first beginning of the abyss's being called a father; and so also there is not yet a generation of the son, nor a proceeding of the spirit to be conceived: but this wisdom or seeing eye, is considered only and strictly as by itself, in its own eternal centre, wherein it seeth purely in itself, its own radical all-sufficiency for all whatever is in any sense posterior; and so not only what may concern nature and creature, but also what belongs to the next following generation itself.

In this first consideration therefore, the comparison of an eye is more fit, than that other of a looking glass, which implieth notoriously two things, a certain object, and then also something that it can be an object to.

When Behmen hath declared the eternal generation in Trinity, so that now Father, Son, and Spirit are considered in that distinction, wherein they stand so far, that we can say, The Father as father is not the Son, and the Son as son not the Spirit, though all three but one and the same intellectual being; then only, but not before, according to this distinction, a distinction also between wisdom and wisdom doth appear, and the comparison of a looking glass full of wonders is now more fit and proper than before. Notwithstanding that wisdom is both now and then the same.

For it is now no more considered by itself alone, as an abyssal eye, in its own internal centre, but as outgone and dilated in the byss, and as in conjunction with this byss; between which two, abyss and byss, there is now a mutual relation, so that it is no more the abyss's, but the Father's and the Son's wisdom. And something there is now also which the wonders of this looking-glass can be a passive subject to, viz. a moving active life of the Father and Son, which is the Spirit. For,

XXIII.—In the consideration of the eternal generation only, and not before it, the abyss is considered as outgoing or proceeding forth from itself. If then this abyss is a seeing eye in and to itself, this seeing eye goeth out, and makes itself more external than it was before; viz. in that sense strictly, and not any further, in which we can say, The Spirit gone out from the abyss, is to be considered as more external than the abyss, as in itself only. When therefore this eye considered as abyssal only, had more strictly, or as it were more narrowly for an object, its own central and radical all-sufficiency, it hath now, considered as more external, as it were in a larger dilatation, an infinite multiplicity and variety of wonders; which are to be looked upon not only as distinct from the Spirit, but also as a passive subject of this spirit, wherein he moveth, playeth, and delighteth. Which indeed is to be such an object as they could not be before, when the Spirit was not yet a moving life, outgone from the abyss.

And with relation therefore to this spirit, that same eternal wisdom, before abyssal only, but now in conjunction with the byss, is more fitly than before compared to a looking glass, standing as an object before the Spirit, and representing all its infinite variety of figures, powers, wonders, etc.

This distinction between wisdom and wisdom is so much *cum fundamento in re*, as that is between the first and second will, or that also between Father, Son and Spirit. And if therefore it is needful to consider the eternal unity, antecedent to the trinity, and again the eternal generation in trinity as subsequent to the unity; there is also needful such a distinct consideration of Wisdom and wisdom, and a placing wisdom in the one sense before, and in the other after the Trinity.

XXIV.—Wisdom in that first sense and place is by Behmen called *Mysterium Magnum* without nature, considered as in its most internal root or centre. And this second sense and place it is that *same Mysterium Magnum* without nature, but considered as more external, as gone out, or displayed out of that root.

Wisdom in that first sense and place can be considered neither as active nor passive, because abyssal. But in this second sense wisdom is rightly considered as passive only, and as incapable of activity; for it is in subordination to the spirit, like as a body to its life. A body may be living indeed, and full of vigour and activity, and can for all that never be that life or principle of activity itself: so also wisdom is indeed not without life and hath nevertheless no life without the spirit, which is the only life therein, and from which, wisdom in this second sense, is so inseparable, as wisdom in the first sense is from the abyss.

Wisdom in the first sense, compared to a seeing Eye, is the divine intellect, that is, God himself considered only and purely as in himself, but not yet as in Trinity. And in this second sense, compared to a Mirror full of wonders, wisdom though still divine, is not purely God himself, neither as in Unity, nor as in Trinity, but it is as it were a habitation of God, considered now in Trinity. Which habitation without all nature, answers to that in and after nature, which is called a most glorious, majestic habitation, or temperature in substantiality, which also is not God himself, but under God, as every habitation is under its inhabitant.

Yet in all these and the like distinctions, the eternal wonders of wisdom, relating principally to the second sense, are inseparable from that seeing Eye in the first. The wonders of wisdom are in the first sense thereof, tacitly implied, and in the second more explicitly represented. For the Spirit is now that which seeth them, and delighteth in them. And his seeing is no more as in himself only, but as something gone out and distinct, though not separate from himself.—The next consideration is concerning the divine Trinity, both as before* and in and after nature.

XXV.—As soon as the first Abyssal Will is conceived or named, there is also conceived on

* The following positions contain a representation of the "Eternal Liberty and Abyssal Unity, *pari passu ambulans*:"—

I.—The Liberty is God, and so, the Unity is God. Forasmuch as this so well as that is central and universal, is before Nature and creature, and is the original root of all posterior beings.

II.—The Liberty is not God, and so, the Unity is not God; forasmuch as this so well as that, is as yet destitute of those perfections, that from the idea of a most perfect being cannot be excluded.

III.—That sense of God I call the first, and this the second.

IV.—The Abyss is itself both the unity and the liberty, bearing the former denomination with respect to the Trinity, and the latter with respect to Nature. So,

V.—The abyss is God (in the first sense), and is not God (in the second).

VI.—In the abyss, or in God (in the first sense) is not only that which tends *ad intra*, and is perpetually flowing out in Three; but also that which tends *ad extra*, and is perpetually setting forth itself in Seven.

VII.—Out of God (in the first sense) or out of the abyss considered as a central unity, the trinity is unfolded; and yet the unity is not changed into the trinity, so as to be no more a central unity in itself. So also,

VIII.—Out of the same considered as an eternal liberty, the septenary is unfolded, or nature is brought forth in seven properties; and yet the liberty is not changed into nature, so as to be no more in itself a central root and original thereof.

IX.—This bringing forth of nature is done by the abyssal Will's moving *ad extra*; and this moving is understood on the one hand in a harsh *desire*, and on the other in a soft *lubet*. Which two are the root of the Two eternal Principles.

X.—The desire is coming forth out of the abyss, from which it is distinct; and with its following properties it is constituting the first restless properties of nature. But,

XI.—The liberty, which is not distinct from the abyss, is not coming forth, as constituting that restless part of nature, but only as concomitant, by a *lubet*, [with] the properties thereof, and so thereby exalting itself in the superior glorious part of nature: which superior part of nature, rightly so called in one respect, is therefore rightly also said in another, to be beyond nature, free from nature, and the end of nature.

XII.—The Abyssal Will, as before its going out *ad extra*, by a desire and *lubet*, is not yet neither fire nor light; but by the process of nature, the will cometh to be *Fire*, and the liberty *Light*. Nevertheless,

XIII.—The will is not changed into fire, and the liberty not into light, so as to cease, and having to be still themselves the root and ground thereof. For,

XIV.—If the will willet fire and light, and if this willing is not done *in preterito*, but is perpetually doing, the will must be perpetually the inmost root and ground without any change or alteration of itself. And,

XV.—If the desire, the will's instrument, and in a natural order nearer to the fire than the will, is not changed into fire, so as to lose its own peculiar desiring essentiality, and to be no more the first property of nature, but the fourth, how can the will be thought to be changed so? But,

XVI.—If the desire cannot be desire without the Will's moving and directing it, it is the will principally as the first mover, of which it is rightly said, *it cometh to be Fire*, notwithstanding this

the one side, the Father of the Byss, and on the other the Father of Eternal Nature. Which are not two fathers, but only one, though the generation, upon several accounts, is twofold. For like as from the first abyssal will towards *within*, proceedeth forth, from eternity to eternity, a generation in Three; so also from the *same* abyssal will proceedeth forth an eternal generation into Seven, which is the generation of eternal nature. Wherein the three do manifest themselves more externally, and come thereby not only into a clearer distinction, but also into a nearer, as it were approaching towards the creation of living intellectual beings, to be made after their own tri-une image, that they might by them be known and glorified. For none of them could have been brought forth by or from the three only, without the seven, generating themselves mutually and perpetually in that constant process, called by Behmen the generation of eternal nature. Why this eternal generation is rightly called an eternal manifestation of the Divine Tri-une Being, is most worthy and needful to be examined.

The name of a manifestation implieth (1.) that there is something, which hath a being in and to itself; (2.) that this something is unmanifest, hid and covered, etc. (3.) that there is also something unto which this manifestation is to be made. Now then, that the Divine Tri-une Being without nature, is not a nothing in and to itself, and is not by nature to be brought forth from not being, into being, has been enough proved.

But since, in this Tri-une Being, the byss is a manifestation of the abyss unto itself, it may be justly asked, What is then further hid, secret, or unmanifest?

And what is that unto which a manifestation is required to be made? Answer. Notwithstanding all this manifestation of the abyss, by its byss, the whole Tri-une Being without nature is still unmanifest unto itself. And this manifestation is therefore a manifestation of this Tri-une Being made unto itself only, though it is also consequently, a manifestation, made in order to the production of intellectual creatures: none of which this Tri-une Being could have been made manifest unto; nay none of which could have been brought forth, unless this Tri-une Being had first been manifested to itself, through the generation of eternal nature.

XXVI.—The byss is a manifestation of the abyss unto itself. For the abyss's eternal finding, perceptibility, etc. is the byss. And in the mirror of wisdom, an infinite variety and multiplicity of wonders, figures, colours, virtues, etc. do appear, to that moving life of Father and Son, which is the Spirit. All this is true in its sense and degree; yet all this will not yet do. For all these things are still merely nothing in and to themselves, and have no activity in or with them, but are only as transitory or shadowy images in a looking glass, which are and can do nothing to themselves, though they are something to that Eye which looketh upon them. No properties therefore no qualifications are in motion, no sound from them is heard, no harmony ariseth, no fire burneth, no light can shine, etc. And though there is a clearness and serenity, yet there is no splendor, lustre, and glory.

And upon this account, the Spirit cannot, in a full sense, be said to perceive and know himself, or to be manifest unto himself, before he knoweth effectually what it is to have passed through all the inferior properties of nature, and to have exalted himself through the fire into the light of glory. If then this is done in and by the generation of eternal nature, and if it cannot be done any other way, this generation is rightly called a manifestation of the Spirit, and so of the whole Tri-une Being, made only to itself.

XXVII.—It is plain from hence, that this manifestation is not, as it were the removing of a veil, or the like impediment, from a thing, that is covered or concealed by it, no such thing is here to be imagined. For as it is not a manifestation, made either to, or by any other, but made only by and to that being itself: so is it also an eternal impossibility, that this Being could be manifest unto itself (in that sense which Behmen takes this word) without or before an actual performance,

interposition of the desire, and its own not being changed into fire, but continuing the abyssal root of it. So then,

XVII.—The will is fire, and is not fire, as the abyss is God and is not God.

XVIII.—The abyss, God (in the first sense) or the liberty cometh also by the process of nature to be light: for he willeth both fire and light, which he is not before or without this actual willing, and effectual executing of the will. And nevertheless,

XIX.—The liberty is not changed into light, in the same sense, in which the will is not changed into fire, and the unity not into trinity. And so therefore,

XX.—The liberty also is light, and is not light, as the will is fire and not fire, and the abyss God and not God.

XXI.—This liberty, which is free from those motions of nature that are to produce the fire, and which therefore is without light, is the father of light by its lubet, as the desire is the father of fire; and the Will comprising them both, is the father of the *whole* nature.

XXII.—This light shineth in one sense and respect downwards, into the darkness, the inferior part of nature which comprehendeth it not; and in another upwards into the liberty, which comprehendeth it, and which now as comprehending the light, is the superior part of nature, still indeed free from the restless nature, but no more (as before) destitute of glorified natural properties. Or also,

XXIII.—This light shineth in one sense and respect, forwards into nature though with a great difference, as to its inferior and superior part; and in another backwards into its root, which is God (in the first sense, not in the second). And so,

XXIV.—God is that spiritual fire and light, which is in eternal nature; according to the Scripture calling God, fire and light. And again,

XXV.—God is not that spiritual fire and light, which is in eternal nature; according to that fundamental position, conformable to Scripture, that nothing of these things is done *in preterito*, or only once, but all is perpetually doing; and that therefore the abyss, abyssal will, or eternal liberty is not changed neither into fire nor into light, but is perpetually the inmost root and ground thereof.

XXVI.—St. John's expression, *it was, was not, and yet was*, may here also be well minded, and in a manner be applied, no less than his following words, *and here is Wisdom.*"

To the foregoing may be appended the following Abstract of "A Conference between A. (a scho-

of all what is for this manifestation required. Which is in short a raising up the properties of nature, a passing through them, and an exalting itself thereby into glory and majesty.

This cannot be done by three, and not by less than three; and though the properties of nature are in one respect but three, nay in another also but one; yet in their full dilatation, they are also seven; and by three only, this raising, passing through and exalting cannot be performed.

For that which will thus exalt and manifest itself is in a manner three already; and this manifestation is not a going backwards, or decreasing, but an increasing: and though this Tri-une Being doth not itself increase, yet its manifestation is and must be a fruitful progress, laying as it were a foundation for an infinite multiplication.

XXVIII.—As in this eternal manifestation must be more than three, so by the same necessity, there can be neither more nor less than seven.

For the three in the eternal generation may be conceived, the first as a *terminus a quo*, than which is nothing sooner or deeper; the second as a *terminus ad quem*, beyond which is no going further, and the third as a medium between them, both distinguishing and combining them. And this threefold degree of progress must in the generation of the properties of nature distinctly be expressed and represented, if the three without nature shall be manifested, and gradually exalted in and by the progress of nature; as it is accordingly expressed in the three principal regions, or parts of nature. And it is this same distinct expression, which bringeth in, or carryeth along with it of all necessity, the full and perfect number seven, without having less, or wanting more. For when in the eternal generation the *terminus a quo* is but one, the same cannot be one but must be three; in this eternal manifestation thereof, because there are three in the completed eternal generation, which all three together are to be manifested and exalted in this progress of nature.

All three therefore are, as in the end of this progress, so in this beginning thereof also, wherein all three do consequently leave behind them, as it were, these footsteps, which are the three first properties of eternal nature, distinctly by Behmen ascribed to Father, Son and Spirit.

Now further: as the Three in the eternal generation are not to stand still in this beginning, but must go on unto a full manifestation, and exaltation in the light of glory and majesty: so these their first footsteps in nature cannot be left in that state, wherein they are in this beginning; but must be fixed and appear in the end of nature also, which is the *terminus ad quem*, beyond which is no going further.

And these are the three superior properties of nature, not only answering in one sense, unto the three first, but also one with them in another. And so there are now six of them.

But now as to the medium between them, which is both to distinguish, and to unite them, this cannot be neither three nor two, but must be one. Two cannot be an exact distinguishing mark, between these three and three, for if they are two, they not only can, but also want still to be distinguished themselves by a third.

Three can also not be such a true distinction, for they are themselves distinguished already by a third standing between one and one. This third therefore would be the distinguishing, not between three and three, but between four and four. Again, neither two nor three can be duly uniting these three and three, for this uniting must be done in or by one only indivisible point: The three on the one side, stand as it were by themselves in a circle or globe, so do the three on the other also. As then two circles cannot touch one another in more than one point, so it is here to be conceived also. And this one point must be such a one, as may be able, not only to keep in itself an exact neutrality between the three and three, but to have also an equal communion with both sides, so as to keep them not only from each other in one respect, but also to bind them both together in another. All which cannot be done by two, or three, but by one only. And this is now the fourth property in the generation of eternal nature, standing in the midst between three and

lastic divine), and B. (a theosophical divine):"—

"A.—The great controversy between us, is this, Whether eternal Nature is 'created' by the 'omnipotent will' of God, 'commanding it to come forth, out of nothing,' or Whether it be out of God, and yet not God, nor a part of God.

B.—I affirm according to Behmen that eternal nature is out of God, viz. the first abyssal will. And the reason why we disagree, is because we have not both the same idea of God in this dispute. Your notion of God here, is compounded of all the divine attributes, as they are delivered in Scripture, and so is a good notion in itself, but not right in this place.

A.—If my notion of God is according to the Scripture, must it not be good and true and all-sufficient?

B.—It is good and true, nay sufficient also for a true Christian, who considereth only and declareth the wonders and works of God, especially as concerning his dispensations towards creatures. But it is not so for a true christian Theosopher as Behmen was, who considereth and declareth, what the Scripture is quite silent of, viz. *What eternal nature is in its seven properties*, what its original and perpetual generation is, by what it is distinguished from God, and how it came to be that manifestation of God by which further in the creation of angels and men, his works and wonders, and different dispensations about his church were effected: for this consideration and declaration, I say, your notion of God is insufficient, and not fit at all; but such a one must be had, where all these Divine attributes, as they are in or after his eternal manifestation, are utterly excluded from.

A.—Is not God always the same, and what can your notion of God be, if you exclude the Divine attributes from it?

B.—The Divine attributes are all in this notion of God, only in an eternal concentration, but without distinction and manifestation. And this is what Behmen calleth, an eternal unity, abyss, the first temperature, Nothing and All.

As after the creation and fall of men and angels, things or attributes may be conceived and affirmed of God, which could not be attributed to him before, without implying any change in God, so no change in God is made, by supposing the distinction of divine attributes to arise from his manifestation in eternal nature?

A.—What is then your notion of God, when this word is used with a peculiar reference to this matter?

three and making up the full and perfect number seven; by which the whole manifestation of the three without nature is all accomplished. So as nothing can be taken from or added to it.

XXIX.—By this eternal generation in seven, the Tri-une Being without nature is manifested unto itself, and all the Divine attributes are out of their root unfolded.

For all what for this manifestation is required, is now performed by the generation of these seven. The fire burneth, the light shineth; that in strength and power, this in splendor and brightness, the air uniteth and keepeth them in union, being itself neither this nor that. And so the former stillness is turned now into a most glorious region, full of living, moving, working and all harmonized properties and qualifications; wherein God in Trinity dwelleth and perceiveth what it is, to have actually exalted himself, from an abyss into glory and majesty.

XXX.—The Divine Tri-une Being was never without this eternal generation in seven, which is therefore all inseparable therefrom, though it may be separately by itself considered, and though Behmen ascribeth an eternal beginning unto this sevenfold generation; yet this is not to say, that the Divine Being was by itself alone, before a beginning thereof was made; but only that this generation in seven is not the first, and deepest, or inmost original centre.

And this saying therefore of a beginning, is to be taken only in such a sense, as in which the Byss or Son himself, though equally co-eternal to the Father, is rightly said to have an eternal beginning in the will, which beginning he had not once in such or such an instant, but hath it still from eternity to eternity.

XXXI.—All what creatures can know, perceive, enjoy and understand of God, is only in and by this eternal generation in seven; which is therefore not to be looked upon, as if it were a thing strange unto, or separable from God, or not of so great an importance in the consideration of God. For it is the Divine nature, which all the creatures, that are made after his image, must be partakers of, if they shall be able to stand before his throne: and without which he can much less be known and understood by them, than any particular thing can be known without knowing the nature thereof. Wherefore then in a true definition of God, not only the number three ought to be expressed, but also the number seven.

Without the three the seven could not be, and without the seven, the three could not be manifest. For the seven do make in their generation those two eternal principles, which are fire and light. And these two are that same, wherein the manifestation of the Divine Tri-une Being without nature is accomplished; the Father's in the fire, the Son's in the light, generated and shining forth out of that fire, and the Spirit's in them both.

XXXII.—After the three first properties, called by Behmen the triangle in nature, and referred distinctly to Father, Son and Spirit, in the generation of the fourth, which is the fire, the first Abyssal Will is opened as an eternal nothing, consuming, melting down, turning, and transmuting, in one sense, into nothing, but in another into something better and more noble, all what by the three first properties in their fighting and whirling was made up. And this is the Father, whom the Scripture also calleth a consuming fire. If then this first abyssal will is God, viz. the Father, considered as in himself only without all nature, this same abyssal will, now opened in the generation of this fourth form, is *God in nature*.

From this first manifestation which is the Father's in the fire, the second, viz. the Son's in the light, is all inseparable. And so is also from these two the third, which is the Spirit's, called or compared, as in the Scripture, so by Behmen also, to a wind or air, not only proceeding forth from fire and light, but also keeping them both in union, according to that outward representation thereof in temporal nature, wherein we see, that without air proceeding from [and with] the fire, no fire can burn and consequently no light can shine.

XXXIII.—From this different consideration of the Trinity cannot be inferred, that Behmen

B.—I conceive of him, with Behmen, as of an eternal nothing. . . .

A.—But have not you yourself in many places said, That without and before eternal nature, which you call an eternal manifestation of God, there is an eternal generation in Trinity, whereof Behmen says, God generates himself in himself from eternity to eternity?

B.—When in a former discourse, I considered in general the eternal generation in Trinity, and the co-eternal manifestation, demonstrating (without considering nature's original) that this is different from that, (which was the matter then in question,) and declaring which of these two is deeper and more interior, and which therefore is to be set in the first or chiefest place, and which in the second, I said rightly that the eternal generation goeth *before*, and the co-eternal manifestation followeth after, because of its being lower and exterior, and not because of its having its original out of that tri-une being, which in the eternal generation is generated, which even from this expression of its being co-eternal thereunto, might be evident.

But when I now consider especially the original of eternal nature, out of what it is, (a thing quite different from that former,) I do not set the tri-une being before, or antecedent immediately to the first property of nature, as if it had such a connexion with it, as cause must have with its effect, but I set it, as it were over against the first property of nature; and the first abyssal will in the midst immediately over them, in this form,

The first abyssal Will

The Tri-une being in the eternal generation.

The first property of eternal Nature.

For out of this Will, and not out of the tri-une being, Behmen says, eternal nature is; and this will he calleth the Father, both of the eternal generation in the trinity within, and of eternal nature without.

From hence it can now be demonstrated also, (1.) that your notion of God, gathered from Scripture, though good and proper in its place and order, and sufficient also for a true Christian, is not so in this matter, for a true christian Theosopher, searching into the deep things of God, but that Behmen's is. (2.) That from your notion, the seven properties of nature, why the three first must be dark and restless; what the fire is, by what it is produced; from whence the light is, why it ariseth out of the fire, etc. cannot be declared, but that all this from Behmen's can. (3.) That his notion, when rightly understood, is free from all offensiveness, and that by his saying, *eternal Nature is out of the first abyssal will*, he doth really say much more, and quite another thing, than you do by saying, It is effected by the will."

makes two Trinities, the one before and the other after nature. For the first abyssal will, the eternal word, and the out-going from this and that, before and without nature, are the three self-same, that in and after nature, are called Father, Son, and Holy Ghost. And if his speaking of a first and second will, does not make two wills in the Divine Being, which was made out above, his speaking of a Trinity without, and a Trinity in nature does also not make two Trinities. For as the second will is but an opening, manifestation, and exaltation of the first, having neither more nor less in it than that first; so also the Trinity in nature is but an opening, manifestation and exaltation of the Trinity without nature, and hath in it neither more nor less.

XXXIV.—When we say with Behmen of an opening, manifestation, or exaltation in the Divine Tri-une Being, we say that same in substance, but more explicitly, which the Scripture saith more implicitly, when it calleth the Son an express image, character and brightness of the Father's glory. For if we are thus to conceive of the son, we must needs conceive also of the father, that he hath no brightness of glory without the Son. And if so, must we not conceive the Father without the Son, as a centre sealed up, not manifested unto himself, and not exalted into a brightness of glory?

The Son's generation therefore, which is from eternity to eternity, is nothing else but the Father's manifestation unto himself, made by his own opening, proceeding forth, and exalting himself from a low or deep abyss, into the highest seat of glory.

XXXV.—Though there are not two Trinities,* the one before and the other after eternal nature, yet there are several considerable differences between the Trinity considered as without and

* That there are not Two Trinities.—“Concerning a description of the properties of eternal nature, how they may be conceived in God, it is true that Behmen's description, for the most part, is taken from the process of *regeneration*, experienced in himself, to which *process* also he directs every one, for to follow it in his own person. [N.B.]

There, will he say, if he finds first perceptibly and really, what the three first properties are in their being separated from the three second, or superior, he shall further find also, what they are in their union with them. And then only, being thus made partaker again of the Divine Nature, he will be satisfied as to this matter himself, though he never shall be able to satisfy another. Though therefore Behmen hath said indeed several things here about, yet he could not have said them otherwise than so, that all his expressions are still liable more or less to exceptions and objections; for nothing can be named upon earth to declare thereby something in heaven or in God, otherwise but as in a shadow.

So all the words which he useth in his *Aurora*, where he saith, not only of the three first properties, but also in particular, of air, water, heat, and cold, how they are in God; and so also these three names, *attraction*, *mobility*, *sensibility*, which he useth, when he saith the three first properties are in God, will be still subject to be excepted against. But how can this be remedied? From whence shall earthly man living upon earth, have other words than earthly, when the Lord himself from heaven had no other words than earthly, so long as he lived upon earth in our flesh, and spoke to earthly men? This then is the only thing that can be said: Let from all the words and notions we can have of the properties of nature, all be removed and excluded, what any ways implieth an imperfection either directly or indirectly; and what we then can find remaining in our mind surpassing outward words, we may say thereof, this is (according to the different degrees of our sensibility) either a more clear, or a more obscure shadow of what the thing itself is in God.

Concerning the two last mentioned similies, relating, in a tolerable sense and manner to the Trinity considered as before, and as in or after eternal nature, the first was taken from a consideration of the soul, and the second of the human will.

The first, which is not so nigh and proper as the second, is yet fit enough to illustrate that particular point whereto it was exhibited, is to show only so much, that we bear in ourselves something, which is but one and the same, nay, as to my thinking, it may well be expressed, the selfsame; and which nevertheless may not only be considered, as in two distinct states or degrees, but shall be found also, to be in the one, very much different from what it is in the other. For the soul, considered as in a child, is the selfsame soul which is in that child when it is a man, but what great differences there are, between that former and this latter state of the selfsame soul, is known enough; and presupposed is it especially (which also could be made out), that unto the soul, considered in this latter state, nothing is added from without, but all what it hath now, and had not so before, is risen and displayed only from its own ground within.

The application can easily be made, and the conclusion is this: like as all this difference doth not make two souls, so also, our distinct considerations of the selfsame Divine Trinity, with all the differences, grounded upon that sure bottom, of this eternal generation of nature, doth not make two Trinities.

But that other simile, taken from a consideration of the human will, which is more agreeing, and in a sense and manner applicable in more particulars, can illustrate it better, as by the following positions may appear:—

I.—Our will not only may, by every one, but also must, by a philosopher, be considered distinctly, first as it is in its own central root, wherein it is imperceptible to all the posterior faculties; and secondly as in its activity, wherein it is plainly perceptible. So also may and must the Divine Being be considered distinctly, by a true theosopher, searching with the spirit into the deep things of God.

II.—In this distinct consideration, a philosopher will find several differences between will and will; and so will a theosopher find differences between the Trinity in his first consideration, and the same in his second.

III.—A philosopher in a discourse, speaking of this will and will, may well enough for brevity's sake, call the one will the first, and the other the second. And so might the theosopher, speaking to understanding, not to ignorant people (upon a foregoing explication of his sense), say of a first and second Trinity; though indeed Behmen hath never done so, but the will only he calleth a first and second.

IV.—That the first will is and must be always, both in general and in particular, the inmost root and ground of the second, which second cannot be separated from the first, and could not be

as in and after nature; some of which have a relation to creatures, but the chiefest is that which concerns the Trinity as in and to itself.

The Trinity without nature cannot have any created representative, made after its own image and likeness. When the Trinity considered as in and after nature, can have, and hath such in an innumerable number; even angels and men, all having (if not by their own fault fallen away from it into disorder) in themselves, this eternal generation in seven, and so also the two eternal of fire and light, in their most harmonious union, answering unto that wherein they stand in this eternal manifestation of the most holy Trinity. The deep ground and reason, why the Trinity before nature cannot have any created representative of itself, is shown us by Behmen sufficiently.—
Again,

The Trinity without nature cannot be a proper and direct object of any created understanding, and can never be seen, felt, or enjoyed, either by angels or men: when the Trinity in nature can and is by them understood, seen in a manner, nay felt and enjoyed even so, that Father, Son and Holy Ghost, in their *distinct communications*, or influences, can be discerned by such souls and spirits, as stand with them in a nearer and more intimate union. [N.B. ye holy Rogers-Fletcher-Bramwell-praying souls, on earth!] The reason both of this and that can easily be given: for if the whole created being of angels and men is and must be inferior and posterior to this eternal generation of nature in its seven properties, all their understanding, feeling, enjoying, must be strictly confined thereunto, so that there is an impossibility for them to reach beyond it.

And if all their created [or regenerated] being is of the same nature, which the trinity is manifested in and by, even of this eternal nature in its seven properties, they cannot but understand, see, feel, and enjoy God in Trinity, after whose tri-une image they are made, and of whose Divine nature they do partake, even so that he is not ashamed to call them *sons, children, gods*, etc. [N.B. ye holy ones! ye *experiential theologians*! ye gospel '*enthusiasts*,' so called; who have proved and 'known the truth' as it is Jesus. Herein behold the sure ground and philosophy of your spiritual discoveries, experience and joys!]

XXXV.—The chiefest difference, between the trinity considered as before, and as in and after eternal nature, is this, that in the second consideration it can properly and directly be called a trinity; because there is a plain and manifest distinction between the three, which is fitly figured out and represented, even in outward nature also, by that distinction which is therein between fire and light and air. And though we say, with Behmen, that three things are to be understood in this eternal generation without all nature, and again God generates himself in trinity. In which expressions a distinction is implied, so that we cannot understand them at all, without thinking more or less of some distinction between the three, yet we are to say also, according to his instruction, that all intelligible distinction in the trinity, depends upon a raising up of the three first properties of nature by the first abyssal will, which is Father; further upon the generating and passing through the fire; and then also upon a manifesting the brightness of the Father's glory in the light or Son. So then we are permitted indeed to conceive the three in the eternal generation, with a distinction, because we cannot do otherwise; yet we are charged also to abstract our mind again from all this concept, and to deny all our affirmative ideas, according to what he plainly says.—*Mysterium Magnum*, cap. vii. 11, 12.

Seeing that we are not able to understand any distinction before and without the distinct generation of eternal nature in its seven properties, etc.

XXXVII.—It is not so much our knowing, there are three without nature, but it is rather this perceptible distinction in nature, which makes us to call it a trinity. For though the three without nature are naturally prior to the trinity in nature, yet as to our *knowing*, we cannot but say, that the trinity in nature is prior to the three without nature, because our understanding ariseth after nature, and goeth not forward from what is unmanifest without, to its manifestation in nature, but contrariwise from this unto that, so far, that we are directed by what is manifest in nature, to know that same must have been unmanifest without nature. Because we now find in nature a plain intelligible distinction between the three, we call it rightly and properly a trinity. And because further we know from hence, that three also are and must be without nature, we take this denomination of a trinity from nature, and attribute it unto that which is without nature also. Though we cannot do it so properly, because as soon as we go beyond nature, and what is manifest in nature, all distinction is lost, and vanisheth away out of all our sight and perception.

XXXVIII.—A simple and rude similitude may perhaps declare the meaning hereof a little nearer. When we conceive a little grain, of such a quantity as is but discernible to the eye, we

what it is, nor have what it hath, if the first were not. So also is it with the Tri-unity before nature, and the distinct Trinity in and after nature.

V.—The first will cannot be abolished by the second, so as that it should be no more, what it is in itself, nor can it be transmuted into the second, so as that it were no more the inmost ground thereof, but it is always found in our consideration, as remaining in its central place, without any alteration in itself. So also the Tri-unity is neither abolished nor transmuted, by the Trinity in and after nature, but remains always the inmost deepest ground thereof; and will be found so perpetually by angels and men, in their searchings into the deep things of God.

VI.—In the second will, the first hath nothing added unto itself from without, but all the difference between the first will and second, lieth therein, that in the first all is concentred, and in the second all out of that centre is displayed. So also in this Tri-unity and Trinity, if there came in anything from without, these two could not be one and the same. But all, rising out of the first all-sufficient ground, and displaying itself by its own all-sufficiency, the Trinity and Tri-unity are one and the same, though there is and must be this difference, that the former is as it were a deeper centre, having its own circumference in itself, and the latter a displaying of that centre, as in a spiritual circumference, having also its own centre in itself.

VII.—Neither our distinct considerations of the will, nor our different denominations of first and second, nor also any difference that may be found between this and that, can make two wills, so as each of them could be separable from each other, and each exist by itself only, without or besides the other. So also all what is here said concerning the Divine Being, before and after nature, cannot make Two Trinities.'

can visibly distinguish therein, a superior, an inferior, and a middle part. But when we now suppose, is lessened and reduced to the quantity of an invisible and impalpable atom, we can perceive nothing more of a distinction, when nevertheless, so long as we can conceive it to be an atom, we can conceive also that it hath still the same three parts, which before were visibly to be discerned. And this notion of its three parts is all inseparable from our idea, whereby we conceive an atom, and must needs continue so, though we should think it to be lessened, even in infinitum. But if we could suppose, this atom were at length all spiritualized, and so thereby totally taken away out of the number of all corporeal beings, which all are confined to their dimensions, though never so little; then only all the distinction in our idea would be totally lost together with the name of atom, and nevertheless there would remain in us the notion of a certain spiritual something, which we could no more conceive with any distinction.

XXXIX.—So also in a tree, when we see three branches, we see them in a plain and manifest distinction; but when we go back first to the stock, considering that they laid therein, before they came forth thereout, all the manifest distinction is disappeared, and nevertheless, from their being manifestly three, we can justly conclude, there were three also in the stock, because there must needs have been a threefold disposition thereto; which as long as it is, or can be conceived threefold, it cannot be conceived without all kind of distinction, though no distinction is or can be obvious to any of our outward senses. But when we go now deeper, to a consideration of the very seed, out of which all this tree, with all its branches came forth, we can be said in a sense and manner to go beyond the generation of nature, because in this seed, the actual strife of the first three properties of nature, must be conceived as not yet raised up, and so this seed lieth in a state of stillness, rest, and nothingness, with respect to what afterwards is brought forth thereout. There now the distinction may be said to be lost totally, for, what distinction can we possibly imagine, when we must conceive, the three first properties of nature themselves, which are by their actual strife the beginning of all growth in every tree, are not yet entered into their distinction? But nevertheless, again, from our having observed three branches, in the outward manifestation, we cannot but conclude, three also must have been in the first original centre of this manifestation, which centre we may justly think, had in its own sphere no sufficiency for more and no disposition for less than three. And thus so long as we do so think thereof, or speak of three, not all distinction in all and every sense can be excluded from our idea, notwithstanding that we are not able to find out, or to perceive a distinction in the thing itself.

This now may show us, though never so obscurely, that it is no contradiction, when we say on one side, the three in the Divine Eternal Being, without nature, are distinguished; and when we say again on the other side, they are not distinguished. For we say that former, with respect to our apprehension, wherein we cannot separate all and every distinction from an idea of three; and this latter we say with respect to such a distinction, as properly may be called so, according to our common sense and manner of expression, wherein every distinction is and must be posterior to the generation of eternal nature with its seven properties.

XL.—A hand or foot of a child in the womb, saith Behmen, groweth forwards from within, and before it hath any visible figure, it hath already its own proper form or signature in the spirit. If then this be so, as it certainly cannot be otherwise, we must of all necessity conceive, that the spiritual signature of the one cannot be that of the other, but must be, in a manner so distinct therefrom, as a full grown hand is from a foot, and this even long before it can properly be called a hand or foot, and before any distinction between them can appear. And he therefore that was able, as Behmen was, to declare this wonderful generation and formation in the womb, [N.B.] from the first beginning in the Spirit, to the manifest and visible outbirth thereof, should find himself necessitated, not only to take the names of the parts or members, for instance, those of hands and feet, from the visible outbirth, and to give them unto that, which is but an invisible disposition thereto in the spirit; but also to tell us sometimes, these members, (hands or feet) are distinguished even in this spiritual disposition, sometimes, again, they are not distinguished, before their distinct figure and formation in fingers and toes can appear.

And by so saying, such a declarer would not contradict himself at all. For they are not distinguished with respect to our sight, and yet they are distinct and must be conceived as distinct, because when they can but upon any account be called hands and feet, we are not able to conceive them without all and every distinction, especially when we know, that each of them hath already in the spirit, before it cometh to the outbirth, its own proper form or peculiar signature; for this constrains us to apprehend and own, that the signature of a hand cannot be that of a foot, though as yet neither this nor that can properly be called so.

So, therefore, we are to conceive every distinction, as it were, in different degrees of increase and decrease, for in the first stirring of the properties of nature, every distinction takes its beginning, and from thence it goeth forwards, increasing gradually, till at length in the outbirth it cometh to be manifest and plainly discernible. But in our sight and apprehension, going backwards, from the outbirth to the first root in the spirit, every distinction decreaseth more and more, till at length it is totally lost. Which is done so soon as we presume to go beyond the generation of nature, in its distinct properties.

Thus now was the case of Behmen, when he declared the Trinity, considered both as without and as in eternal Nature. And accordingly he hath not contradicted himself, when he not only gave us three distinct names of Father, Son, and Spirit in the Trinity without nature, but told us also expressly, that we are to understand three things in this eternal generation: and yet tells us again, in outward appearance, quite the contrary. As *Mysterium Magnum*, cap. vii. 11, 12.

XLI.—The conclusion of this matter will now be this, That we are to conceive the first disposition in the spirit, to be, as it were, a hidden, invisible, imperceptible root, of that manifest distinction, which can be perceived in an outbirth; and this manifest distinction, as it were the fruit or product of that root. And that we say, concerning this twofold consideration of the Trinity, (1.) The Trinity considered as in nature, differs chiefly from the Trinity without nature, in this, that the Trinity in this eternal manifestation is manifestly, and as to creatures intelligibly distinguished, when contrariwise all the creatures are not able to find out, or understand a distinction in the eternal generation without nature. (2.) As the first stirring in the properties of nature, which makes a distinction intelligible to creatures, is to be conceived as an invisible root, of which that visible distinction in its following outbirth, is a fruit or product; so the three in the eternal generation without

nature, are to be looked upon, as an unintelligible root of that intelligible distinction, which is made in the first stirring of the said properties of nature; for without that Triune root, the distinction in the first properties of nature could not have been brought forth.

And therefore, (3.) the three in the eternal generation without nature are distinguished, by such a distinction as is perceptible and intelligible by and to themselves, but absolutely imperceptible and unintelligible unto creatures.

(4.) A distinction, or root of distinction must there be in these three in the eternal generation, because the first is not the second, the second not the third, and the third neither the first nor second. (5.) This distinction must be perceptible by themselves, because the second of these three is an eternal perceiving, finding and enjoying of the first, caused by intervention of the third, which is a moving life, both of the first and second, and because the Divine Intellect, or Wisdom, which is not the Father's only, but also the Son's, exerted and manifested in this eternal generation, by the proceeding forth of the Spirit, cannot but imply an eternal understanding of what it is to the first, to find, perceive and enjoy himself in the second, by that moving life which is the third. And if so, this can be nothing else, but an intellect touched and affected by, or an eternal understanding of this distinction. (6.) But absolutely imperceptible and unintelligible must this distinction, or rather this root of distinction be, to all created spirits; because it is before, without and above that distinct manifestation of these three, made in and by the properties of eternal nature; wherein they live and move; from which they are, and have all that they can be said to have, and be; and which, therefore, all their perception and understanding strictly must be confined to, as to a sphere of their activity. So that there cannot be conceived in them any ability, proportion, or capacity of perceiving and understanding that which is beyond this sphere; which is, and can be extended no further than to that eternal manifestation of these three, which is made, and could not be made otherwise, but by a distinct generation of nature in its seven properties, rightly called the Seven Fountain Spirits, with respect to all posterior created things, flown forth from them, descended down, or breathed out.

XLII.—Whether this eternal manifestation, in and by the seven properties of nature is to be looked upon, as *purely voluntary* or as *absolutely necessary*, cannot positively be defined from plain express words of Teutonicus. But many things may be observed from his writings, whereby it can be plain, that it is more consistent with his sense, and much more conformable to the whole construction or coherence of the eternal generation in three, with the eternal manifestation thereof, in seven, to declare for this latter, than for that former.

XLIII.—All what, for this eternal manifestation's of the three in seven being *purely voluntary*, can be brought forth, will, as I think, summarily be this:

That the Divine Tri-une Being, in the eternal generation without nature, stands in a full accomplished perfection, is all sufficient for, and in, and to itself, enjoyeth itself in a fullness of love and delight, rest and acquiescency with itself, and wanteth nothing to be superadded unto it which could increase its ever blessed happiness, etc.

And from hence is now inferred, that if this be so, no necessity can be thought upon, for a more exterior manifestation of the three in seven; but this manifestation must be looked upon as *purely voluntary*, so that it be wholly and only referred to his good will and pleasure. And if he would not have been pleased to condescend thereto, he should still have wanted nothing, like as nothing is added unto him thereby.

Answer. What is here said against a necessity of the eternal manifestation of the three in seven, that same almost could be reasoned against a necessity of the eternal generation in three itself, by saying, The Father is all, and hath all in himself, for the Son hath no more but what the Father hath. And that which is and hath all, cannot but acquiesce with its own fullness, etc. What necessity therefore of this Father's generating a Son? But as this reasoning is not good here, so not there.

XLIV.—From what was said above concerning an exaltation of the Divine Triune Being, and such a manifestation as is made only by and to itself, as also of its being still but central, not manifest unto itself, not unfolded, etc., it can be plain, that such an idea of the Divine Being without nature, as here in this objection is expressed by the words of a *full* and accomplished perfection, and enjoyment of love, delight, and acquiescency, etc., is all inconsistent with Behmen's ground. For though we do not deny, that all the Divine perfections are in the Triune Being without nature, yet we say, that in this first consideration of God, which is not *total*, but only *partial*, they are not yet exerted, and cannot become exerted, but by the raising up and passing through the properties of nature.

And though, therefore, we rightly say, in one sense, The Tri-une God without nature wants nothing, but hath all, and is all-sufficient in and to himself, so that nothing can be given or superadded unto him, which could make him more perfect. Yet without contradicting this, we may rightly say also, in another sense, The Tri-une God, considered as without nature, wants something, which he hath not in this first consideration, for he wants a fit and proper medium or subject, wherein his all-sufficient perfections may exert, display, and show forth themselves, that so thereby he may come to *perceive himself*, viz. to perceive what he is in that state, wherein they are actually exerted, which medium is the generation of the properties of nature.

And this expression, though gross and rude enough, can give offence unto any man of sense no more than this, The Father considered as Father only, though he is, and hath all in himself, stands yet for all this, not in a full accomplished perfection, for he hath no brightness of glory, and wants therefore, a son, or express image of his substance, that he may thereby come to know, and perceive himself, viz. what he is in that state, wherein the brightness of his glory is actually generated, displayed and manifested unto him. Which expression is, in itself, all innocent and true enough.

XLV.—It can be plain and evident of itself, that by necessity, we do not understand, There is this or that coming in upon the eternal will from without, and binding it down; so that this will were to be conceived first as indifferent, further as moved and drawn, and at length brought away from his former indifferency. But here is no such thing.

The eternal will, which is next to the abyssal eye, and is even that abyssal eye itself, considered as in its first disposition towards a progress or proceeding forth, cannot be considered first as standing indifferent between YEA and NO, and then as moved and drawn to the YEA, by some-

thing coming in from without, or from besides, and representing its motives to that eye, or will, causing thereby first a consideration, or deliberation, and then a consent, which the will must now condescend unto, lying as it were impotent under a necessity, and not altogether free from weakness, etc. Away with all such and the like thoughts !

In the first central Abyssal Being itself, not without it, that is, in that eternal Eye and Will itself, or in its own internal, inseparable essentiality, that thing must be implied, which we call a necessity, for want of a more convenient expression.

And if so, it is plain, that as this eye or will is most internal and essential to the Divine Being, so that also must be so, which we call a necessity. And which, therefore, cannot be conceived as a thing different from the will, or standing besides it, moving or persuading it, and in a manner overruling it. But must be conceived as in a most harmonious union and concord with the will, nay as the will itself, considered in this necessity, as in a peculiar and eminent perfection.

For as there is an absolute necessity, implying the highest perfection, that God must be a living God, knowing, feeling, and enjoying himself, so that the will stands not indifferent, and wants no foregoing consultation, whether or no he shall be a living God : so also is there such an absolute necessity, full of perfections, and necessarily implied in the Divine essentiality, that the Divine Tri-une Being must go forth to the generation of eternal Nature, whereby his omnipotent life and power may be unfolded, displayed and manifested, wherein his infinite perfections may be exerted and exalted through the fire in the light of glory.

XLVI.—If we but consider the first abyssal will, and the first stirring thereof, wherein the eternal generation and manifestation are inseparably connected, and from whence go both together the one towards within, and the other towards without : according to what Teutonicus declareth thereof in many places, and especially in the *Earthly and Heavenly Mystrium*, we shall find plainly enough, such an absolute necessity as mentioned, though he himself never hath expressed it so.

For the Will intends a manifestation of its own central and radical all-sufficiency, which manifestation is nothing else but an unfolding of his infinite perfections, and an exaltation thereof, from their being concentrated all as one, as it were, into a glorious circumference, wherein they may appear and work in their distinction. Now this will can do nothing to its purpose without a stirring, which is self-evident. And if then this very stirring, for as much as it is in a sense and manner, exterior than the still and resting will in itself, is nothing else but a beginning of raising up the properties of nature ; we cannot conceive it otherwise nor can we perhaps express it better, than by saying :

There is for the generation of eternal Nature such an absolute internal necessity, as cometh not upon the will from without, or from anything besides itself, but lieth in the will, and is so near and so essential to the will, so harmoniously united with the will, and therefore also so inseparable from the will, as this will is near and essential unto, united with, and inseparable from itself. Seeing that if we conceive, this will intends its manifestation, we must needs conceive also, that this will knoweth, not only that he cannot obtain it without a stirring, but also that this same stirring is the beginning of a raising up that fire, which before laid hid in the will, and was not burning, nay that this stirring is made in order thereunto. And if we must conceive it so, it must needs evidence itself, that this will, intending its manifestation, intends by that self-same intent, as by one single act both to stir, and also by this stirring to raise up that fire, for to be manifested thereby, and to be exalted through it into the light of glory. So therefore none of these three can be considered as superfluous, but all three must be owned to stand in an equal degree of necessity, if but the will is supposed to intend its own manifestation, the necessity whereof cannot be questioned.

XLVII.—Another argument for such a necessity could be brought forth, from a consideration of the Divine Goodness, and communicability thereof. For, as the eternal Will in his infinite wisdom, knoweth himself to be good, so he knoweth also, and cannot but know, this goodness to be communicable, outflowing, and giving forth itself. And as it is not indifferent to the will, whether he be good or not, but is his intrinsic essentiality, that he must be the supremest good, so it can also not be thought to be indifferent to him, whether or no his goodness shall flow out and communicate itself ; but as these two, to be good, and to be communicable, or willing to communicate himself, are inseparable from the will, and have both an equal ground in the Divine Being, so also a necessity for them must be equal in them both. When yet, like as there is nothing besides him, which might make or cause him to be good, so also is there nothing besides which might cause him to communicate his goodness, but this goodness itself upon its own account, and from its own internal nature or moving principle floweth out, and cannot but flow out, without denying, or forsaking its own nature and name. And there lieth the necessity of the generation of eternal nature. For though all this communicability is directly to be referred to creatures, created after the image of God ; yet it presupposeth necessarily the seven distinct properties of eternal nature, without which no creature could have been, and so also nothing of the divine goodness could have been communicated.

XLVIII.—Almost that same, but as to several particulars with a greater emphasis and evidence, could be said concerning the Divine Omnipotence. We cannot say properly, in the first consideration, without all nature, that God is omnipotent, for there is not only nothing wherein his omnipotence could appear unto himself ; but there is also nothing, wherein or whereby he might feel and perceive himself to be omnipotent. When yet this saying doth not bring upon him any weakness, impotence, or imperfection : for we do not say, that it is eternal nature which makes him to be omnipotent ; but that he himself raiseth up the properties of eternal nature, for to afford unto himself thereby, that necessarily requisite subject, wherein and whereby his radical omnipotence may be exerted and made perceptible unto himself. And further we say, That it is the generation of the fourth property of nature, or the enkindling the fire ; the dwelling therein in one respect, and the passing through it in another, wherein and whereby he can and doth perceive himself to be actually and effectually omnipotent, which he cannot without this generation. Wherefore then without this generation we say rightly, He hath the ground and root of omnipotence, in and purely of himself, but without a manifestation thereof, and without feeling and perceiving what this root is in its manifestation.

And so we cannot so properly say, He is omnipotent without all nature, but more properly we say, He is all-sufficient for to show forth his omnipotence in the generation of nature. Which all-suffi-

ciency cannot raise in us any idea of defect or imperfection but rather of all and every perfection; only considered as still concentrated, and not yet out of that centre unfolded and displayed.

If we then cannot think it is indifferent to the eternal will, whether or no he be actually exerting, feeling and perceiving himself as an omnipotent God, but if we must conceive a necessity for the affirmative, we must needs say also, There is implied in the first abyssal will, such an *absolute necessity*, as declared, for the *generation of eternal nature* in its seven properties.

All the Divine attributes would likewise furnish us with further proofs of this necessity, especially those that have more or less a relation unto creatures; and that never could have been manifested or exerted, if intellectual creatures had not been created by the Father, redeemed by the Son, and fitted by the Holy Ghost for a communion with Father and Son.

Moreover also, many expressions might be found in the holy Scriptures which would afford such arguments. As for instance, a threefold, very considerable one might be formed from the words of St. John in the *Revelation*, concerning the seven spirits, which are, as he saith (1.) before the throne of God, from which (2.) he wisheth grace and peace unto the churches, and which (3.) he placeth in the middle between the Father and Son, wishing grace and peace, first from him which is, and was, and is to come; in the next place from the seven spirits; and then in the third from Jesus Christ.

But since, it is I think made out sufficiently enough, that such a necessity lieth in the very deepest root, even in the first Abyssal Will itself, it is needless to gather arguments from this and that, which all is but posterior to that abyssal root.

XLIX.—Like as in the first consideration of the Divine Being without nature, Wisdom was considered immediately after the Trinity, where it was represented as a looking-glass full of wonders, and in distinction from the Spirit: so it is here also in this second consideration of God, manifested in nature, to be considered after and under the Holy Trinity. Nay even much more properly here than there, because not only was it there, not yet a proper object of human understanding, but also, because all the denominations, which Behmen giveth unto wisdom in the first consideration, without nature, when he calleth her an *eternal Virgin*, a *mirror full of wonders*,—the Spirit's *corporality*, *clothing*, *habitation*, *instrument*, etc. are all taken from this second consideration, wherein they are significant and intelligible unto creatures; when, nevertheless with respect to them they are not so in that first consideration, but yet are used therein also, for want only of more convenient ones, and for to declare thereby, that wisdom in the first consideration is not another thing, but that same which it is in the second; though it stands now in another, more external and more intelligible condition, state and degree, wherein it can be a proper object of our understanding, like as the Trinity itself.

And moreover all what was said before concerning a distinction between the outgoing, and that which is gone out, or between the Spirit and wisdom, was to be understood only according to what was declared, concerning a distinction between the Three in the eternal generation without nature. But here now, in this second consideration, the distinction is plain enough, and can be understood by intellectual creatures.

For there it must needs have been unintelligible, and past all their finding out; because it was without that sphere wherein they live and move and have their being.

But here it must needs also be intelligible, obvious and familiar unto them, because it is not only within their sphere, but also so nearly related unto them, that they are endued themselves therewith, and called expressly the *children of wisdom*.

L.—This distinction between the Spirit and wisdom, or according to Behmen's expression, between the outgoing and that which is gone out, is the chiefest point in this consideration. And seeing that Behmen himself, in a few words, hath pointed as it were with the finger upon a certain simile, I shall lay it open into its particulars. Which will sufficiently show that Behmen is absolutely guiltless of that crime, which many charged him with, that he made a *Quaternity* in the Divine Being.

A wise and potent king seeth in his wisdom, considereth with himself, and without any advice from his counsellors, pondereth in his own mind such things, as he knoweth can promote his own honour and glory, and the prosperity of his kingdom. Now so long as this is only a seeing, contemplating, and pondering in his own mind, it is what it is, only in, and to himself; but it is nothing at all to his counsellors, and of no effect in his government; for it is still, in a sense and manner, separated as it were from his royal power and authority, which cannot yet exercise or show forth itself therein, nor do any good thereby to any other, etc.

And this may represent to us the Divine Wisdom, taken in its first and deepest sense, wherein it is Divine intellect compared to a seeing Eye, and not distinct from God, but God himself.

This king, having thus seen and found out in his wisdom, how to promote and exalt his glory and the good of his kingdom, settles now further himself into a will or resolution, for to put out a proclamation, and to declare thereby his will.

Now this will is indeed the first step towards the declaration of those things, that in his wisdom were seen, and found expedient and necessary. But as long as it is only a will, antecedent to a real act and deed, it is still but nothing, and of no benefit to all what is without and posterior to it, which all nevertheless doth depend upon it, as upon its original. And this will may be looked upon as a representation of the eternal Father.

When now further, this will goeth actually forth, by putting out this intended declaration of itself, we may plainly therein discern three things more, as so many distinct figures of the Son and of the Spirit, and of that which Behmen calleth wisdom in a second, inferior, and more external sense.

For,

The declaration of this royal will, considered as to the sense and substance thereof, which is not visible, but intelligible unto his subjects, and in itself nothing else but an express image and manifestation of what the will had first in itself conceived, approved of, and disposed itself unto; nay even strictly such a manifestation as hath neither more nor less in it than that very same, is a fit representation of the Eternal Son; which hath an eternal beginning in the will, as in the Father, of which he is an express image and manifestation, having all that which the Father hath, and neither more nor less.

The actual putting out of this declaration, which is an active moving, and proceeding forth of this royal will unto its manifestation, and is distinct both from the will itself, and from the declaration of the will also; and yet inseparable from the one so well as from the other, because it is

participating with both, and combining them both, represents to us the Spirit, which is an active moving life of the Deity, and a band of union between the Father and the Son.

The declaration of this royal will, considered as it is visible also, and more external; or as a thing which passively can be said, that it is gone out from the royal will, and which is a writing subscribed by the king's hand, and sealed with his seal, is a representation of the eternal wisdom, taken in the second, more external sense, wherein it is compared to a looking-glass, and is not God himself, but distinct from and under him; as this writing is also distinct from, and under the king, and distinct also from his will, and from the declaration thereof, considered as to its invisible sense and substance.

Like as this writing is purely passive, having no life, motion, power, or operation, or efficacy, and doing neither good nor evil of itself, or from its own ability: So is wisdom in this latter sense also.

But like as the king's will, power, and royal authority, declared in the going out thereof, or in the putting forth this declaration, is the only life, activity and power therein, for which it is honoured, esteemed, and justly styled royal, and by which it is able and sufficient to do good unto the kingdom; seeing that the king's will and royal authority doth own it, as its own product; is joined therewith, doth operate therein, and doth in a manner quicken it, and keep it alive, by maintaining it, and executing the ordinances contained therein, etc. So also is and doth the Spirit of God in and with this wisdom, which here most properly in this distinction from the Spirit, is compared to a looking glass, full of wonders.

Besides this distinction between going out, and that which is gone out, or between the Spirit which is God, and wisdom which is under God, there is yet another distinction to be taken notice of, between this Wisdom and wisdom itself, or rather (which is more proper according to Behmen's expressions, who giveth the name of wisdom only to what is in the holy Light World) between this looking-glass, and Looking-glass.

For as the Spirit itself cometh now in a two-fold consideration, according to the Two Eternal Principles, and in answerableness to that distinction, which is now intelligible between the Father and the Son; so doth this looking-glass also. And as the Spirit is in each of these two eternal worlds, according to the property of each; so is this Looking-glass also, in each according to its condition, representing only that, which to that part of eternal nature doth belong, and having no ability to admit of anything that is of, or appertaineth to the other part. [N.B.]

For in the very nature of a Principle, if taken in Behmen's sense, this is most necessarily, and absolutely implied, That it hath its own dominion, in, and by, and for itself, according to its own natural constitution, and that it cannot be concerned with any thing that is without its own sphere.

And hereby that great objection, cast in against Teutonicus, when he had written, *God knew not beforehand the fall of Lucifer*, is answered sufficiently: as may be seen from his own words in the *Aurora*, and in his *Apology against Balhasar Tilken*.

The Fourth Extract, selected for insertion on the present occasion, consists of "GENERAL POSITIONS CONCERNING THE DIVINE BEING IN UNITY and TRINITY, and ESPECIALLY the GENERATION OF ETERNAL NATURE, gathered from our FORMER WRITINGS, according to the MIND OF TEUTONICUS; and all taken either IMMEDIATELY FROM his own plain UNQUESTIONABLE WORDS, or by means of an EVIDENT CONSEQUENCE flowing forth freely OUT OF THEM," thus:—

The first and deepest concept, the human mind can have of the Divine Being, according to the Scripture, is justly said to be that of Unity: because in our going back from the multiplicity of things, inquiring after their originals, we must needs stop and rest in the unity, without proceeding any further.

This concept of the unity doth not import, that, at any imaginable moment of eternity, the Unity hath been so alone by itself, without or before the Trinity; but only that our weak and finite understanding cannot but apprehend it so, and speak thereof so separately. For if the generation of the eternal Word, was and is from all eternity, without beginning (which Behmen expressly asserts with the Scripture), the unity never was without or before the trinity, yet must be conceived of as before, for natural reasons.

This Unity, belonging not unto the number and order of divided, outflown, and multiplied things, but being infinitely deeper than all things, and all our possible ideas thereof, and having as yet no manner of relation unto them, is to be conceived of, much rather so, as we conceive of that negative original, preceding all the numbers, and expressed in arithmetic by an 0, than so as we do of the first positive number 1. And therefore chiefly is it that Behmen useth to call this unity, an eternal nothing. *Predestination*, i. *Theosoph. Quest. i.*

In the concept of this unity, still considered as to itself alone, is necessarily implied, that it is without and before all manifestation, still, unmoveable, quiet, silent, hid and dwelling in itself; and therefore well enough expressed by *still eternity*, and by Behmen's *temperature* (the first), *abyss*, and *eternal liberty*; which latter expression denotes with him a freedom from, and a priority to all the properties of Nature. For all what in our concept implieth anything of moving, speaking, breathing, etc. implieth a receding from the true concept of this unity, and representeth more or less implicitly, instead thereof, a trinity.

All this again doth not import that at any imaginary moment of eternity, there hath been such a state of rest and silence, which by Behmen is expressly contradicted:

But only, that our understanding, in its gradual process backwards, and inquiry after the deepest original of things, cannot but apprehend it so. For, if by nature we understand with Behmen in general, a moving stirring life, and ask thereupon what is without or before it? we must needs answer, a rest and stillness; or else we would say, there is a moving and stirring, without and before motion or mobility.

All what was said hitherto, was in consideration of the Unity, as only and strictly in and to itself. But now of this same Unity, Abyss, Nothing, or eternal Liberty, considered as with some respect, or as in order to eternal nature, Behmen saith it *hath a Will*, and is a *Will*, both which is right, and neither this nor that is inconsistent with the other (*Deus est quod habet*), if we but look upon that former as more accommodate to our manner of apprehension and speech, and upon this

latter, to the internal reality of the thing itself, this wherein there is no distinction.

Considering this, we may find Behmen reconciled sufficiently with himself, when he says in one place, *God dwelleth in himself*, and in another, *he dwelleth in an abyss*, and in a third, *the abyssal nothing is a dwelling-place of the divine Unity*, because here, before and without nature, there is no difference between the abyss and the will, or the dwelling-place and its inhabitant.

This abyssal Will is here not yet considered as in its act, or as a perceptible will, but as in its root. For else Behmen could not call it abyssal, and could not have said, That in this will, *nature lieth as a hidden fire, which is and is not*. Seeing that in the will, considered as in its act, nature doth no more lie as a hidden fire, but rather as a fire now manifesting out of the abyss, by the generation of gradual properties.

This abyssal Will is now further considered by Behmen as Father, both of the eternal Word, in the eternal generation within, and of eternal Nature also, in the co-eternal manifestation without.

To the question lately proposed, How can one and the same will move or go forth* at one instant both towards within and towards without? The answer is, according to Behmen's ground, plain and easy, viz. this: a will in *actu* cannot do so, because there is already a certain determination implied in the notion thereof, by which determination it is either to go in, and then it

* The following "Questions" with their Answers more immediately appertain to a subsequent page, but for convenience sake, we insert the Note containing them in this place:—

"Question I.—What goes out of the Abyss into the trinity, distinct from what goes out of the same into nature? Answer. An incommunicable and incomprehensible delight within himself only, is in the Trinity. But stirring communicable properties, displaying themselves, as a more exterior thing, in a perceptible variety, are in Nature. Both this and that is out of the abyss, and this is manifestly distinguished from that. He that sits upon the throne is certainly distinguished from what is before the throne, and both this and that from the throne itself, which throne (in this consideration) may be the abyss.

—II.—Do there go out into the Trinity incommunicable properties only, or communicable also? Answer. I can find indeed no other distinction, but what relates to an incommunicability in the first, and a communicability in the second, yet not so, as if there were nothing at all, in the severest strictness, communicable in the first, and nothing at all in the strictness incommunicable in the second. But only so, that all what can be conceived of, as communicable in the first, is *in some sense to be conceived of, as lessened in degree, when it is communicated to the second, and still successively more, when unto other inferior things.*

So that this same, which is in the first communicable in a lower sense to the second, is nevertheless incommunicable in a higher, because it cannot be communicated to the second in that fullness, extent, or totality of sense, wherein it is in the first only.

If there were in the strictest sense, all incommunicable in the first, and all communicable in the second, there would be a total separation between the first and second, and no coherence at all. But if it be so as now is said, there is connexion between them preserved, and the first retains nevertheless always its due prerogative (which is absolutely incommunicable) above the second. For instance, may be considered, in the first, that great I AM, which is communicable to the second, viz. to nature, and further also, but with a great alteration of sense and degree, to angels and to men. And in the second, which is in one sense all communicable, there is nevertheless something also still of an absolute incommunicability, viz. this, *I am a total or universal basis of all created things.*

This is manifestly incommunicable unto any creature, though all the properties of nature, both principal and subordinate, are communicable unto all, in a lower, and exterior sense and degree.

—III.—If a creature hath the whole natural God in it, doth not this make the creature equal unto God? Answer. No creature, from the lowest to the highest, hath the whole natural God in it. For the whole natural God, or God in Nature, is the universal basis of all the creatures. This is his unalterable prerogative, implying a manifest contradiction, if we would say, the creature hath or can have this in it.

The creature hath indeed in a sense, in it, the whole nature, that is all the properties thereof in its endless variety, but (1.) only, that not all those properties are equally manifest in it. And (2.) only so, as in a lower sphere of creatural being, and not at all in that higher, wherein the nature was a whole nature, (and is still so in itself) before any creature was.

Here therefore is no more an equality, than there can be between a greater and lesser, or higher and lower circle, so conceived of as that the lesser and lower is subordinated to and depends upon the greater and higher.

—IV.—Can any creature say that it is a part of the natural God? Answer. No: Behmen combining frequently these two expressions together, *the natural and creatural God*, directs us to observe that continual distinction of degrees, just now touched a little, and declared by him in several places.

The natural God, is God as manifested in and by eternal nature, which he was before any creature was. And *the creatural God* is indeed the same natural God, yet now no more considered in that former sense and degree, but in a lower, viz. as manifested again in a lower and exterior sphere of created beings; wherein all the creatures taken collectively together, are the whole manifestation of the natural God, or the whole creatural God, or all the invisible things of God made visible: like as the whole outward nature is a whole manifestation of eternal nature, and this of the unmanifested and unatural God. [N.B. the *sense and relations of every word* in this paragraph.]

Take away all creatures, there will remain God in nature, or the natural God; but take away all nature and creature, there will remain God in himself only. No creature therefore can say that it is a part of the natural God, but it may say, (in Behmen's expression) that it is a part of the creatural God, for it says thereby no more, but that it is a part of the creation, or manifestation of God through the creation; and owns also thereby, that God is always a whole, total, or universal root or basis of all the creatures. [by the Wisdom and desire of the *magia-Will*.]

All this I think may well be illustrated by a simile, taken from those lesser and greater circles, that are made by a stone cast into a still, standing water. Where always the outmost is most remote from the centre, and dependeth upon that which is next to it; by which also it is made, but

cannot go out, etc. But this will, still here considered as abyssal, can do so, because there is not yet in the notion thereof, a distinct determination implied, neither to this side nor that. And if a root, in its gross manner and way can spread forth itself, at once, and by one motion, both to the right hand and to the left, why not much more eminently so, this most universal root of all divided things?

The so called, by Behmen, eternal generation and co-eternal manifestation, are as it were two collateral branches, out of one and the same root. Though therefore we cannot say, the same *actual will* that goeth out, goeth also in, which Behmen never said, yet we can say with him, *the same abyssal will* goeth both out and in at once, and displayeth itself in these two branches, of which it is the common root, having not yet in it any distinction, as long as abyssal; nor can we conceive in it any determination to this or that, according to Behmen's plain words, saying, *It is without all properties, and hath no inclination to this or that, for it hath nothing before, behind, nor besides itself, which it could be inclined to.* The two places of Behmen quoted above, will justify this answer in almost all their expressions, convincing us, that if we conceive of any inclination or determination in this abyssal will, we do no more conceive an unity, but a duplicity: no more a temperature, but a distinction and inequality; no more an unsearchable nothing, but two conceivable somethings, the one inclining and the other inclined to; no more an eternal liberty, but a being tied to this, in opposition to that; no more an abyss, where this no searching, finding, etc., but a byss, having found already something, which it tendeth to, and uniteth with in its will.

Now further: out of this abyssal Will, by its moving and flowing out, Behmen says, All cometh forth whatsoever there is, both in the internal generation in trinity, and in the co-eternal manifestation in nature.

As to that former there is no objection made, for therein is generated according to the Scripture, God out of God. But concerning this latter, there is first brought in a question, and then from this a great objection.

It is asked, Is eternal Nature out of the abyssal will, so that this abyssal will, is the (*quasi*) material cause thereof? Or is it only brought forth out of nothing, by an *omnipotent power* of this will, commanding that it should be so? [See Note, p. 291, 2.]

The answer must be, according to Behmen, *affirmative* for that former, and *negative* to this latter. Though there must needs be observed, that according to Behmen's ground, and the whole construction of his writings, that the concept of a *material cause*, however refined by the addition of a *quasi*, is here in this matter much more impertinent, than ever an ell can be to measure the height etc. of the wind.

He expressly calleth this Abyssal Will a *father* of nature; not a *former*, nor *maker*, nor also *creator*, but a *father*, in which name, his having generated, or brought it forth out of himself, is absolutely implied. But,

The reasons for which an *out of nothing* is all inconsistent with Behmen's ground, and an *out of himself* is expressly asserted, may be these following:

(1.) The Abyssal Will, as it is here considered in this beginning of the gradual generation of nature, hath no power, to command that anything should come forth out of nothing. And though there is all power therein concentrated, yet there is not any ability for to exert any power; but this first out-flowing into desire, and further into the other properties of nature, is made for this self-same end, that the powers might be exerted and displayed and brought forth into activity. Which is not done before the generation of the fire. And though there is in the Divine Being, neither a *before*, nor *after*, yet it might be so in our distinct apprehension. In the *fire* therefore, not before it, Behmen placeth properly the Divine omnipotence. If we place such an omnipotent commanding power in the first Abyssal Will, we understand him not, and run all into confusion.

(2.) The first step of the Abyssal Will, out of its abyss into nature, is a *desire*. Nothing can be nearer to the will, than its own raising itself, for to take in that which it willeth. And this raising, or as Behmen styles it, this sharpening itself, is, in this beginning part of nature, called by him desire. Who now can say, with any sense, that a desire is brought forth out of nothing, by the will's omnipotent command, and is thus joined to that will from without? Must we not say, That out of the still and resting will, the stirring desire floweth out? That is, a desire of that will, which intendeth to manifest itself thereby. And the will itself bringeth forth itself into desire. For truly the will conceiveth a desire in itself, in one respect, and sendeth it forth out of itself in another, as an exterior offspring.

(3.) This generation (in its full perfection) is the *Divine nature*, even that which we shall be made partakers of again in our regeneration, according to Scripture. It is the manifestation of God in his powers and wonders, [*Ternarius Sanctus*.] And what shall hinder us to say, in one particular sense, It is God himself, (though we say rightly again in another, it is not God, but his manifestation, instrument, etc., of which seeming contradiction hereafter,) seeing that the Scripture expressly saith, *our God is a consuming fire*.

doth not contain, nor apprehend it, and is neither that whole circle itself, nor a part thereof, but a whole for itself, though weaker and more impotent. So that none of all these circles hath the principle or power of making itself a circle, but altogether do depend only upon that central point, where the first motion was made.

— V.—May not the creature because of its having the whole nature, or natural God in it, be worshipped? Answer. No creature, as was now said, hath in it, neither the whole nature, nor the whole creatural God, but is only a part, or *particular* of this latter. And its having in it the whole nature in such a sense as mentioned above, makes nothing at all for a worship, but is rather directly against it.

Moreover, our worship implieth the deepest humiliation of ourselves, with an explicit acknowledgment, that that same which we worship, is that universal ground, wherein we all live and move and have our being. Which if no creature can be, none also can be worshipped. In a low and partial sense, we have our being from our parents, them therefore we are especially commanded to honour. And this honour runs parallel, in its lower sphere, with that worship in that higher, wherein therefore it can be due to none or nothing, but only that which was before the creation, and which could be what it is, though all the creatures should be taken away."

Now then the Divine nature, or that which the Scripture calleth *our God*, is not brought forth out of nothing, by a commanding omnipotent power of another God, that liveth before and without nature.

(4.) This generation of eternal nature is not to be conceived as arbitrary, but as necessary, therefore it cannot be out of such a nothing as is without, or different from the first Abyssal Will; but out of that Nothing, which is not only nothing in one respect, but also an universal All in another; and which will not bear that former name and being only, but must necessarily manifest and display itself in multiplicity and variety, for to shew forth its own abyssal Allness.

(5.) Of created and visible things the Scripture no where saith, that they were brought forth out of nothing, but that the *invisible things of God were made visible*. If we then with the Scripture, are to call them his invisible things, we are not to conceive of them as of nothing, though they were nothing to themselves before they came to be visible. And if this be right and true as to the lower things of this world; how much the more, and in what a higher degree of truth and regularity, must it be right and true also, concerning these invisible things themselves, viz. the properties of eternal nature?

Which therefore, when we conceive them with Behmen as having laid in the first Abyssal Will, like as a hidden fire, which was and was not, are not to be conceived of as nothing, nor as having laid in nothing, but must be called with him, his *imperceptible things*, and said to be made perceptible, in, and by this outflowing eternal generation.

(6.) Angels and men are the children and offspring of God (according to Scripture,) partakers of the Divine nature; bearing his name written upon them; having that life and light in them, which was in the eternal Word, which Word was in and with God, and was God; having a natural kind of omnipotence in them, for to faith nothing is impossible, etc.: and of man especially the Scripture saith, that he came to be a living soul, (not by God's saying, *fiat*, out of nothing, but) by his breathing (out of his own mouth) into him the breath of life; that we must be born again from above, and out of God; that his seed remaineth in us; that he is not only our creator, with respect to the body, but also *father*, with respect to soul and spirit; that Christ the only begotten Son, in whom the Father is well pleased, called us his *brethren*, etc:

Let now all these things and many more the like, be duly pondered, and then the conclusion must needs be this, That angels and men are generated out of God, and not brought forth out of a nothing, by God's commanding will. And if so, they must needs be so many *living witnesses*, that this eternal nature, with all its properties, is out of God also, considered here but as the first Abyssal Will; and this because they have in all their nothing else, but what is and was before them in eternal nature.

Hereupon two objections are now cast in; the one taken from the notion of a *material cause*, and the other from an apprehension of the darkness its being in God,* which is said to be directly

* Concerning darkness in God.—“Behmen speaks much of an eternal darkness in the first property of nature. This darkness, is objected, must be in God, because it is supposed to be in his desire, which is directly contrary to the Scripture, saying expressly, *God is light, and in him is no darkness at all*. 1 John i. 5.

To this objection I cannot but answer distinctly, with reference to the four particular words of this position, (1.) darkness (2.) is, or is not (3.) in (4.) God. For each of them will show us, that Behmen by his eternal darkness in the first property of nature, hath not contradicted neither this place of the Scripture, nor any other. I say therefore,

I.—Let the words of the apostle be read, and it will evidence itself, that he understandeth by darkness that, which now is called so, after the fall of angels and men, in a notorious opposition to the light.

Like as also St. James doth in that parallel place of his, where he says, that *with the Father of light is no variableness, neither shadow of turning*.

That now such a thing as they mean, is in God, or in the first property of eternal nature, Behmen never hath asserted, but rather the pure contrary. For he expressly says, in conformity with both these apostles, God is light; again, This light shone from all eternity without beginning; and again, This shining of the light was never interrupted, by any of the darkness's breaking forth and prevailing over it.

Where now light is, there is no darkness, and where the light had no beginning, there was no darkness before it; and where also the shining light was not interrupted by any darkness, there was no variableness, neither shadow of turning, and no darkness in the light at all. But with the light, there was, in a sense, (not which these two apostles call darkness, but) that which Behmen calleth so, which he had good reason to call so, and which is called so in another place, even by this same apostle St. John himself, for it was and must have been that, which the light from eternity shone into, and that which comprehended it not, according to his words in the beginning of his gospel.

If then the apostle in this place, 1 John i., understands by darkness one thing, and Behmen another, where is the contradiction? Not so much as in the letter, but only in a consequence, that has no coherence with Behmen's sense, as shall appear hereafter.

II.—By *darkness* in the first property of eternal nature, Behmen understands an astringency, a condensation, in a spiritual sense and manner, or a being thicker and more perceptible than the first abyssal will can be. This he declareth why it must be so, and this he calleth darkness, because (1.) according to his own account given thereof in plain words by himself, this astringency is the first and deepest ground, of what is darkness afterwards, in and to the creatures, when by departing from their life and light in God, they fall into this astringent darkness, or as he calls it, *still-standing death*. Which then, the Scripture calls everywhere by the same name of darkness, and everlasting chains of darkness. Which expression plainly represents a binding, astringing, and shutting up into death, in opposition to light and life, which is all free, open and liberally giving forth itself.

(2.) And he calls it darkness, and hath good reason to call it so, because in this beginning, partial, and gradual consideration, fixing upon the first property of nature only, the fire is not yet pro-

contrary to the Scripture.

The first objection is this, If eternal nature is not produced out of nothing, by the abyssal Will, commanding that it should be so, but is brought forth out of that will itself, then it must be either God or a part of God: because this *out of* imports a (*quasi*) material cause, and makes God to be not only an effective, but also a constitutive principle of nature; and so God and nature are confounded, which is all intolerable.

To this first objection distinctly, it may be answered: (1.) Such an objection was not made to Behmen himself, but yet what he would have said, if occasion had been given him, may be apparent enough, even from that simile he made use of in this matter.

He bids us to consider our mind and thoughts, because we bear in us, and are ourselves the

duced, and so also the light not yet risen out of the fire. If we then must needs say, Wherever is no fire and light in nature, there is darkness, we cannot but conceive of this first property, that it is dark and without light: not that ever it was so in and to God, but because it is now so, in and to us, when we lose our eternal light, and are fallen into that dark astringent death. Where now in this sense of Behmen (meaning by darkness no more but a spiritual astringency in the first form of nature), is the contradiction against the apostle's words? Truly there is none at all, but much rather can we say, that this apostle by his saying, The darkness comprehended not the light, shining into it, says in substance that very same which Behmen doth in such a manner, The astringency in the first property of eternal nature is that, which condenseth and shutteth up itself, so that the shining light can find no receiver, no admittance, or no free and open place, or rather no such condition, as that it could display itself therein.

III.—What the apostle means by *God*, when saying, Darkness is not in God, must be inquired into. But this he can best tell us himself, in his own twofold definition of God, saying not only, God is *light*, but also in the same epistle, God is *love*.

Now light and love are that second, or superior part of the divine manifestation in eternal nature, which this first beginning, with its harsh astringency, must be subservient unto; and which Behmen commonly calleth the Second Principle. If then it is notorious, that all his declaration of this matter runs straightways to this point only, That in the second principle, the apostle's God, in light and love, not only is not, but also cannot be any darkness at all, neither what the apostle here calleth darkness, nor what he calleth so, in his consideration of eternal nature, before the creation and fall, Where is the contradiction between these two witnesses of the same eternal truth?

Nay, which is more, if Jacob Behmen in his declaration goes still deeper, and tells us more explicitly, not only that darkness is not in God, that is, not in the Divine Triune Being generating himself in himself; but also again, darkness is not in God, that is, not in the first Abyssal Will, which is all free, clear, pure, serene, without all astringency, over-shadowing, and condensing itself, etc. it may very well be asked again, Where is the contradiction?

IV.—The apostle doth not say in an absolute sense, Darkness is not at all, as if he would thereby totally deny all its being, and make it a mere nothing. But he says in a limited sense, It is not in God at all, granting thereby, that it is without God, viz. according to his own interpretation, without his light and love. Truly he had wisdom, and knew how to reconcile what the angel told him in so notoriously contradicting words, *it was, is not, and yet is*.

And all this is exactly conformable to Jacob Behmen, who says, in one sense, Darkness was from eternity, and in another, It was not: so that we may easily apprehend, the one saying, *it was not*, relates to these words of the apostle, *not in God at all*; and the other, *it was*, to that other expression, *in itself*.

But now, notwithstanding all this distinction (between in God, and in itself), it is undeniable, that there is also another sense, not contradicting that former, but supported thereby, and implied therein, and confirmed by other expressions of the Scripture; in which sense we can safely and soundly say, *Darkness is in God*: not meaning thereby, that it is touching or infecting him, or bringing any alteration, mixture, or variability upon his being light and love, but only that it is *within*, (not without) the boundless sphere or globe of his universal all-filling being, (and therefore not in him in one sense,) but being comprehended by him, (and therefore not without him, in another.)

If he is in the darkness and hell, so well as in the light and heaven (Ps. cxxxix), the darkness must be within his reach so well as the light, and must have its peculiar existence so well as the light, (not without, but) within the infinite latitude (if we may so say) of his being; when nevertheless it is in him *not at all*, but without him, that is, without his being light and love.

This *in him* therefore, and this *without him*, are not contradicting each other at all, for the sense, wherein we take *him* in the one expression, different from that wherein *him* is taken in the other, makes a plain distinction. If we may freely say, The devil is in God, we may say the same, and in the same sense, of the darkness also, for without God is nothing.

If the devil was once in God, and is not annihilated in his fall, as to his creatureal being, he is certainly still in God, though he hath left his first habitation in the light and love. Again, if the apostle Paul could say to the dark, unbelieving, superstitious and idolatrous Athenians, That they lived moved and had their being in God, without contradicting thereby his own saying to the Ephesians, which had once been just such a sort of heathens also, That formerly, when they were in that state, they were without Christ, and without God:

And lastly, if thus, in such a sense, we can say tolerably, and without offence and without contradicting the apostles, The darkness is in God, understanding even by darkness, that same evil thing, which now is called so after the fall, and in the disordered properties of nature in man; it is plain, that Behmen much more tolerably, and with lesser offence, could have said, The darkness is in God, understanding by darkness, that good and necessary thing, which was from and is to all eternity, in the beginning of the harmonious generation of the properties of eternal nature, viz. the spiritual astringency and condensation, which always is and must be in the eternal desire. For though such an expression, The darkness is in God (considered as before the creation and fall) is not to be found in Behmen's writings, he always saying, *it is not in God*, not in the Will, but in the Desire; yet I may grant freely, that he could have said so, without contradicting the Scripture. For in this latter harmless sense, (according to his ground) this expression is to be understood.

nearest representation of the Divine Being, that may be had. By our mind he understandeth not a formed, determinate, or particular thing, which could be described to be so, or so; or distinguished by this or that from other things of the same kind, but an universal, unformed, still, silent, unmanifest, free and undetermined ground; or as he expresseth it sometimes, an invisible, or imperceptible *well-spring*, in itself neither good nor evil, neither light nor darkness, neither joy nor sorrow, but antecedent to all these distinctions, and a mere nothing with respect to all our sensations or perceptibility; until it be made sensible and perceptible in and by our thoughts and senses, which out of it arise and multiply themselves in *infinitum*.

The mind he compareth to the eternal nothing, the first temperature, the abyssal stillness, etc. for as this, so also that, is in itself unmoveable, imperceptible, and without properties: and the

V.—That nothing can be in the desire, but what is in the will also, is ambiguous, and in Behmen's sense (whereof he is to be the interpreter) utterly false, and the contrary is true, viz. that something is, and must be in the desire, which is not and cannot be in the will.

Consider the simile formerly used, of a moderate appetite and a violent hunger. We know that former is antecedent, and, if not satisfied in due time, always attended by this latter. Consider whether each of them must not needs have something in it peculiar to itself, and incommunicable to the other, whereby it is known and said to be this, not that.

The abyss hath, as an abyss, in itself, neither light nor darkness. The first Abyssal Will therefore hath also neither this nor that; but as a will he willeth to have light, to dwell in the light, and to shew forth therein the infinite variety of his own central powers and wonders, so as that they may be all manifested and displayed, out of his own hidden centre.

He willeth not to have darkness, or to make first a darkness in his abyss, and then to produce a light out of it, but only and directly he willeth light.

But now this will (comparable, in an earthly manner, to a moderate appetite) cannot thus be satisfied. For he cannot have light only by willing it, or as it were by his playing in himself with it, in a pleasant imagination, representing unto himself the beauty and glory of the light. What is he then to do?

Shall he give over willing the light, because he cannot have it by his having only a will to have it? No. For this would be to deny himself, or as it were to despair of his all-sufficiency, and to be no more a will, willing the light. Not being able to forsake this willing the light, he must go on therein; and what is this going on, but a *raising, sharpening, and setting himself forward*, first into a strong *vehement desire*, and so further into that whole process, which formerly was described. [N.B. the process of our regeneration so often referred to, herein.]

Now this desire which is the first property of nature, as of a strong, moving, and stirring life, is in its own essentiality, attracting, astringent, condensing; as, if it were not so, nothing could be brought forth thereby, and no progress were made from the first abyssal will towards without, or towards a production of the light; but that will would only in itself still be willing the light, without any effect of having it. [N.B.]

This harsh astringency therefore (which Behmen saith is the first and deepest ground of what we now call darkness), is the proper internal and essential character of this desire, by which it is and must be distinguished from the will; which in itself, hath nothing of such an astringent attraction and condensation. Now let any one judge, in what sense there can be said, That nothing can be in the desire, but must be in the will also. Is it not evidently plain, that something must be in the desire, which cannot be in the will? Like as in a violent hunger there must be certainly that, which in a moderate appetite cannot be.

If then this be Behmen's sense, it is manifest, that the pretence of a contradiction between St. John and Behmen is groundless, because it depends only upon such a consequence, as has no coherence with his sense or meaning, nor any ground in his doctrine.

VI.—By another expression of Scripture parallel to this of St. John, this controversy concerning darkness in God, may not only be much illustrated, but also very well decided. The Scripture says, Wrath and fury is not in God. This says Behmen also.

But may we not also say with the Scripture, God is a consuming fire, or which is the same, *a fiery justice is in God*? And when we say so, do we mean thereby anything else, but that in God there is something which is wrath and fury in and to the creatures, if they awaken it in themselves? Surely wrath and fury are those *hands of the living God*, whereof the Scripture saith, it is a dreadful thing to fall into them. And yet those hands are also nothing else in God, but his consuming fire or his fiery justice.

If therefore justice and wrath are placed besides each other, and conceived of so, as that the former declareth, what the *hands of the living God* are in and to himself, and the latter, what the same are in and to the creature, the Scripture shall be consistent everywhere with itself.

Just now such a parallel distinction is also here between the spiritual astringency in the first property of nature, before the creation and fall, and darkness in the dark world after the fall.

That former is the deepest ground of this latter. This latter (in a certain sense) is not in God, but in the properties of nature disordered by the fall. And that former is also not in God (in a certain sense), but in the exterior moving generation of eternal nature. And as wrath and fury was not before the fall, when there was nevertheless that consuming fire, which now is wrath and fury, in and to the disobedient creatures: so also, darkness was not before the fall, when yet there was that spiritual astringency, etc. which is and maketh darkness in and to the creatures, when divorced from the light. In the generation of nature, the astringency is good and subservient to the production both of fire and light; but in the dark world after the fall, it is the greatest evil of punishment to creatures, for it is that which *bindeth and shutteth up unto death* the tincture and its free mobility, and is the first link of the everlasting chain of darkness.

If then, Behmen had but not used the name of darkness, in the description of the first property of nature, no contradiction had been found betwixt St. John and him. But now he having used it, and given us not only a good reason for so doing, but also declared sufficiently what he means thereby, he hath made it an unaccountable thing for any one to lay hold on the outward word, without minding the sense thereof. Which, if understood, cannot but make this whole objection vanish out of sight, and convince us of this truth, That he hath not contradicted the Scripture."

thoughts he compareth to the perpetually generating properties of nature ; for as the former are a stirring life of the mind, so also these latter, of the abyssal still eternity.

Now if we consider how the contents of this simile do agree, or disagree, with the notion of a material cause, we shall easily find what Behmen would have said thereof.

Three only particulars can make enough for this present purpose :

(a.) Nothing can be called a material cause, nor be looked upon as running, in a higher sense, parallel therewith, but that which hath in, by, and for itself (before or considered as abstracted from its effect) its own peculiar and particular essences ; and them so really as ever afterwards, that material, or *quasi* material effect hath, which is made up thereby.

(b.) Those essences, at least in part, if not wholly, must be communicated, or translated from the cause to its effect.

(c.) This translation or communication doth import of all necessity, that the material, or *quasi* material cause must always lose, or be deprived of just so much of its matter or essences, as it hath communicated to its material or *quasi* material product.

Now none of these three requisites can here be applicable to this present simile, and much less to that eternal generation of nature, which is thereby as in a shadow represented. And therefore Behmen would certainly have rejected this notion of a *quasi* material cause as altogether impertinent, and no more fit to conceive thereby anything of this matter in reality, than an earthen vessel is, to contain such or such a quantity of human thoughts. For he expressly declareth, that like as

(a.) Our mind hath not its own *peculiar and particular* essences, in and by itself, before or considered as abstracted from its thoughts, so also the first abyssal Will hath none, and is therefore by Behmen called an *unessential will*. As our thoughts themselves are the essences of the mind, which is but an universal root or ground of them, so also the properties of eternal Nature themselves are the essences of their universal root, which is the first abyssal Will.

As our mind cannot be distinguished from its essences, except only thereby, that it is in itself a whole, unchangeable and unmoveable being, prior and superior to its essences, but in itself without distinction and perceptibility ; seeing that our thoughts are but so many particulars, distinct from the mind and from themselves, because generating themselves in a perpetual motion and alteration, and making thereby the mind perceptible of itself : so also it is declared by Behmen concerning the first abyssal will, and the eternal properties of nature, perpetually generating themselves.

(b.) If then our mind, as in and to itself, without its thoughts, is un-essential, no essences thereof, neither wholly, nor in part, can be communicated from this imagined *quasi* material cause to its product or effect.

And as our mind is never broken to pieces, nor divided into parts, by sending forth out of itself so many thoughts : and what is more, as our mind itself, is never changed or transmuted into the thoughts, so as to cease to be what it was, and to be no more an universal fruitful root or ground thereof : so also all this is rightly applied by Behmen to the first abyssal Will ; and all this declareth again sufficiently, that as our mind, so also this abyssal un-essential will can have no manner of communion with what we call a material cause.

(c.) As our mind, communicating no essences to its thoughts, can lose nothing at all of its being, nor be deprived of anything, by their arising and coming forth out of it. But rather on the contrary, as it (in a sense and manner) winneth and getteth thereby ; seeing that it cometh thereby into manifestation and perception of itself, and that it sheweth forth thereby, for its own delight, the endless fullness of its own hidden treasury : so also this third particular is largely declared in many places, and elegantly applied by Behmen to the first abyssal will. And this then sheweth again, (first) that the notion of a material cause, though never so much refined by a *quasi*, and though never so useful in the lower region of natural things in this our Third Principle, is here, in this consideration of this beginning of eternal nature, altogether impertinent. And (secondly) that nevertheless as it is rightly said, Our thoughts arise, and come forth out of our mind, have no other thing for their original, and are not formed out of nothing by a commanding power of the mind : so also is it rightly said, The properties of eternal nature arise out of the abyssal will, have no other original but this will, and are not brought forth out of nothing, or barely effected by the will, commanding that it should be so.

Hereupon is now replied, If our understanding of this matter is to be thus directed by this simile, we shall at length lose all the distinction between God and nature ; for it is generally agreed upon, that our thoughts are nothing else, but the mind itself, variously modified.

If we then shall say accordingly, That eternal nature is in like manner God himself, will not this be to take away all distinction ?

Answer. This exception against Behmen's simile is of no consideration ; because the contents thereof make in reality very much for his sense, but nothing at all against it. But this will evidence itself, by what now further is to be answered to that former great objection. viz.,

(2.) There was said above, What shall hinder us to say in one respect and sense, eternal nature is God himself, seeing that this saying is supported by these plain expressions of the Scripture, *our God is a consuming fire* ; and again, *God is light* ? Though we may say rightly also in another sense, Eternal nature is not God himself, but only his manifestation, or his instrument.

Both this and that is said by Behmen in plain words. Affirmatively he saith, *Aurora*, Chapter xi, *This light is the true Son of God, whom we Christians honour and adore, as the second person in the holy Trinity*, etc. And negatively he says again, in plain words, of the three first properties of eternal nature, That they have their ground in the Trinity, but are not to be understood, as that they are God, but only his manifestation. And so of eternal Nature in general, That it is to be distinguished from God, and is his instrument, or an instrument of the still eternity.

Now from the whole system of all his writings about this matter, it appears sufficiently, that he hath not thereby contradicted himself in sense, though the words run directly contrary to each other. For like as we can rightly say, in one respect of his usual simile, Our thoughts are the mind itself, because without our thoughts, we cannot be sensible of the mind ; all our sensation is confined, and all our perception of the mind restrained to our thoughts ; and without or abstracted from our thoughts, the mind is as it were quite nothing, etc. And as we can nevertheless rightly say also, according to Behmen's declaration, Our thoughts are not the mind itself, because the mind is their

ground and root, which if it were not, the thoughts could not arise, nor change, nor multiply; the thoughts are particular things, posterior and inferior to the mind; and the mind is a whole universe, prior, and superior to the thoughts.

The thoughts are a moving stirring life, when the mind, abstracted from the thoughts, is a still unmovable rest: in the spirit of our mind (not our thoughts) the Scripture saith, we shall be renewed; and though even as to the thoughts also, we shall certainly be renewed, yet the Scripture, speaking in this place of the mind, and requiring in other parallel places, the very bottom, or the inmost ground of the heart, sheweth sufficiently that the thoughts are not the deepest ground in the sight of God, and therefore (in so good a sense as ever that other can be,) not the mind itself.

Though the thoughts are the deepest in our sight, or perceptibility, and make us therefore to say tolerably, they are the mind itself, because we can have no apprehension, nor sensation of what the mind is without our thoughts.

So also now all this is rightly applied by Behmen to God and nature; and this simile can safely direct our understanding of this matter, so that nothing of a due distinction between God and nature is lost thereby, and no contradiction in sense is found. For we can rightly say with Behmen in one sense and respect, Eternal nature is God himself, because it is *that which of the Divine Being is communicable* to the creature, (according to Scripture,) both with respect to our understanding, and to all our constituent essences. It is that deepest, inmost ground (expressly called God in the Scripture) wherein we live and have our being; which ground we are confined to, and deeper than which we cannot reach, but must needs say in Behmen's sense, that which is beyond it, is an eternal Nothing. It is *that which we are commanded to worship, as our only God in Trinity*; seeing that the Scripture tells us of no other Father, but him that calls himself a consuming fire; of no other Son, but him, that is this Father's light and brightness; and of no other Holy Spirit, but him that proceedeth from this fire and light. And lastly, it is that, wherein our highest good, eternal happiness and glory, and our ultimate end consists, or that wherein we are to rest and acquiesce for ever. Rightly therefore it is called and owned to be God, *our God*. But all this notwithstanding, we can rightly say also with Behmen, in another sense and respect, Eternal nature is not God himself, because it is not that most supreme, all-abyssal, all-unsearchable, and altogether incommunicable being, which generates himself in himself in Trinity. It is not that (in every imaginable sense) beginningless, and endless Unity, which, before and without its outflowing can be conceived of, if not properly as a centre, yet as an indivisible point; but it is rather to be likened to a circumference, which in some sense hath a beginning and an end:

It is not altogether that groundless ground, which hath nothing before it, out of which it could come forth, which it could depend or rest upon, and which is itself the ground of all what is posterior; but it dependeth upon this ground, is out of this ground what it is, and if this groundless ground were not, this eternal nature also could not be. What distinction now between God and Nature can we desire more; and where is the confusion, pretended to be brought in by Behmen's simile? But with him, and according to Behmen's sense, we say now further:

Of that first, all-abyssal, all-incommunicable, beginningless, endless, groundless, Triune Being (which because it is in itself only what it is, must needs be hid and unmanifest), this eternal Nature, in the perpetual generation of its seven chief properties, all intelligible and communicable more or less, is a perpetual *manifestation*. And this is called also by Behmen significantly, with another peculiar respect, A sounding harmonious instrument, which the Spirit of eternity playeth upon; and with another again, A tool wherewith he worketh, etc.

But here is now replied again, Generation and manifestation are two expressions, not well consistent with each other, in one and the same thing. If eternal nature is a generation, how can it be a manifestation? And if it be a manifestation, what sense can there be in calling it a generation?

Answer. Eternal nature is a *manifestation* with respect to what is before and without it, for this is made manifest thereby; and a *generation* it is chiefly with respect to itself, for it is not only generated once, as we might conceive of it, but is also generating perpetually, that is, standing perpetually in the same incessant, unalterable generation of its properties. When it is considered as in the first abyssal Will, wherein Behmen says, It laid as a hidden fire, which is and is not; it is unmanifest; but when it is considered as coming forth, in the three first properties, out of that hidden ground, this same coming forth is its *generation*, significantly called so, because it cometh not forth from besides that will, but out of it, which in common speech cannot be otherwise expressed, but by saying, that it is generated, or born out of that womb, wherein it laid. And this same generation is a *manifestation* also, no less significantly called so, (1.) with respect to itself, because that which was a hidden fire, which was and was not, is now a manifest and freely-burning fire, of which it cannot be said, It is, and is not, but only, It is. And (2.) with respect also to the first abyssal Will, which was not manifest, but also could not be manifest without this generation, but is now manifested by the same, because it hath not only showed forth thereby its own hidden central all-sufficiency for such a generation; but is also now itself this manifested free-burning fire, which it was not, and could not have been, without this generation of the three first properties of nature. But this I have reason to hope will be more cleared by what I have still further to answer to that former great objection. For

III.

[Here the matter was interrupted, nay broken off with violence.]

The Fifth of these progressive Extracts, consists of the following LETTER to a Clergyman, in which are "TWO QUESTIONS ANSWERED:"—

Revd. Sir,—Your first Question is, Whether Jacob Behmen asserts, that there was a motion of the central fire with its own self desire, whereby the will of God was stirred in both fires, and the anger-fire broke forth, *before the fall of angels*?—This now I cannot but answer unto directly, saying, God forbid! No such thing may be found, neither said, nor implied in any place of his writings. But the contrary may be demonstratively shown not only from a great many of his plain expressions, free from all ambiguity, but also from the whole order and connexion of God's eternal manifestation, made first as to himself through eternal nature, and further as to creatures through their creation. And especially in his fourth theosophical question, wherein you say, that he seems to assert it so, he saith no such thing at all. How it may be translated into English, I know not, but if your expressions are taken from that translation, it is directly contrary to the high Dutch original. For,

(1.) The author saith not, that the *central fire moved with its own self desire*. But so he saith, When the central fire of the own will (that fire which is, if divorced from the light, the matrix or mother of own will) moved, and when it introduced itself into a *greater desire*, for its contemplation and formation, then the creation was done. Which greater desire is so plain as the day at noon, that it was not that evil, accursed, own self-desire, or selfishness, which he saith, *v. 4*, was cast out from the working of God, and was shut up into darkness; but it was a good, needful, regulated, and blessed desire, not cast out from the working of God, but made use of in his work; and not shut up in darkness, but brought forth to the light. For when the central fire moved, and introduced itself into this greater desire, the eternal ideas came to be figured or formed creatures, to the praise of the wonders of God.

(2.) He saith not, that by this motion of the central fire, the eternal will of God *was stirred* (passive) in both fires. But he saith the pure contrary, viz. that the eternal will of God *stirred* (active) the central fire, (that one only substance or being, *v. 2*.) and that he stirred it in or as to both fires: into which this One Being is distinguished in the Two eternal Principles.

If he had said that former, he would on one side have dethronized the eternal will of God, raising up above him, a motion of eternal nature; and especially of the inferior fiery part thereof. And on the other, he would have showed himself a kind advocate to the apostatized angels, instructing them how to plead their cause against the Creator. But since he saith the latter, he is clear and free both from this and that.

(3.) He speaketh distinctly of two, nay I may say, (knowing what and how, though I cannot presume to make it intelligible enough) of three much different things, which you seem, Sir, to take but for one and the same, or at least to make but a little distinction between them; mentioning indeed both the central and anger-fire, but considering not how they are two, notwithstanding that they are also but one, and thinking, that in this single expression of anger-fire you have the whole matter perfectly implied. Whereas our author hath not such a single and general expression in this place, but speaketh very circumspectly and circumstantially, saying *v. 4*, In this motion (of the central fire) the hellish foundation of God's anger broke forth *also along with it*.

Whether it be so distinctly expressed in the English translation I cannot tell; but this I can, that none of these circumstances is to be neglected, if his sense shall not be wronged; for none is superfluous, they are altogether significant, and sufficient to demonstrate that he asserted no such thing, as in your question is expressed.

Of this two or threefold distinction then, we must have got an idea in our mind, if not from a deep internal ground, yet at least from having much conversed with his style, or manner of expression. If we have got that former, he cannot at all, and if this latter, not easily, be misapprehended. The central-fire and anger-fire are in one remoter sense, but one indeed; but in another nearer, they are also really two.

Like as on one side the central-fire is but one substance with the light-fire, *v. 2*, when there is yet also a great distinction between these two: so on the other, the central-fire is also one with the anger fire, and yet there is a far greater distance between these latter, than between the former two. For the former two can and do actually consist together, both in God and in creatures, but the latter two can by no means consist together, neither in God, nor in creatures.

In God there is a central-fire, but not an anger-fire, neither before nor after the fall of angels; and in creatures if there be an anger-fire, there is no central-fire, for by falling into that, they are immediately banished out of this; and that which before was a central-fire in them, is now become an anger-fire, not in God, but in themselves.

The central-fire is properly the First Principle, the great strong city of God the Father, the residence of his living power and almighty power. And this was never and can never be an anger-fire, if we will not think, that the eternal Father is angry with his only begotten Son.

Nay we cannot say, that it is an anger-fire in him, even now, after the fall of angels and men. For God is not angry with the devil, he is still the same from eternity to eternity, and changeth not; but the devil is angry with God, and so the anger-fire is only the devil's residence, for he hath changed the central fire into an anger fire, not in God, but in himself.

If they both were angry with each other, they lived both within the same residence, which without blasphemy cannot be asserted.

And so far I think it is intelligible enough, but there is still yet another and more subtle distinction to be made, reaching much deeper, and not easily without experience to be really apprehended.

And this lieth therein, that our author saith not in your single expression, The anger fire broke forth, but the *hellish foundation of God's anger*, which he calleth also especially Satan, or the dragon, whereof there may be seen what he saith, Question xlii. 10, 11, compared to xi. 3—6. For if this be understood, it will show forth itself in the clearest evidence, that he doth not assert what your question, Sir, expresseth. But fearing justly that I might not be able to explain myself intelligibly enough, as to this particular, and seeing that it can by other means be evidenced sufficiently, I shall lay this aside; being moreover well enough sensible thereof, that nothing can suffice you for evidence, except this particular expression, of *breaking forth* be cleared up, so that you may acquiesce with what he understandeth, by saying, The hellish foundation of God's anger *broke also forth along with the motion of the central fire*, and this in the creation of angels, certainly before their fall.

For here, I think, lieth the only knot, which gave occasion to this Question, and which the English translation of this third and fourth verse (which I have now seen) gave you just occasion for, seeing that it is very wrong, and must mislead the reader.

Wherefore I am the more concerned in my mind, how to lay open most plainly our author's sense in this serious matter, which is truly of great importance, and of many considerable consequences.

And I think I cannot do it better, than by considering first the whole order and connection of all what here is said in this fourth Theosophical Question. For so there will appear manifestly not only that his sense is good, conformable to all his writings, simple and child-like; but also, that it is well and significantly expressed, and even so, that it doth not justify nor excuse the fallen angels, but only exalt the glory of their Creator.

The whole order and connexion is this: before the creation of angels, there was only God, with

the two central fires, an eternal generation of wonders, etc. as he declareth v. 1. Now it is asked,

Which was the first original or principal cause of the creation of angels, or that which made the first beginning in order thereunto? To say it was a motion of eternal Nature, or of one part thereof, as the fire is, and this with its own self-desire too, by which motion the will of God was stirred, caused, or perhaps necessitated to the creation, would be the greatest nonsense of the world.

But it was the eternal Will himself, desiring those eternal ideas should be substantial living creatures, formed for his praise and glory. And this, but not that former can be shown conformable to all our author's writings. But further,

Could the eternal ideas come to be substantial created beings, without an actual moving of that whereout they were to consist, or which there was to make up their being? To say they could, would be a great nonsense again. Truly that whereout they should come forth, which was eternal Nature, must both have been moved, and must have moved itself also, in a different respect. But that being moved must have been prior; and this moving itself posterior, as an effect of that former. For we know that eternal nature was itself, in its own essentiality, a perpetual moving without rest, or an eternal never-ceasing generation. But if this eternal moving (without being moved particularly by the only supremest power) could have been sufficient to bring forth the creation of angels, the angels altogether must have equally co-eternal with eternal nature, and could not own any other superior creator. It was then the eternal Will of God himself, who first moved and stirred this eternal nature, which there was to make up their created being; and then only, not before, but after it was thus moved and stirred, it was able to move itself, also further effectually to the creation.

No creation then was, nor could have been, until first the eternal will had actually stirred eternal nature.

In eternal Nature now, there were before the creation of angels, the two central fires, the anger fire and love fire; now so called (N.B.) *a posteriori*, after they both are manifested by the fall in a divorce from each other; but as then they could not have been called so, but their only name was, Fire and light in a most harmonious union, one only substance, v. 2. If then eternal nature was that which must have been moved or stirred by the eternal will, it must have been moved in, or as to both fires; not as to an anger and love fire (because not so before the fall), but as to fire and light.

For these two, and not only this or that thereof alone, but both together jointly and in union with each other, were to break forth. Which is properly and emphatically expressed so, for it was most really a *breaking forth*, out of, or through their own sphere, wherein they were before without living substantial creatures, into an *exterior manifestation*, or into innumerable self-subsisting beings, all bearing that one eternal fire and light within themselves, and all being nothing else but glorious fire-flames illuminated by the light, as so many little particular representatives of their Father and Creator, that great universal All in All, both in fire and light.

No living creature can there be generated in this Third Principle, except it have the fire of temporal nature, united to the light thereof in the generation of its life; and these two cannot be separated from each other, except this creature die.

So also out of eternal nature no living creature could have been brought forth, except it had its eternal fire and light, united to each other in its generation or creation; which it also must keep in that union, if it will live, and fall not into eternal death. And as these two, after they are broken forth in union into the creature, cannot be separated from each other, without its destruction: so they could also not have been separated from each other, before or in their breaking forth; for the life is in the fire, and without the fire the light is dead. And again, out of the fire only without the light, no glorious holy angels could have been brought forth, (we might say, devils could, if there had been such a creator, as could have delighted to create devils, which God forbid we should so much as think;) for holiness and glory is in the light, and without the light, the fire is but dark, obscure, and unholy, profane and strange to the most Holy and Almighty, whose dwelling-place is fire and light in union, but neither this nor that alone. But further,

When now thus eternal nature was moved and stirred as to both fires by the eternal will, what was the consequence or effect thereof? We see there were several and different effects, all linked together, and so succeeding each other (at least as to our manner of apprehension) that always the following depended upon its next preceding.

The first was, That eternal Nature moved itself also, and why should it not move to the creation, when it was moved thereto by the only superior eternal Will?

It is certainly nothing else but an instrument in his hand, and must nevertheless not be conceived as a dead, senseless, unmoveable instrument, like as an axe or hammer is in the hand of a carpenter, for it was itself in its own essentiality an eternal moving generation: wherefore it must be conceived as a living, faithful and obedient servant, who hath the principle of life and motion in his own members indeed, but is nevertheless only an instrument of his master, moving not to this or that design, except he be first moved and stirred himself thereto, by his command, as having also not ability enough to perform it, without being commissioned and empowered thereto by his authority.

This moving now in eternal nature was in, or as to both fires, for as to both it was also moved, for both were in union and both were one, like as Father and Son are one.

But as the fire is naturally prior, because of its being the root of the light, and the light posterior, because of its coming from the fire; so the first or chiefest, or beginning-motion is also ascribed to the fire, and not to the light. Before, the author had spoken of two central fires, and had said they were but one, but now he must also speak distinctly, of that central fire in particular, wherein there lieth the principal efficacy, or the foundation power of formation or generation. And this being in the fire, and not in the light, he saith justly, that the *central fire of the own will moved*, Showing thereby, that the beginning of moving to the creation in eternal nature, was and must have been made in the fire and not in the light.

And this fire, he saith not, moved with its own self desire, nor saith he that it moved in its own will, for it was declared sufficiently that it moved not, until it was moved and so commanded to move by the eternal Will; but he saith plainly, that it moved and introduced itself into a greater desire, which sheweth quite another sense than the English translation expreseth. But why he calleth it the central fire of the *own will*, several good reasons might be given, but this is the

chiefest, viz. that he now must have distinguished the two central fires, if he should have declared distinctly what he intended. If he then must have distinguished the first central fire from the second, he could not have done it better than by a denomination taken from its own proper, essential, and inseparable character, not common to both fires, but proper in particular to that first alone.

But seeing that there was not yet such a character manifested, neither before nor in the creation, both fires standing then as one only Being, in the most harmonious union, he must have taken a convenient distinguishing denomination *a posteriori*, from after the fall of angels. And there he found the proper character of this first central fire was *own will*, immediately after or in the fall of angels. Which character is absolutely proper to the fire, but incommunicable to the light.

For in the fire, and not in the light, the *own will* ariseth, and liveth, whenever and as soon as a divorce is made between them. In the fire, and not in the light, is that eternal substantial life, which cannot die nor cease, being an indissoluble circling band of the four first properties of nature, generating themselves always mutually, and therefore also perpetually, if but once knit together by the kindling of the fire. When contrariwise, that life which is in the light can die, or cease and pass away, as it died also actually in the fall of angels, when *own will* arose in the fire, wherein it liveth also still as in its proper residence. And so that first central fire is justly called the fire of *own will*; though I grant freely that *all* is not yet said hereby, but it is called so, with another and deeper respect also. Which if I should bring forth, I could neither do it in few words, nor perhaps so as to be enough understood. Seeing then (1.) that this which is now said is not contrary unto that, (2.) that it is a great deal plainer, and (3.) exactly conformable to all our author's writings, I shall pass it by, and proceed.

The next consequence depending upon the first, and almost coincident therewith, is this, That when the central fire moved, it introduced itself into a greater desire. As the moving before was ascribed peculiarly to the fire, and not to the light, because of its priority, and of its having the principal power of formation or generation in itself above the light; so this greater desire is ascribed also peculiarly to the fire, and not to the light, though neither here nor there the light may be excluded. As eternal Nature in its own intrinsic essentiality, from eternity was a moving generation as to both fires, so it was a desire also from eternity as to both fires.

How *will* and *desire* in a true and real sense, may and must be attributed to all its seven fountain properties, nay, to all its lesser subordinated innumerable powers also, shall be said in the consideration of the second question. Here we are only to say, That eternal nature in general was and had (for being and having cannot here be distinguished) a desire from eternity; and that this desire is not that, which is ascribed peculiarly to the first attracting form thereof, whose proper sphere of activity was only the perpetual generation and multiplication in infinite, of the forms and powers of eternal nature, within its own circumference.

But this desire here now spoken of, which became a greater desire, by its being stirred by the eternal will, was stretching forth as it were beyond that sphere, for its object was to break forth into an exterior manifestation, and to bring forth living, intellectual, substantial, and self-subsisting creatures, wherein it might display and show forth, the infinite variety of its powers and wonders. And though this desire was kept under both on the side of the eternal will, by his absolute sovereignty, until he was pleased to move; and on the side of eternal nature also, by its submission and faithful obedience to its Lord and Master; yet nevertheless there was in its own internal ground a desire, and continued such a desire, till it became a greater, more living and vigorous, nay, a more exerted and efficacious desire, by its being moved and stirred in both fires. For thereby it was now raised up as a spark of fire that before was covered with ashes; it was commissioned thereby, and mightily empowered to break forth as to both fires, according to its desire, into an exterior, substantial manifestation.

Wherefore then it cannot but be manifest, that this greater desire is not that own self-desire, which beareth the number and mark of selfishness, but so distant therefrom as the south is from the north, or the day from the night. For when that is an untimely, monstrous birth, and even from the womb a professed enemy to the eternal will of God, this is surrounded for its defence, both from before and after, by the eternal will itself. Seeing that, from before it hath the foregoing moving of the eternal will, of which moving it is the proper intended effect and offspring; and after it, it hath its own immediately following effect and offspring also, which tended again to the praise and honour of the eternal will. For,

The third consequence, depending upon the former two, and especially upon the second, is now this, That the eternal ideas became substantial creatures, to the glory of their Creator. Here then is now the actual breaking forth of the two central fires, out of eternal nature into an exterior manifestation, to be considered; and that which is further said, *v. 4. to have also broken forth along with them, viz. the hellish foundation of God's anger*, is here as to its breaking forth, to be considered also.

For they are inseparably joined together, as in reality itself, (when the great wheel of eternal nature in its whole universality is considered, comprising all whatever laid therein and came forth thereout,) so also in these expressions of our author, wherefore then they must be joined also in our consideration.

Before, there was spoken only of two things, which were called two central fires, but now there cometh also forth a third, which laid indeed always implicitly under the former two, as their root and ground, but came not then explicitly into consideration.

For it is one and the same thing, whether there be named two central fires, or darkness, fire, and light. Only this is the difference, that now that former double, and then this latter threefold expression is more accommodate to such or such a state of things, that may be differently considered. As now these three make up the whole eternal nature, and are three such essential parts thereof, as body, soul, and spirit are of man; so they must also all three have broken forth into the creation of angels, if they should have been really children of the Living God, generated out of eternal nature, after the likeness of their Father. But not all three in the same sense, degree, and manner, but each in such a sense as it is able to bear, and each according to its own order and degree, wherein it stood from eternity, with respect to the other two; either deeper into the bottomless centre, or higher exalted in the conspicuous superficies.

As to the two central fires, it can now be plain enough, from what there was said thereof before, That their breaking forth was a most glorious, real and visible manifestation of fire and

light, in a most intimate union, displayed in a numberless variety and multiplicity of illustrious shining fire-flames, which were so many living, intellectual, blessed, and holy-substantial creatures, all bearing the holy name of trinity and unity, both in and upon themselves, and all being the natural children of God, generated in eternal nature, after his own image and likeness, which is (in eternal nature) nothing else but fire and light.

But what shall we further say, as to the breaking forth of darkness, represented in such dreadful expressions, as the *hellish foundation of God's anger*? In what sense can this have broken forth also, and even along with fire and light? What communion between them can be so much as dreamed of?

Answer. Let there first be well taken notice of, and attentively remembered, that and how, darkness was from eternity, that it was not, and yet was; in what place or station it was, with respect to fire and light; in what condition it was, considered as in and to itself, and chiefly that it was good, no less than fire and light in its own kind, and rank, and order. Let but all this be well considered and understood, it must of itself appear, what this breaking forth of the darkness was, and that there must indeed be given another definition thereof, than that of the former breaking forth, but that nevertheless, all what our author saith thereof, is properly, well, and significantly expressed; and especially that this expression of breaking forth is justly used as well with respect to darkness, as with respect to fire and light.

If we should see a ladder of three steps, and consider it as a semi-diameter of a circle, and as breaking forth into a circular motion, we could not but say, that this same and single breaking forth is common unto all the three steps, and so properly applicable unto the lowest as unto the highest, but not unto every one promiscuously in the same wise, seeing that each of them must keep to its own place and order. The highest toucheth the outmost circumference, and there it breaketh forth into motion, making the greatest and most considerable circle of all. The middle is lower, and lesser, its breaking forth into motion is in its own inferior degree, and its circle cannot be of the same extent. But the lowest must still keep the centre, and can make no perceptible circle at all, when it doth nevertheless in that centre break forth at the same instant, into motion also, no less than the superior two, none of which can break forth alone; as also the two superior cannot by themselves alone, without assistance and concurrence of this third and lowest, if the whole ladder shall not be spoiled and broken into pieces.

Let now these three ladder steps be darkness, fire, and light, and let this circle be that universal wheel of eternity, so considered as it ought to be, viz. that only circumference thereof, and that which reacheth the circumference, to be visible and manifest, but its centre, and that which lieth therein, or is annexed thereunto, to be altogether invisible, secret, and unknown. And then this rude simile may easily show forth of itself its true application, so far as it hath in it any shadow of resemblance, for much more is not to be expected. For it is not an improper resemblance, and may at least declare us so much, that as really as there were brought forth many legions of living, substantial creatures in eternal nature, by its breaking forth into an exterior manifestation; so really also, and in the same degree of reality, all these holy angels must have had in themselves all the three essential parts of eternal nature, standing in every particular microcosm of eternity in the selfsame order, in which they stood in the macrocosm thereof, and in which order they were also all three harmoniously broken forth into motion, for to make up so many representatives of that greatest universal All in All.

And so therefore from this united and harmonized breaking forth, they must have had an eternal light, in the supremest, excellentest, most manifested circumferential place of their created being; where they had it also, and have it still (as many of them as there kept their habitation in the light), giving and being unto them, all their glory, beauty, delight, and happiness.

Further, they must have had also, an eternal fire in the middle place of their being, united to the light, and generating it, but standing lower and in an inferior degree of dignity; as they had and have it also, giving and being unto them, all their life, strength, power, and activity. Thirdly, they must have had also an eternal darkness in the lowest, most hidden, and central place of their being, united to the fire, and affording unto it its essences, but standing not with it in the same degree of nobility. And so they have it also, giving and being unto them the central foundation, and root of their fire and light, keeping these two in their order, and preserving them in their union and glory, as long as it is itself kept by them under, and affixed to the centre. [N.B.]

Like as the lowest ladder-step only by means of its being fixed to the centre, is the only cause of a regulated circular motion, which must become irregular and all disordered, as soon as this is turned aside from the centre, and will break forth to move in, or nearer to the superficies.

If then they had these three things in such an order, they had the darkness under their feet, according to what is said of their eternal Father himself, whose children they are, and whose likeness therefore they must bear, if they shall be his representatives. And if so, this darkness was not evil, not hell, and not anger or anger-fire, as long as under their feet; and nothing to this sense or purpose was ever said by Behmen.

He saith indeed here, The hellish foundation of God's anger broke forth, but how can there be spoken of these three things distinctly, in an earthly language, now after the fall, and by such creatures as do partake themselves of that lamentable fall, but by such distinct denominations as of necessity must be taken from what these things are now, unto creatures, in their disorder and divorce? He saith not, The hell broke forth, nor the anger-fire broke forth, for that would be saying, God was angry with his creatures, prepared hell for them, before he created them, and cast them thereinto in their creation. And from whence could hell and anger have broken forth into the creation, when there was neither this nor that in all the vast extent of eternity? If we believe there was nothing else before the creation, but God in fire and light, how or where, from whence or to what end could there have been hell and anger? Could that central fire of God the Almighty have been hell? And what could there have been angry with each other, seeing there was nothing else but himself alone in fire and light?

But this is the thing: there was in eternal Nature that, which after the fall, could have been nothing else but hell and anger-fire unto rebellious creatures. Not that it had been changed in itself; but because they manifested it in themselves in disorder.

And this broke forth in the creation; but in this breaking forth, it was but fire and light, or life and glory: and not hell and anger, no more than it is now unto those holy angels that kept

their habitation in the light. And though it was darkness in and to itself, as to its own particular essentiality, yet it was not, and could also not have been manifested as darkness, seeing that it was kept under by fire and light, so that there could not appear what it was, and needs must be, when separated from fire and light. And therefore Behmen calleth it not positively hell, nor anger-fire itself, but only the hellish foundation of God's anger, or that which must of necessity have been hell itself, superstruced as it were, upon this dark foundation, as soon as it was raised up out of its bottomless pit.

And this, he saith, broke also forth along with fire and light: intimating significantly, that it broke not forth alone in its own strength and power, and so not in its own dark shape; that it broke not forth in disunion from fire and light, and so not with its own self-desire, which it was not permitted, as now shall follow. And that it broke not forth in the first place, but in its lowest order and degree, or as it were after them as an appendix.

And this hellish foundation, he saith further, God hath cast out from his working, and hath shut it up into darkness. How could he have plainer expressed, that this hellish foundation broke not forth into such a manifestation as fire and light?

Truly, if God hath cast it out, it could not have crept or broken in, and if God hath shut it up into darkness, then certainly it came not to be manifested in the light. And so this breaking forth as to the darkness, must have quite another sense, which we shall find out by and by.

But it will be asked and said, What is here meant by this casting out and shutting up in darkness? If there was not an evil thing in eternal Nature, intending to break forth unto destruction, why must it have been thus resisted by God, and cast forth from his working? If it was good and useful, why was it not permitted to stand in its lot? And if evil and hurtful, from whence had it its original? Or how could it have been said, that all was good in eternal nature before the fall?

Answer. There was said before, that eternal Nature had and was a *desire*, to bring forth its wonders in a more exterior manifestation. If now this was so, it was not so in this or that particular part thereof, but in the *whole* in general, and in *each part* thereof in particular. So that it must have been in the fire as well as in the light, and in the darkness as well as in them both. And if so, even reason itself may tell us, that if each of these three desired to be made manifest, none of them could desire to be made so, according to the nature and condition of the other, but each only according to that which was its own. Each could but desire to bring forth its own wonders. As the light could not desire to be darkness, so could it also not, to bring forth the wonders of darkness, and so *vice versa*.

But as each is confined to its own particular essentiality, whereby it must be what is, so this desire of each must also be naturally confined to its own proper essentiality, as being a proper consequence thereof, annexed thereunto inseparably, and wholly depending thereupon. So that it be inclined only to bring forth that which it hath in itself, as sufficient only for that, and further for nothing more.

As also each of these three desireth still, and is not only naturally inclined, willing, and ready to manifest its own secret wonders, but doth it also effectually, each in its own region, being now enabled to do so, by the fall of angels and men: and this both in the Two Principles of eternal nature, and in this Third also, as in their bipartite temporal outbirth.

All this desiring now, (considered as in eternal nature before the fall and creation, and as purely abstracted from all relation and reference unto creatures,) is good, and must be so, if eternal nature shall be what it is to be.

No own will, no self-desire may be found therein; which only then might be said, when we could imagine that the light desired to be fire, and the darkness to be light, or the fire either this or that. Nothing is here inordinate, and so nothing also hurtful, or noxious, but all is profitable and useful, because all in its order, and so also serviceable to the whole manifestation of the eternal Will. Nothing is here to be restrained, cast out, shut up, or pressed down, but each must stand in its lot, and each must have its share in that eternal first seven-fold and further infinite generation, which there was before the creation of angels. And as each must be what it is, so each must also be for that which it hath, in its own peculiar ground and bottom.

But now, as soon as there is spoken of this desiring with any respect to creatures, or to their creation, there is immediately made a digression from that pure, abstracted sense; and this goodness faileth more or less, growing weaker and weaker, and declining always gradually so much from its primeval purity, as much as the creature is considered in conjunction therewith.

If all these things that are in eternal nature, always and in every respect good, both unto God, and unto each other, and unto themselves, could be good in and unto creatures also, always and in every respect, wherein were the creature lesser or inferior than God? what prerogative could the Creator have above the creature? what distinction could there be between order and disorder? and what could it signify, that God is called a God of order? To say, This God of order could according to his omnipotence, have manifested all these three things, according to their threefold desire, in that order wherein they stood from eternity, and so this goodness must have continued, is true indeed, in that sense which before was spoken of, and as I think sufficiently declared, but it is false in this, which we now are speaking of. For even therein consisted their eternal order, that the light only was manifested, shining into the darkness, and that the darkness was unmanifest, comprehending not the light, and being nevertheless subservient to the generation of fire, out of which the light could shine and could manifest, in its own manifestation, all the powers both of darkness and fire, but not in their own dark fiery qualifications, but transmuted, according to its own soft, meek, and tender essentiality.

It is the first fundamental truth, That there was nothing evil in eternal nature. Like as also nothing (properly) good, because of this same reason, That it had not any evil in opposition against it, from which it could be distinguished by such a denomination of good. But since this opposition is made effectually in the fall, we have no expression nearer unto the truth than this, that we say, All that there was in eternal nature was good, not with opposition to any evil that then was, but to that which afterwards was manifested in the fall.

But nevertheless, there is also further a second fundamental truth, well consistent with, and immediately annexed thereunto, viz. *There was that in eternal nature which must have been evil in and unto creatures, as soon as they manifested it in themselves; when it was good and profitable be-*

fore, in and to itself, and to them also, so long as it was unmanifest in them. And here we shall find that which must have been restrained, cast out from the working of God, and shut up in darkness. For therein laid all the danger, and the root of declining from good into evil, when it cannot nevertheless be attributed to the thing itself, considered as in that former abstracted sense, but only to this conjunction with the creature, in this latter relative sense.

But how, and what was this? It was that natural desire, inclination, and readiness to bring forth its own dark powers. And how could this have been evil and dangerous in the very creation, and yet have been good in eternity abstracted from the creation? If this be not apprehended, all the rest will for the greatest deal remain obscure, and therefore, being certainly much concerned therewith, I must make it as plain as I can.

We must then according to the direction of Teutonicus, (though he doth not propound it after such a way or method,) conceive it thus:

(1.) In that pure abstracted sense from all creatures and creation, these three things in eternal nature were all three manifest and all three hid, in a different respect. All three were manifest, but each only in and to itself, and therefore all three must also have been hid, each with respect to the other two. When we then find this expression in Teutonicus, which he hath frequently, The darkness was manifested in itself from eternity, it is not inconsiderately to be passed by, for it hath its deep, true, significant and wide reaching sense, which I know not how to express nearer by other words, than by saying, As the darkness was in and to itself, when it was not, or nothing to the light, so it was also, and must have been manifest in and to itself, when it was not manifest in and to the light. For it was, and if it *was*, it was but that same which it was, and nothing else. And this being what it was, cannot but imply a manifestation of what it was, answerable to that sense wherein it was, and relating only to itself.

In that sense then wherein it was, and wherein it was manifest, it had also an inseparable desire of being manifest, or of continuing to be what it was. And this desire now was therein good, needful and profitable, not bringing in any evil or disorder. For it was not a desire reaching beyond its own sphere, or intending to destroy the light, by breaking forth out of its own limits into the light's region, but only to generate and bring forth its own dark powers, and so to preserve its own being in its own region. Which all must have been so, and continued so without alteration, for it was subservient to the light. If it had not been so, no fire could have been generated, having no essences but from its root, and so the light could not have shined out of the fire, and could have had nothing to shine into. For its essentiality is to shine into the darkness, and that of the darkness to comprehend not the light. But,

(2.) As soon as there is spoken of creatures and their creation, there is a digression made from this pure abstracted sense, and this desire can no more be so considered in a singleness, or by itself alone, but all three must now be considered as in conjunction, breaking forth and entering each from its own deeper particular sphere into one only compounded, lesser, lower, and weaker, for to make up all three together every particular angelical being. Wherein, or with respect to which, this desire of darkness cannot further be considered so single, pure, and close to itself, for it hath now an external object, which it can lay hold on, and make a pretension to, no less than fire and light, seeing it is no less than they a third essential part thereof.

And as by the moving of the eternal Will in both fires, the central fire especially introduced itself into a greater desire, so did also the *light*, and so no less the *darkness*, each in its order and place, and according to its condition. When, nevertheless, even in this greater desire also, there was no evil, nor any danger, as far as it can be conceived by itself alone, abstracted from the creature, for it had not, nay, could also not have changed itself, and no alteration was brought upon it from without: but only in its conjunction with this external object, there was an evil danger of disorder and confusion conceived as it were in the womb, not as an absolute necessity, but as a possibility of being brought forth into real existency. And so the former goodness, consistent with that pure abstracted sense, is now inconsistent, at least as to the same degree thereof, with this latter relative; not because of its being changed, but because of its now having ability and possibility, in this external object to be changed, by this dark desire's being stirred, raised up, and manifested beyond that sense wherein it was manifest before: which before could not have been done by itself without the creature, but could now by the creature, as it was also done soon thereafter, by some of them in their fall.

But could not this dark desire have been kept under or in order, in and by the creature, that so its goodness and profitableness had been continued without alteration? Certainly it could, for so it was also, and is yet still, with all those holy angels that kept their habitation in the light. For it could not have broken forth into manifestation of itself, neither could it have necessitated any creature to raise it up. Certainly no more than fire lying hid in a flint stone can break forth to consume houses if not brought forth by a living agent, and no more than it can necessitate or constrain any living to strike it out of steel and flint. But if now this is done by a living creature, and evil consequences come forth from this doing, who can be blamed as an author of evil?

So therefore, all and every evil hath its only original in the creature, and not in this dark desire, considered in itself without the creature; for in its conjunction with the creature the danger was conceived, and by the creature's *own activity*, the evil was effectually born. This desire of darkness implyeth as in and to itself nothing else but a bringing forth of its own powers, that is a preservation of its own being; and this is good, for it is consistent with order, and is according to its own natural and eternal right. But this same desire of darkness, as in conjunction with the creature, implyeth also further disorder, and destruction, rebellion and insurrection, against the light, and this is evil. If then that former can be separated from this latter, as it really can and did before there was any creature, there can be no evil, and *none could have been in eternity, before the creation*. But if this latter cannot be separated in the creature from that former, as it certainly cannot by any means, that former goodness faileth, when this desire is considered in conjunction with the creature, and faileth so, that the fault is on the side of the creature, and not on the side of this desire. [Let God be glorified, by demonstration and publication of the Truth.]

Which even in the creature itself, intendeth not properly and directly the destruction of the creature, but only its own manifestation and increase.

Nay what is much more, even now after the disordered manifestation of this dark desire, when it is really hell, darkness, torment, anguish, and anger-fire, we may still find some evident and

most considerable footsteps of this distinction, declaring plainly, that all what there is or can be conceived of evil, lieth only on the side of the creature, and not on the side of that which came out of eternal nature to be manifested by the creature. For hell-darkness and anger-fire would immediately be good and only good, without any mixture of evil, and could bear no more such dreadful names, if but the *own will* of creatures, with respect to which they are and must be evil, could be taken away, abolished and annihilated. Which certainly as it is a sure and solid truth, so it is most worthy to be taken into deep consideration.

But I think it can now from hence be plain enough, what is here meant in our author, by the *breaking forth of the hellish foundation of God's anger*. And that there must be spoken thereof in different senses, which I see not how to represent better in their difference, but by saying, It broke forth, and broke not forth, and yet broke forth. For we may find in this fourth theosophical question, compared with the fourteenth question, such a threefold sense, as is according to this threefold expression, though we find not such a construction of words.

(1.) *It broke forth*, seeing that all the holy angels must have been made up, in their creation, by darkness, fire and light; according to the likeness of their Father in eternal nature. But it broke forth in its due order, for it was not made manifest, entering not into the supericies, or supremest visible circumference of the angelical beings, but kept below to the centre, as the lowest step of this eternal ladder.

And entered nevertheless into them, and into every one of them, to be the root and ground of their fire and light.

Which entering into them, was its breaking forth, from its own uncreated eternity, into a lower and exterior degree of many particular created beings.

(2.) *It broke not forth*, in that sense which implieth hell, or anger-fire, properly so called now after the manifestation thereof. For here it was cast out and shut up: which is not so grossly to be conceived, as if the darkness had had a rebellious will or desire, to be hell, and to break forth in flames of anger-fire, to destroy the light, and to disturb the whole creation of God; which rebellious will, as a raging, furious devil must have been resisted by force and violence, and bound with eternal chains of darkness.

For what a ridiculous nonsense would this be, and what strange monsters would not be generated therefrom?

Certainly not so much as the least shadow thereof may be found in all the writings of Teutonicus, if not ignorantly, or maliciously perverted.

The darkness had a will or desire indeed, or a natural internal propensity and inclination to enter into manifestation, and to bring forth in and by the creature its own powers and wonders; which was so natural unto it, as it is unto fire and light. And this was good and not evil, as far as it can be considered without conjunction with the creature; for it implieth no rebellion against the light, no disorder, or destruction of anything in eternal nature, but only its own generation, manifestation, and preservation of its own being. Which must be preserved in its own state and condition, and is, by the concurrence of fire and light themselves, preserved in eternal nature.

But it was not good in this conjunction with the creature, for there it implieth, and carryeth along with it, of all necessity, an undoing of the light in the creature, and so the creature's destruction, and insurrection against the eternal will of their Creator, who would not have had them creatures of darkness, but of light.

Here then in the creation of these creatures, this will and desire of darkness, was not made use of by the Creator, in such a sense as he made use of that desire of light, but he cast it out. From whence? From his working saith our author, not absolutely from the creature, for darkness must have been the third essential part thereof, hid in its inmost deepest centre, but from his working he cast it out. What is this else, but to say, He opened not the dark bottomless pit, but shut it up in its own abyssal centre, he brought forth no hellish wonders, and created no devils, but all holy angels of light, being all bright and glorious shining flames of fire, and having the darkness, together with all its dark will, desire and inclination under their feet.

So therefore this hellish foundation of God's anger broke not forth, and could also not have broke forth in the creation of angels; but afterwards it did in their fall, when this desire of darkness was stirred, raised up, assisted mightily, and brought forth effectually by their own activity, working in the dark and false magia of their own will. But nevertheless again,

(3.) *It broke yet forth* even in this creation itself.

And what is now this breaking forth else or more, but a nearer advancing, not from not being unto being, but from a state of pure absolute impossibility of coming ever into being, to a state of possibility, or if it might be said so, to a good hope for being. For before the creation, there was an eternal impossibility that darkness ever should have been manifested, beyond that sense and degree wherein it was and must have been manifested in and to itself;

Seeing that not only, it could not have manifested itself any further, but also, that it could not have desired, or not have been inclined to do so, because there was nothing which it could have been manifested in or unto. But now there were so many millions of exterior living objects, all capable of receiving its manifestation into their own ground, wherein it laid unmanifest, and all also able themselves to bring it forth into manifestation, both within and without themselves.

There was then now a possibility, and a door as it were was opened in the creation, through which it could creep in, and come into manifestation; not indeed by its own sufficiency, but by the creature's assistance, and concurrence, if these might be so curious and desirous as to unlock its secret pit, and so to enter into a manifest conjunction with it. Which that they could by their own will and desire, experience hath shown us in the fall of angels, and can still daily show in our own actual transgressions, that these two desires, of darkness and of living creatures, can enter into, unite and mingle with each other, more easily than black can unite and mingle with black.

And here that *greater desire*, whereinto eternal nature, after its being stirred up in both fires, introduced itself, may be found with respect to darkness. For when this had before, according to its eternal right, a desire to be manifest, and to continue so, in that sense wherein it was so in and to itself; it got now a greater desire, to be manifest in the creation also. Which greater desire was cast out by the Creator; not because of its having been evil in itself abstracted from the creature, but because of its being inconsistent in the creatures with that state, wherein he would have had for his own praise and glory, and their own happiness.

And this, saith Teutonicus now further, v. 5, was the ground and cause of Lucifer's fall.

But if we would imagine such a cause as whereby he were made excusable in the least, we should be quite out of the way. It drew and tempted him indeed, but in him only, and not without him. So that it was but his own lust that tempted him; and tempted he must have been as well as Adam, and as all the rest of holy angels. It drew and tempted them all, but it necessitated none, and could also not, or else they must all have fallen, no less than Lucifer with his legions. But as the greater part stood unmoveable in the truth and light, so could he also have stood and kept his own lust under foot.

And then this darkness would with all its drawings so little have darkened him, as his fire could have burned him, or could have consumed his shining light.

Of man saith the scripture, Thy perdition is from thyself; notwithstanding that man had in his temptation this same, living, strong and mighty prince of darkness against him. For it was but his own lust which he could have been sensible of, and this therefore was properly that which tempted him; had he prevailed against this, all what there was without him, should not have hurt him.

And if it was so with man, how much the more is Lucifer's perdition from himself, who had not such a living, strong, and cunning adversary against him from without, as he was afterwards himself unto man. He abode not in the truth, and he kept not his habitation in the light, saith the Scripture, and maketh so himself only, and nothing without him the cause or causer of his destruction.

I shall now but try, whether I could illustrate a little more all this matter, as to its chiefest particulars, by a convenient similitude, obvious unto reason and senses.

From the creation of this world all that there ever since was manifested therein, both good and evil, laid hid and secret in the manifold powers and energies of temporal nature. And so, that all things successively and gradually, each in its appointed time, should be brought forth into manifestation. Of so many others let us consider only that evil, noxious and destroying invention of gunpowder, certainly not flown forth from the properties of light and love, but out of darkness, from this hellish foundation of God's anger; seeing it is notoriously made up of the three first properties of darkness, and only by the concurrence of the fourth it is enabled to show forth its stupendous effects.

As really now as this laid in the powers of temporal nature from its very beginning, so really also this nature had a desire to bring it forth into manifestation. As it hath still such a desire for all what may yet be behind, and shall have it unto the end of time. All the powers, properties, and energies of stars and elements, and all what there is set at work, or hath a share in the government of this principle, from the supremest officer down to the lowest, is capable of this desire, each in its order, and degree, and according to its ability. But especially the spirit of this world (according to the plain expressions of Jacob Behmen) is created with a natural inclination, to bring forth into manifestation, all what there lieth hid in the secret recesses of his kingdom. For therein his government and the execution of his office consisteth; he being ordained to manifest both good and evil in this his mixed third principle, wherein yet all is good, if considered as in and to itself.

This desire then in the spirit of this world, with reference especially to the manifestation of gunpowder, was absolutely good in him, (in such a goodness as this principle can be capable of) as far as it can be considered only in itself, and purely abstracted from men. For though we may say of the devil, yet we cannot of the spirit of this world, that he desired or intended so many thousands of living men and beasts should be killed and destroyed thereby; but his desire implieth nothing else, but that a faithful execution of his office might be made by manifestation of those powers and wonders, which he was ordained to manifest. But as soon as it is considered in conjunction with man, this goodness faileth immediately, not that it had been changed in itself, but because it is inconsistent in its manifestation with the condition of sinful man.

This manifestation with its effects could not have broken forth of itself, or by own sufficiency of this desire, though it had been never so strong, and notwithstanding that all the materials requisite thereto, were in their being; but it wanted a living agent, or such an intellectual instrument as could be able and fit to make a proportionable mixture and composition thereof, and to prepare what there was more required for its pernicious use. And this could have been no other but man. Beasts were not able, and the devils also not, because of there being cast out from this principle, so as to have no power therein at all.

It could therefore not have broken forth before the creation of man; there it was in a state of absolute impossibility. But in his creation we may say, it advanced nearer, or made as it were the first step of advancing from a state of impossibility to possibility, for that external living agent, whom this desire could come into conjunction with, was now in being. But in his fall the conjunction between them was actually made; and in this conjunction all evil that ever arose therefrom, was actually conceived in the womb.

What here might be objected, That thus it seems a necessity is laid upon man, by which he was constrained to fall; for that else the spirit of this world could not have manifested its wonders and secret powers, and that so his being created with a natural inclination thereto, must have been in vain, is of no consideration at all. Man was free, and not necessitated to join in his imagination with the spirit of this world, and if he had kept him under, he should himself nevertheless have manifested his wonders, quite in another and much more glorious way; not as a foolish captive and servant, but as a wise ruler and master thereof. But now in his fall, or joining with him, a wide gate was opened, through which this hellish invention could get a ready entrance into this world, after such a pernicious way as it is still therein unto this day.

But nevertheless it was still unknown to mankind for several thousand years, during all which time it could not have been called evil, if purely considered in and to itself, as it is a wonder of the powers of nature. And, which is the chiefest thing, and the conclusion of all, when it broke forth at length, after such a long period of ages into an actual manifestation, it carried no killing and destroying evil along with itself, of an absolute constraining necessity, but all that evil laid there already before in man himself. For it could not have forced any body to kill his fellow-creature thereby, though it may have occasioned and tempted many, who yet all were free, so that they could have left it alone: and if they all had kept under foot their own evil lusts of hatred, envy,

anger, pride, and covetousness (which properly was that which tempted them), it would have done no more hurt in the world, than it did before it was in being.

But this is enough. What further might be said and applied conveniently to our purpose, can easily represent itself, if duly considered and compared.

I shall now say something in short, concerning, Sir, your second Question, which was this,

What is the true notion of own self-desire as it relates to fire and forms, and such like things of themselves inanimate; will and desire, in propriety of speech belonging only to intellectual and rational beings?

Answer. Several things are here expressed, which first a little distinctly must be taken notice of, before a direct answer can be given to this question. But, though there many things properly belonging and subservient thereunto, come into my mind, yet I shall for brevity's sake set down only some of them in the following positions:

I.—It is not the right way for truth and wisdom to make or settle outward notions, and to fix our mind upon spoken or written words; but the only way is, according to the direction of the Scripture (repeated and insisted upon most earnestly by Teutonicus), to ask of God, that giveth to all men liberally, and upbraideth not.

II.—If this is given by God, and is obtained in the soul internally, it is authorized by its giver to regulate the propriety of outward speech, by which itself cannot be regulated reciprocally. For,

III.—It is unquestionably true, that our propriety of outward speech must be subject to a propriety of inward sense; seeing that upon this only, it must depend, and that it ought not to aspire to any higher dignity, but to be a faithful interpreter thereof.

IV.—It is no less true, that all what we can call a good, nay the very best propriety of speech, is but earthly, imperfect, impotent, shadowy (in comparison to inward light and substance), full of confusion (because our Jerusalem speech is lost, and this but born in Babel), and always subject to be taken differently, according to the different constitutions of hearers or readers, none of whom can take any outward expression nearer unto truth, than himself standeth therein.

V.—Many things are said in a good propriety of speech (according to our sense and apprehension), even in the Scripture itself, condescending to our capacity, which yet are all improper, and if regulated by that outward propriety of speech, utterly false; when they are really true in their own internal propriety, which if it should or could be exactly represented, should be all inconsistent with the propriety of earthly speeches. Instances would make a prolixity. This only, concerning the deliberation or consultation of God, and his decrees, following thereupon, could evidence it sufficiently.

VI.—It must justly be asked, By what ground, or in what sense, the Seven spirits of God before his throne, can be placed in the number of things inanimate? or what the true notion is of being inanimate? Seeing that the prophet Ezekiel testifieth of these four which he saw as a four-fold wheel full of eyes, they had a living Spirit within them; and seeing further that they are the original of so many thousand animate beings. For that they are called seven wheels, and seven burning lamps, and that neither wheel nor lamp upon earth is animate, can signify nothing at all.

Truly our author had found a true propriety of internal real sense, which cannot be outdone by any propriety of earthly speech.

VII.—He that made the eye, should he not see? and should he not hear that prepared the ear? saith the Scripture of God, who nevertheless hath neither eyes nor ears; when yet he hath them both far above all propriety of earthly speech, in such a true propriety of inward sense as is consistent with eternity, and with his transcendent being.

And as this is said of God, so it may be said also in its lower, subordinate sense of eternal Nature.

VIII.—All the forms thereof see, hear, feel, smell, and taste each other, truly, really, and properly, in such a truth, reality, and propriety as is consistent with their eternity, though not with the capacity of sinful man; who lost his intellectual eye, and all internal senses, and is but able to look into time, and this moreover but so, that there justly might be doubted, whether he more properly should be called blind or seeing.

IX.—How these five senses are appropriable to the forms of eternal nature? or how they see and feel each other, is asked in vain, and should be declared in vain, though it were by an angel from heaven, if we are not ourselves acquainted inwardly with the movings and operations of eternal nature, in its restored harmonious union. All what our author saith thereof, [N.B.] is not to declare it to any other so as that it should be understood from his outward words, by bringing them into regular notions, but only to stir up every one that complaineth of unintelligibility, to seek and ask the understanding of God, where he may certainly find it, according to his appointed measure, like as he found it, who before was so ignorant thereof as any other can be upon all the earth. For,

X.—So impossible as it is to be understood, if we are not acquainted with the operations of eternal nature within ourselves, so possible and easy is it, if we are; for then it declareth itself most sensibly, and wanteth no declaration from without. It is seen and felt in the mind of man, as a living word of God is spoken, heard, and understood without any outward sound, and without means of any language.

XI.—If then these things be so, will and desire cannot be so strange to the seven forms of eternal Nature as they might seem, if we would think, that the propriety of earthly speech, which we are used to, is a good and proper norma for these eternal, immeasurable things to be regulated by.

XII.—A little new-born child, Whether it hath will and desire, and especially own will, and self-desire? might here justly be asked. I am sure enough, directly and positively it can neither be affirmed nor denied, but a harmonious mixture and union must be made of Yea and No. If we should consider this a little deeper, much would be found therein, convenient to this present matter, concerning the Seven forms of eternal nature.

XIII.—Each of them, considered as by itself alone (though none can be alone), hath its own will and desire.

And this (1.) is its own immutable essentiality. (2.) It lieth in its own immutable essentiality. These two cannot in eternal nature be distinguished from each other, they are one and the same thing, but from the effects and consequences we find the distinction after the fall in

creatures. It is rightly said (1.) that it is its own immutable essentiality; for it is that, whereby it is, and continueth to be what it is, and cannot be any other thing or property; and can also have no inclination, no possibility, nor any kind of ability, to be, or to become any other thing, but what it is. And so it is not an acting, stirring, or working activity, as we conceive in the notions of will and desire, for there is no occasion for it. It is quietly what it is, and need not be busied with a moving will, or desire to be, or to maintain its being; for there is no opposition, which it could or must resist by exerting any act of will or desire.

It standeth (notwithstanding that it hath really its own particular essentiality for itself) in the nearest union with all the others, making up with them, one only harmonized substance. But seeing further, that this same afterwards in fallen creatures, is own will and self desire, with respect to these seven dis-harmonized properties, when scattered and brought in opposition against each other in creatures; it is also rightly said (2.) that will and desire laid in the immutable essentiality of each of these seven forms: for it ariseth only from thence, and sheweth forth itself immediately. Each is departing from union, and withdrawing into that which is its own; each is contrary to all the other, and hath now a natural strong desire, (inclination or propensity is not here enough,) or a fixed, obstinate will, to stand by itself, upon its own bottom; to exclude all the other, to prevail against all and every one; and only to preserve and maintain its own particular being. Which could not be so, if in the first harmonized original (when they all seven were united into one only substance, and ruled by one only will, of light and love), each of them had not its own particular, immutable essentiality.

So then there was no own will, nor any own self-desire in eternity, before the fall of angels; nothing the like was ever said by Teutonicus, who declareth expressly, in more than fifty places, not only that it had its original in the fall, but also, that it could not have been in eternity before the fall. But that must have been therein, which, when introduced into an exterior manifestation, and so communicated unto creatures, could, in and by them have been stirred and raised up in discord and opposition. And this was that seven-fold, particular, immutable essentiality of the Seven eternal Properties, whereby each of them, must have been only that which it was. For the one could not have been the sixth, nor the second the fifth, etc. But they altogether could have given up their will and total being into the whole; all loving, desiring and embracing each other, in union and harmony, and so making up one only will and substance.

But when they were now stirred up in the deepest central root by Lucifer and his angels, this union and submission to the will of light and love, was broken and disturbed; each recalled as it were that which was its own unto itself, acted according to what it was able in its own essentiality, and showed forth what it was, when departed from union.

And so there must arise seven particular, not only different, but also contrary wills and desires, which the *Revelation* of St. John representeth by the emblem of *seven heads of the dragon, by seven mountains, and seven heads of the scarlet-coloured beast, whereupon the whore sitteth, etc.*

The following paper contains a representation of "The GROWING of VEGETABLES, with RESPECT to their YEARLY RENEWING in the Spring-time, as described by BEHMEN:"—

I.—Heaven and earth make up but one principle and are the two chief constituent parts thereof, to be compared in a sense unto male and female: so that the concurrence of them both is necessarily required, for the generation of all sorts and kinds of earthly things.

II.—The properties of Nature therefore in the earth, which on the third day of the creation, when they were in conjunction with the eternal Word moving them especially, could produce, with out concurrence of the sun, all sorts and kinds of vegetables, can now do the same no more. But, because of their being after the fall and curse, half dead and impotent, they want now the sun's heat and light, for to be thereby raised up, stirred and enlivened.

III.—All the Seven chief Properties of nature, together with their lesser subordinate qualities, are in every seed, but in various degrees and orders; so that some of them lay more or less deeply hidden therein, and others are more or less outward and nearer to activity, according to the different kinds thereof.

But all are without a manifest distinction, as if they were all but one and the same thing: wherefore then they must also be without qualifying or exerting their several distinct faculties, till the seed be thrown into the ground.

IV.—All the same properties are in the earth also, but in several degrees and orders, variously different, according to the different constitutions of places; and in the earth no less than in the seed, they are impotent, shut up into death, and overpowered by its cold astringency. Because then the earth hath its own centre precipitated down from the sun, nay set as it were in opposition over against it, so that it must be more passive than active, its properties could never be able to raise up any qualification in the seed, unless they were first raised up themselves, by the influence of heat and light from the sun.

V.—When this begins to be done, and goes then further on gradually, the Properties begin to be stirred, and are enabled gradually to operate, each of them according to its own nature; for the heat, which is the next degree to the light, is unfolded and raised successively more and more out of the cold astringency.

And so therefore an agreeable conjunction or union is made between the properties of the earth and those of the seed, which latter are taken in, and supported and strengthened by the former. Provided,

VI.—That the properties of that peculiar ground or place wherein the seed is sown, be not in their constitution too much contrary, but agreeing more or less with the properties of the seed in their condition and order, or kind. For else the grain or seed is taken in indeed by the earth, but not so the properties of that seed by the properties of the earth. Seeing that there can be no conjunction, or at least no agreeable living union between them. And from hence therefore ariseth a slow and weak vegetation, or also sterility, and a total corruption of the seed. This Behmen illustrates by a similitude taken from a mother's entire kindness and affection to her own natural son, and the same mother's lesser tenderness, or total carelessness towards a step-son.

VII.—These two then in conjunction, viz. the natural contrariety and strife of the three first properties, in the earth and seed; and (2.) the sun's influencing power, not only raising up that strife

by its heat, but also gradually reconciling it in its light, are the cause of all and every vegetation.

And this in an harmonious answerableness to the two eternal principles. For like as Eternal Nature tendeth always forwards in and by the war and strife of the three first dark properties, to their transmutation into peace and light and glory, which it obtaineth in the second principle of light and love; so doth also Temporal Nature tend or press always forward, to its perfection in its kind, or to a transmutation of its inferior striving properties, to be made in and by the light or tincture of outward nature, which is hid in everything, and is fully obtained in the full maturity of every fruit.

VIII.—This conjunction between these two is always broken in the winter, by the then predominant astringent cold. But as soon as the properties of the earth can have the heat stirred and raised in them again, this conjunction is renewed, and their strife begins afresh. And so from hence it is, that in every tree yearly new twigs and branches are produced; and from every root or seed, a new vegetation springeth up, which is thus more particularly described by Behmen.

IX.—The sun's heat warmeth and stirreth the *quality* of water, or the water spirit, and so also the material water or sap, both in the earth and in the seed. And then the light of nature, in and with that sweet water spirit springeth up; which maketh all the other properties moving and stirring also. For there is now a mutual affecting, touching, penetrating, and working of the properties in one another, when nevertheless each of them keeps constantly to its own natural inclination, and cannot therefore but act accordingly.

X.—All the other qualities, besides the sweet water and light being in themselves but dark, harsh, cold, rough, astringent bitter, dry, etc. are thereby naturally made *sensible* of this light and water's being their end and aim, or their only desirable treasure, refreshing, softening, tincturing, and reconciling them. Wherefore then in this their sensibility or natural tendency, pressing towards perfection, the vegetation is now carried on by their own natural strife and contrariety. For the seed is now impregnated with a new life according to its kind.—[NOTE.—By *sensibility* here is meant a natural tendency or propensity towards that which is, and brings them to their perfection, and may rationally be conceived to stand in such proportion or analogy with respect to sensibility, as the proportion is between the knowledge and reason of man, and that which more or less is answering thereunto in beasts.]

XI.—This new life, being still surrounded with death, and encompassed with a gross, hard, unprofitable husk, shell, etc. cannot spring up beyond it, and so not manifest or exert itself, but by breaking through that dead inclosure, putting off the same, and leaving it behind in and to the earth. And here that death lieth, so much spoken of by Behmen, and applied to the regeneration, according to the words of Christ, The grain of wheat cannot bring forth fruit, except it fall into the ground and die.

XII.—In this mutual affecting and touching of all the qualities, the sweet water-spirit *tasting*, as it were, the bitter and harsh qualities, it naturally stretcheth forth itself, flying or retiring from them as much as it can, which Behmen illustrates by a similitude of a man tasting an astringent bitter gall, who naturally caggs at it, and wideneth his palate, showing thereby a natural antipathy against astringency and bitterness.—[NOTE.—This word *tasting* is such an expression as that former of *sensibility*; and may, together with what now followeth, be illustrated, by what we see several such liquors as are of contrary or disagreeing qualities do, when mixed together.]

XIII.—But this sweet quality with its water and sap, thus flying and retiring in its antipathy, from the bitter and astringent, makes them but more eager to follow after it, and causeth the astringent spirit especially, to press more earnestly upon it: which causing is nothing else, but a more lively stirring and raising up its internal property, desiring to be by that sweet water refreshed, to satisfy its own natural dryness, and to have also such fit subject before it, as may be capable of its operation.

XIV.—This operation is, according to the natural inseparable constitution of this astringent quality, a continual attracting, coagulating and (in conjunction with the heat) a drying and thickening the water or sap. Whereby this cometh to have such or such a visible colour, and palpable figured body according to the kind of the first seed.

XV.—This flying and pursuing after going on thus continually, until the water is all consumed, and the sweet quality is made all impotent, so that it can at length retire no further, is the true growing or vegetation in this four elementary world; wherein it cannot be done but so successively, gradually, and by little and little. For.

XVI.—This sweet quality with its water kindled more and more from above by the sun's heat, and pressed upon from beneath by the bitter and harsh qualities, cannot but fly and retire in its natural antipathy more and more, not only first springing up above the ground, and not only stretching forth itself on every side as in a circumference, but also pressing directly forwards, or rather upwards to the sun, for to escape as it were, their violence. But being always further and further pursued by the other contrary, and especially by the astringent quality, it cannot but be successively more and more coagulated and compacted: and so therefore successively a long and round stock or stalk growth up.

XVII.—The stalk is always thicker below on the bottom, and thinner or smaller above in the height, decreasing in its quantity by little and little. And this is from the sweet water-spirit's having first its full strength, but losing it successively more and more; till at length it grows so weak and impotent, that it cannot retire any higher, but must submit, and be as it were captivated by the other properties.

XVIII.—The different colours and the alterations of them, made severally in one and the same vegetation, wherein we may see that first below the herb or plant appears whitish, and is then changed into green, brown, yellowish, etc. are from the various predominancies of the different qualities, in the outmost surface of the stalk, affected by the sun's heat and light.

XIX.—The branches, leaves, knots, etc. have all their original from that continual strife between the contrary qualities, which is sometimes carried on more regularly and gently, and sometimes as in a storm or violence: which latter especially is a cause of the knots, and must be supposed wherever we see a knot, that there hath been such a vehement assault made upon the sweet water, that it was like as if at its period, but that it had strength to escape and get through again. [In the *Signatura Rerum*, Behmen declareth this figuration of the knots, etc. much deeper, and more reflecting upon the generation of eternal nature, saying for instance, Each of the properties pursue

the sweet water : Mars raveth and rageth, Mercury is terrified at it ; and Saturn, by his strong impression, maketh this terror or crack (which is salnitral, according to the third property of nature,) corporeal ; and thus the knots come to be. In this terror, Mercury goeth on a side, and taketh Venus along with him ; which causeth a spreading forth of twigs and branches, etc.]

XX.—When the water is so far spent and dried up, or coagulated and compacted by the sun's heat from without, and the first astringent property within, and consequently the sweet quality hath so much lost its strength as that it can no more press forward to preserve itself, it is necessitated to yield to the contrary qualities. Which it doth by spreading out the little residue of its sweet watery essence, as in a round court or ball, and admitting all the other qualities therein. And this now is the generation of a round bud or head, which the astringent spirit compacteth, and wherein all the rest do further act their parts, each of them according to its own natural drift, until another grain or seed be therein produced in a perfect answerableness to that first, out of which this growth came forth.

XXI.—In this bud, the sweet quality with its water may now be compared in a sense to a pregnant woman, which having conceived a seed (the other crude qualities) into her womb, must now further herself bring it to maturity, and labour for an opening and bringing forth thereof, for this sweet water must bring forth from hence the proper natural children of all the other properties.

XXII.—These children are the various leaves of the flowers and blossoms, of so various, and sometimes also mixed colours. All which are no more (like as the green leaves were on the stock below) of the water quality's nature and condition, but according to that of all the other qualities, and their manifold combinations, etc.

For the sweet water now impregnated with all these qualities, cannot bring forth children according to its own, but needs bring them forth according to the constitution of that seed, which it is impregnated with.

XXIII.—When these red, white, yellow, blue, etc. children are brought forth, the sweet mother thereof groweth all faint and weary, and is not able to nourish them very long. For they are not only very tender as to themselves, but also, with respect to this mother, are upon a certain good account, only as it were her step-children. Because not generated freely, nor from, nor according to her own natural quality, but according to the others, and as by constraint, when the sweet quality was decayed, and all the others had overpowered and captivated her.

XXIV.—When therefore the sun's heat from without presseth upon these tender flowers and blossoms, all the qualities in them are stirred up and enlivened. For the spirit of life, even that true vegetable life, which is in every vegetation, according to its kind, is now exalted in them to the highest degree. Seeing then that these tender flowers are for this strong spirit, too weak and cannot bear it, they must surrender their various noble virtues, which they send forth from them, in a lively pleasant smell or perfume ; but they themselves must soon after fall away and wither. And so now from hence the vegetation decreaseth, and turneth back or downwards, in a good and true sense and respect, though in another it goeth still forwards, to the maturity of the seed or fruit.

XXV.—For in this flourishing and blossoming of the vegetables, (even of thorns and thistles also,) a conjunction is made manifest more or less between time and eternity, or earth and paradise. And eternity as it were beholds, or represents itself in time, by a visible image, partaking more or less both of the one and other. For in this smell especially, something of a paradisaical property is opened : the meaning of which is not this, that the smell itself, forasmuch as it can be perceived by the earthly sense, or nose, were purely paradisaical, for it is according to the condition of this third principle, but only that something of a paradisaical property doth lie and open itself therein more or less, according to the different kinds of vegetables.

XXVI.—This paradisaical property sheweth forth also its own signature, by the manifold beautiful colours ; when the temporal earthly property expresseth its character, by the subtle green leaves, surrounding the blossoms and flowers.

For the various colours are according to the various dispositions of all the other qualities, besides that of the sweet water, and are rightly also called their colours ; yet they are not absolutely their own, so that they could produce them without a concurrence of the hidden *inward world*. But there is in this blossoming a transmutation (of the sulphur and its sal, says Behmen, wherein all the qualities are understood) into paradise, or into a paradisaical property and *joy*.—[NOTE.—This is such an expression again, as we had several the like above, and it is used by Behmen frequently, upon various occasions and different matters. In that sense, wherein the harsh, dark and bitter qualities can be conceived to be naturally desirous after their perfection, reconciliation, rest and satisfaction, they may be said also to be *rejoiced*, that is content, satisfied and acquiescing, when they have obtained it. Moreover, a real and proper joy, delight and pleasure is caused and raised in man, when he beholds the *wonderful workmanship of God* in Nature, more especially when he understands how a paradisaical property is manifest therein.]

XXVII.—In this conjunction now between time and eternity, or earth and paradise, that highest degree consisteth, which the spirit of life in all the vegetables, but in each according to its kind and capacity, is or can be exalted into ; and which degree can now further not rise any higher. For though even afterwards also, in the full maturity of the fruits, something the like is opened again, and manifested after such a manner, in the pleasant smell and taste of the fruits ; yet this which is here done in the blossoming, is the principal thing, with respect to the inward hidden world ; though that other may be called the principal thing also, but only with respect to this outward four elementary world, and the chief benefit, which is brought forth thereby, unto creatures. From hence therefore the vegetation turns, as it were back or downwards, unto earthliness. For,

XXVIII.—Seeing that the kingdom of this outward world is but temporal, having its own dominion, or government, as a principle by itself, and lying moreover under the curse and vanity, this paradisaical property with its image, character, and signature, cannot make a very long stay therein, but withdraws soon into its own centre. And this third principle according to its own natural right or privilege given unto it on the third day of the creation, and confirmed immediately after the deluge, is *only* for such a grain or seed to be brought forth from the blossom, as may be perfectly according to the sort and kind of the first, and may have in it the same quality and capacity of bringing forth and multiplying again after the same manner.

And thus the Circle of Vegetation is ended or concluded, by the end's returning into its own beginning. [As Time or Temporal Nature herself shall terminate, p. 5, 6.]

[If space would allow, we might now go on to present further illustrations of the workings of the seven properties of nature in this temporal outbirth, but the present may suffice for our purpose, of displaying the divine science of Behmen, and Freher, and its substantial concentration in Law.]

The following curious and interesting Paper, as consonant with the tenor and spirit of this whole Treatise, has been likewise selected for insertion with the preceding extracts. It is entitled "The PROCESS in the PHILOSOPHICAL WORK, considered as thoroughly ANALOGICAL with that in MAN'S REDEMPTION through JESUS CHRIST; and REPRESENTED by POSITIONS given thereof, as to its PRINCIPAL POINTS in BEHMEN'S SIGNATURA RERUM, chapters vii, x, xi, xii:"—

I.—Adam's primeval state in paradise, and the manner of his spoiling himself, his whole created being, by his lustful imagination after the knowledge of good and evil, is rightly by this author, not only spoken of in the first beginning of his description, but also frequently repeated and variously expressed throughout his whole discourse. For if man understandeth not his own corrupted nature, and that curse which he himself lieth under, how can he be imagined to be able for an understanding of the nature and curse of the earth? Or upon what ground can he presume to deliver such a particular thing from that curse; or to be instrumental in this deliverance? which is the true artist's only business.

II.—As long as Adam stood in a pure paradisaical innocency, the eternal Word and power of life, (called by Behmen the heavenly mercury,) was his leader, and had predominance in him. His life, which was a clear flaming fire, burned in and was nourished by that pure spiritual oil of the Divine substantiality; which, together with the holy water of eternal life, is generated in the angelical world; and this, therefore, could not but give forth a glorious bright shining light.

III.—Through the power of his imagination, or lust after the knowledge of good and evil, that which then was still kept under in him, and so was hidden from him, viz. the outward watery property, came to be manifest in his holy oil, and got predominance therein. This oil therefore, now overpowered thereby, could no more be such an agreeable food, and well-doing to his fire, as it could and did before. And so his fire not only lost its shining light, but came also to be spoiled itself, for it was obscured, and made all impotent. And his mercury, which before in his holy oil, had caused and raised up paradisaical joy and triumph, according to his moving and stirring property, was now made a stinging anguishing poison, according to his own natural constitution, which he doth and must stand in, when before or without the light.

IV.—Nothing of the Divine substantiality was hereby spoiled, poisoned, or turned into evil: though sometimes this or that expression, which must be made use of with respect to man, may seem in outward appearance, to say something the like. For that which was in man of the Divine substantiality, faded, disappeared, or died indeed, but only with respect to man; seeing that this disappearing, was but an entering again into its own secret original, and so but a returning unto God the giver thereof.

When contrariwise the creatural mercury, that is, man's own life, went forth with its will, desire and lust, out of eternity into time; so that the former union was broken, and upon this breach, its own natural property and propriety could not but be made manifest immediately: and because of this manifestation, which never should have been made, according to the will of God, it is now rightly called, spoiled, poisoned, and turned into evil; when yet all this doth not reach the Divine substantiality, nor the holy life of God, but only that of man.

V.—This is the substance of what Behmen largely declareth concerning man's paradisaical state, and falling away from it under the curse. Where he brings in also for a clearer illustration hereof, not only the fall of Lucifer, saying of him, that his desire was to try the fiery mercury, like as man desired to try the watery; but also the serpent with its poison, saying, that in the strongest and most poisonous mercury, the highest tincture lieth, yet not in its own natural property, etc.: all which he represents as a most proper, and pertinent introduction to this discourse of the philosophical work.

VI.—Immediately after the fall of man, God said unto the serpent, I will put enmity between thee and the woman, and between thy seed and her seed: her seed shall bruise thy head, and thou shalt bruise his heel. And herein the philosopher's stone or tincture lieth implicitly. For though this primarily concerneth man, yet secondarily it concerneth the whole creation also; and this bruising of the serpent's head is done both spiritually and corporeally, and both in time and in eternity, and though in different degrees, yet in a parallel process or method, both here and there.

VII.—The serpent's sting points at the wrath-fire, and the woman's seed at the light and love-fire. These two are in every thing; and in the curse that former came to be predominant in outward nature. This latter now must be raised up again, and, by its shining through the wrath, it must subdue and keep it under, and take away from it its predominant power, so that it may keep and exercise only its true natural office, as a servant in and to the light. And that these two may no more stand in contrariety and opposition to each other, but be one only thing, reharmonized by light and love, and re-introduced into paradise. And when now thus the dark poisoned mercury is tinctured, his anguishing death is turned into triumphing life and joy, and his former dark desire into a new light and love desire; which of itself is now able to make in itself a pure love and light substantiality, viz. a heavenly body out of an earthly.

VIII.—The whole work consists summarily therein, that two things must be reduced back into one, even into such a one as they were from the beginning before they came to be two; a heavenly thing and an earthly one are to be joined. That former must be admitted or received into itself by this latter, and must change it into its own heavenly quality. Earth must be turned in, and heaven out, etc. Which the mercury, that is therein, doth all himself; the artist is not to do it, neither can he do it: he is only to join together those ingredients that are requisite, and to leave the work to be done by that workman which is therein already.

Yet nevertheless Understanding and Faith is in him required; and by this latter especially he is to co-operate, if his design shall take effect. For his design is nothing less than to fetch out a body from the curse, and to raise it up from the dead; which never can be done by him, that is still dead himself,* both in his understanding, and as to his internal life.

* The following letter from the chief subject of the present treatise, and of the proposed biography,

IX.—With all this, the process in the regeneration of man runs parallel exactly. Consider only with thyself the heavenly humanity of the regenerator, and the earthly of poor fallen man, that is to be regenerated: consider, that the former must be received or taken in by the latter, and that this must suffer itself to be subdued, changed, kept under, and turned in by that. Consider that faith in man is absolutely required, by which he must in a sense co-operate indeed, but that for all this, he cannot make himself a child of God; but must suffer himself to be made so by the eternal speaking Word, which in the philosophical process is called by Behmen, the heavenly mercury. Which also at the end of time, as in the completest period of the regeneration, will raise up his body again, which then shall no more be earthly, but heavenly, and conformable to his own glorified body.

Consider all this in its true coherence, and dependence upon the only love and free grace of God: and you will certainly find, that all the description of this process, is nothing else but a sound true, solid, explanation of these words of St. John, *As many as received him, to them gave he power to become the sons of God, even to them that believe in his name.*

X.—In these words also lieth plainly, the possibility for obtaining the perfection in the philosophical work; which is rightly and firmly grounded here-upon by Behmen.

For if God gave us, out of his infinite love, that which is the greatest and highest, how could he have withheld from us, that which is much lesser and lower? If man, in this divine power,

—who is, indeed, only so presented to the contemplation of the world, as a personification and *standard model* of the most perfect natural development of a sound understanding, through all solid human knowledge and accomplishments, and all the experimental states of christianity, even up to the highest intellectual science, embraced in the grand mystery of all things revealed by God in Behmen, —the following letter, we say, may be not unsuitably appended to the present extract. From which the candidate will further perceive, the perfect, unidocratic understanding faculty of this great genius, and the practical gospel character of all his profound science; which like that of the Saviour himself, of Paul, of Behmen, and of all rightly illuminated prophets of all ages, could only tend to the furtherance of the one Gospel design, the conversion of sinners and unbelievers, of all nations and people and tongues.

And here we take a fresh occasion to observe, for the consideration of the candidate, that all that evangelical applicability which the personal ministry and writings of the inspired Paul possessed, in reference to the generation of his day, and to the church at large since, *that same* suitability and adaptation to the present state of the unconverted intellectual world is contained in the writings of Behmen, Freher, and Law. Nay the chief of these latter, or rather the whole jointly are but a *further birth* of that self-same Spirit which brought forth the former; proceeding as immediately from the same will and wisdom, and God and Father of all. These are strong statements, but they are the results of a clear apprehension of such a truth. And we doubt not, that a similar conviction will be forced upon others who are familiar with the works in question, after a perusal of the several sections of this treatise.

The letter in question was written by Law to an intimate friend, who possibly, like many mystical and natural philosophers of the last century (even Newton himself, as referred to in the note of p. 46), and as a few even in our day, might have been dabbling in alchemical studies and experiments in search of the philosopher's stone; but who were not sufficiently versed in the mystery of truth, as to perceive the futility of all such attempts, without not only an apprehension of the union and mutual co-operation of the powers of eternal and temporal nature, which can only be the result of a high degree of sanctity, devotion and purity, such as might be expected in a *Theosophic College*, but also of an especial appointment of God to that end, for the same purposes indeed, as St. Paul was endowed with his divine wisdom and miraculous virtue.

But how few even of our modern rational christians, with all their learning and ingenuousness, have sagacity or a *will* to perceive this essential truth, that the attainment and manipulative exercise of high illumination, must be founded in the simple experimental religion of the Gospel, in death to the old man, and the real resurrection of the new life of Christ, the light of eternity, in the soul; in a word, by the actual passing through all the mystical deaths and births in the soul, which stand between human corruption and the light of God. The letter is as follows:—

“My dear L——, I cannot tell you how much I love you. But that which of all things I have most at heart with regard to you, is the real progress of your soul in the divine life. Heaven seems to be awakened in you. It is a tender plant, it requires stillness, meekness, and the unity of the heart, totally given up to the unknown workings of the Spirit of God, which will do all its work in the calm soul, that has no hunger or desire but to escape out of the mire of its earthly life into its lost union and life in God.

I mention this out of a fear of your giving into an eagerness into many things, which though seemingly innocent, yet divide and weaken the workings of the divine life within you. For a *multiplicity of wills* is the one only evil, disease and misery, both of our souls and bodies. That which can make the soul to have only *one will*, and *one love*, is the *universal tincture* both for soul and body: and nothing else is it. That alone can take the fall or curse out of the body which can take it out of the soul. For the curse through all nature and creature is but one and the same thing, viz., *the absence of the heavenly power*. Heaven is dead in gold, just as it is dead in man; and its heavenly tincture can only be made alive in the same manner, and from the same power, as the inward man is born again of the water and spirit from above.

Our outward man must be tormented, crucified, mortified in the fire of our own flesh and blood: and then it is as the gross gold in the crucible heated by earthly fire. But as no fiery torments of our own flesh and blood can glorify our inward man, and set him in his first angelic state, so no outward fire can torment gold into its first heavenly state. Our Lord said to the crucified thief, *To-day shalt thou be with me in Paradise.*

Now no one is a *divine Magus*, till he is thus qualified to say to his *subject*, *To-day shalt thou be with me in Paradise.* If he himself is not in paradise, he can do no paradisaical work.—But, my friend, let not what I here say, put you upon disputing this point with any one, for I say it for a quite contrary end, to shew you the vanity of all such discourse. My dear soul, adieu. Oct. 16th, 1752.”

bestowed upon him by free grace, can verily rule and triumph again over sin, death, devil, and hell, whom he made himself subject unto by his lust. Why should he not also be enabled thereby, to rule and triumph again over the curse in the earth, he brought into it by the same lust? When this latter is but a natural consequence of that former; nay an inconsiderable one in comparison to that. Truly it is inseparable therefrom, if that former be really attained unto, and provided that all the qualities that are requisite thereto, be verily found in the artist or Philosopher.

XI.—All these qualities are, as in their principal sum and substance, concentrated in this, that the artist first must have the curse transmuted in himself into the heavenly blessing, through the holy tincturing blood of Jesus Christ. Which Behmen thus sometimes expresses, He must first be, and have really that same in himself, which he will make or introduce into metals without himself. And this he frequently presseth home unto every one, warning earnestly and calling heaven and earth to be witnesses, that none shall presume to meddle with the curse in the earth, before he be really delivered, as to his inward man, from that curse in himself; or else he may expect to earn nothing else but curse instead of blessing. Before this, his own internal deliverance, he may have indeed many fine notions of this work in his brain; but the real process cannot be manifest in him, and so not understood by him, in that experimental fullness and exactness which is required.

XII.—This same he also offers to the serious consideration of such a one, under these and the like philosophical terms. He is to know that his Mercury is kindled in the fiery Mars, and burns in the eternal Saturn, in the terrible impression of darkness; his Venus is captivated, his water dried up, his Jupiter is become a fool, his Sun is darkened, and his Moon turned into a black night. And now there is no other remedy but to take Venus, (the eternal love of God) and to introduce that into his poisoned Mercury and Mars, that they may be tinctured thereby, and then his sun will shine again and Jupiter rejoice, etc. Which he represents afterwards in plain words from his own way, practice and experience.

XIII.—Yet all this, though really attained unto, will not be yet fully sufficient. For there is not only such a sufficient ability for this work, and a sufficient understanding of its process required, which I doubt not but Behmen had: but there is also required an especial calling thereunto, which he had not. Without this calling the artist goes but in his own will; though his meaning and intent, as to his thinking were never so good and pure. And this call he must be able to discern, by its own internal character, which it carrieth along with and in itself, from his own natural impulse. Which easily may delude him, under the specious appearance of a divine call; and whereby the spirit of this world, which from its own internal constitution, is mightily for such an undertaking, will certainly mislead him into various dangers.

XIV.—When now these two more general requisites, viz.,

(1.) An experimental understanding, from the artist's process in his own regeneration, and (2.) a Divine call for this undertaking, are truly found in him, two other more particular qualities will still be required in him, when he now is to make a beginning of his work.

And these are represented by Behmen from that parable of our Lord, concerning a man that went down from Jerusalem to Jericho, and was robbed and wounded by highwaymen;

Saying, That the artist must truly and wholly stand in the figure of the merciful Samaritan and must have both his will and eyes. His will, that he may desire nothing else, but to heal and restore that which is wounded and broken: his eyes, that he may be able to discern that wounded body which he is to heal, and which is not easily to be discerned, and not by every one, because of its great corruption.

XV.—These eyes he shall have the greatest need of in his very first beginning, to choose the proper matter for this work. This is called by Behmen and described parabolically, That evil child, which is run from its mother's house, (from Jerusalem to Jericho) and desired to be in self, or to stand by itself upon its own bottom. And this must be sought for in Saturn; which Saturn therefore, the artist must have sharp and piercing eyes to look into, both as to eternal and temporal nature. For the wrath of God, by its strong astrigent impression, (says he) hath shut it up into the chamber of death. Not that it hath turned the same into Saturn. [Which I think is to say so much, as that it is not turned into lead:]

But it keeps it imprisoned in the Saturninish death, in the first cold, hard, dark, astrigent property; which is called the great still standing death, because as yet there is no mobility of life therein.

XVI.—When this proper matter is found in Saturn, the artist may go to work, but so, that he do consider and follow that same PROCESS, which God observed in the redemption of mankind through Jesus Christ, (in which twofold holy Name, the general process was clearly understood by Behmen from the language of Nature,) even from his conception and nativity, unto his resurrection and ascension. So doing, he may come to find the joyful feast of Pentecost, viz. that desirable tincture in outward nature, which is answering unto that holy spiritual tincture, whereby St. Peter, in his first public sermon, on the day of Pentecost, tinctured three thousand souls at once. Now observe,

XVII.—When the human mercury, the outspoken word of the human life, was infected and poisoned by the serpent, or made manifest in its own natural quality, which it hath in itself, before and without the light, God did not reject the humanity, so as to annihilate it wholly, and to make another new, and strange Adam, but he regenerated that which was spoiled. And this he effected not by any such new or strange thing, as which the humanity had not had in it before; but by that self-same holy divine mercury, which at first was breathed into Adam, for to make him an image and likeness of God.

This he re-introduced again into the poisoned humanity, and made thereby a good, sure and solid disposition to the new regeneration thereof. And this was done in the immaculate conception of Jesus Christ. For therein a conjunction was made, between the eternal speaking, and the human outspoken word, mercury, or human life, now poisoned in man, and full of self, or own will.

XVIII.—This must be the first consideration of the artist, well to be observed, that so he may be sure to act accordingly, and to bring not his subject matter to the fire, without such a previous conjunction; if he will not work in vain, and make himself ridiculous. And for an illustration hereof this may serve: in the Second Principle, of light, the love-desire, that is, the first property of eternal nature, but considered as in the fifth, makes a pure crystalline substantiality. And therein the divine mercury is the eternal holy Word and understanding: but in the first principle, where-

in the harsh astringent desire makes a dark obscure substantiality, the same mercury is a principal part, or chief property of the wrath of God, and an original of all mobility, and moving power. This mercury therefore (considered as in the outspoken Word, or life of man,) after it was turned away from the second principle, of light and love, and was made manifest according to its own wrathful property in the first; could not have been restored or brought back again, but by that very same mercury, which was first breathed into man, and was not altered in the light and love of God, though it was altered in man, in whom it disappeared and lost its former pre-dominion. Now the getting this lost pre-dominion again, either in man, or in any other creature, according to its own kind, is nothing else, but *that same tincturing* and transmuting, which in *all this discourse* is spoken of; and which pre-dominion therefore of that heavenly mercury must needs reproduce again such a pure light's substantiality, as that which disappeared in man, by his fall, and in the earth by the curse. [Let him that readeth, understand.]

XIX.—In the relation of St. Luke, concerning what the child Jesus did with his parents, in the twelfth year of his age, a representation is seen of the inward and outward world, and of their different wills. For the inward will in Jesus broke first the natural will of his parents, when he remained in the temple, without their knowing and consent, nay, said also like as rebuking them, How is it that ye sought me? Wist ye not that I must be about my Father's business?

And then again, the will of this outward world in his parents, broke the inward will in Jesus, for he went down with them to Nazareth, and was subject unto them. This sheweth to the artist, that in his work he shall soon find such a two-fold will also. The will of the inward world, will not in the beginning presently condescend and be subject to his will.

But if he *ceaseth not to seek after it*, as Mary did, and *wrestleth with it all the night* like Jacob, with a *full resignation* of his own will, which is the will of this outward world, this Divine will, will at length condescend to him, and go down with him; for it is as it were broken or conquered by his will.

XX.—Here the artist, or *magus* is to know, that he is not to bring that will or tendency to the perfection, into this matter from without, but that it lieth therein already before.

He must only *first in himself* be capable of the Divine will, and then with his own renewed, or tinctured will, which here is his *magical faith*, he must handle his subject matter; that so thereby the will towards perfection, which lieth in the matter indeed, but still and unmoveable, may be stirred up and brought into conjunction with his human tinctured will, and so also with the Divine will. And that further this Divine will may press forward or outwards, meet with and bless that outward will, which presseth backwards or inwards from the corruption into God's love and mercy.

XXI.—*Highly is this point recommended unto the artist, not only for to consider and understand, but also to make it his continual practice. Because herein the Philosophical baptism, as to the greatest part consisteth, and this practice is the very first beginning thereof.* This only can make him able to baptize truly and rightly, for he is to baptize his matter, not only with the water of the outward, but also with that of the inward world. Of which more hereafter.

XXII.—The poor fallen humanity considered so barely as it was in, and to itself, viz. as broken, spoiled, poisoned, was not cast immediately into the fiery furnace, and melted down by the wrath of God; but, as said before, a conjunction was first made between the earthly and heavenly humanity.

Neither came the great fiery trial upon it, immediately after this conjunction; but a long and wonderful process was held, before it came to that great earnest. First, the humanity was to be baptized with water in the Jordan, and with water from above the firmament. Further, it was led into the wilderness, for to be tempted by the devil, which devil (N.B.) was not put into the humanity, but permitted to stand over against it, and to offer unto it all that the first Adam was tempted with. And all this time of forty days, no outward food was given to this new baptized humanity, but it was to live upon its own life's mercurius, viz. the eternal Word proceeding from the mouth of God, according to the answer the Lord Jesus gave unto the devil. After this he came forth in public, preached, and did great wonders in all the seven properties of nature. And though at length even his human body was really glorified upon the holy mount, and seen so by three of his disciples, yet by all this, the full perfection was not yet wrought out, but the very greatest, sharpest trial was still behind. Answerably to all this process, the Philosophical work also must be carried on, and the artist will see a continual parallelism; but at length he will find also, that all this, though it was shown him in never so glorious an appearance, is still short of perfection, and all but as it were preliminary.

XXIII.—By the Philosophical baptism, if it be truly performed, in the dead mercury, which lieth in impotence, and hungers only after its own property, being of itself not capable, either of desiring after, or of admitting into it any other, [N.B.] the hunger after the heavenly substantiality is stirred and raised up again.

And by this hunger, that heavenly substantiality is *drawn in*, with its own peculiar will, desire, or inclination, which is nothing else but a readiness, or tendency to become manifest with its life in the death. And herein is the first beginning of a new body, or rather of a seed, from which a new body is to come forth in its due time.

XXIV.—What this Philosophical Baptism is, and the absolute necessity thereof, may be thus represented. Every hunger is a desire after such a thing as is conformable to that hunger: for after that which is disagreeing and contrary to it, no hunger in anything can be. The dead corrupted mercury then hath a hunger indeed, but only (according to its own condition in the curse), after death, wrath and poison, etc. If now to this hunger such a dead and wrathful thing is given, as it hungers after, the death therein must needs increase, and its wrathfulness must be strengthened thereby. But if to this hunger the life is presented, or a living, heavenly property is offered, the death is not at all able to receive it. Unto this death therefore, the death and wrath of God must be given, but in this death and wrath the heavenly substantiality. And this is the Philosophical baptism, for this is that earthly and heavenly water, in the first of which is death, and in the second life: both which must be together; for the reason is now plain, why neither by this nor by that alone, this baptism can be performed. But when it is thus rightly done, this baptism, viz., that which is heavenly swalloweth up into death, that which is earthly and wrathful, and exalts its own new life therein; though not immediately, like as it also was not done in Christ immediately after his baptism. [Along herewith, consider portions of the Note of p. 3: for every dis-

ease is a hunger. The *sympathy* and *antipathy* indeed, do all.]

XXV.—This Philosophical baptism is nothing else but a conjunction, to be made between the fiery and watery mercury. The fiery must be baptised with the watery. And this is what Behmen means by saying obscurely: have a care only for this, that thou baptisest the mercury with his own baptism. For this watery mercury is his own, viz. it is that, which the fall and curse he enjoyed and rejoiced in, as his most precious treasure; whereby his fiery poisonous wrath, was kept under, and prevented from being manifest. But when these two were separated from each other, a breach was made, which cannot be healed again, but by a renewed conjunction between them. Like as it is in animals and in fallen man also the same thing, only different in degrees.

The conjunction of male and female, which is absolutely required, to the multiplication of every kind of living creatures (which hath in vegetables also something answering thereunto), may be a good illustration thereof. And therefore it is

XXVI.—That by Behmen this very same, which here now is called also the philosophical baptism, is called also a matrimony or espousal, when he plainly says, not only that to the earthly wrathful mercury, a fair loving virgin of his own kind must be given in marriage, but also that this same giving is the philosophical baptism.

And again says he, The woman's (not the man's) seed shall bruise the serpent's head. The man hath in his tincture the fire-spirit, and the woman in her's the water-spirit.

This latter must baptise, soften, and overcome that former, and so transmute its strong fiery hunger after wrath, into a tender love-desire; and herein lieth the baptism of nature. In this stedfast love-desire, these two are at last turned into one, so that they are no more male and female, fire and water in contrariety, but a masculine virgin with both tinctures in union. But before this be wholly effected, and as long as they are in the way and process thereunto, Behmen calleth them in all this discourse, the *young man* and the *virgin*, or also the bride and the bridegroom.

XXVII.—Immediately after the baptism of Christ, he was led by the Spirit into the wilderness, to be tempted by the devil. And a serious consideration of the whole process in this, three-fold temptation, is highly recommended to the artist. For in this philosophical work the same must be done also, in a total answerableness to the three particulars therein, relating to the three first properties. All which is largely declared by Behmen, the sum and substance whereof, is this:

XXVIII.—The human soul, or the whole humanity as an image of the eternal speaking Word, was now tried, after God had re-introduced into it a spark of his eternal love, whether it would enter again into its primeval state and place and be an instrument of God, to be played upon by his holy Spirit, in his love; or whether it would rather continue in its own will, and suffer the devil to play upon its instrument in the wrath and anger of God. And so in the philosophical work also, the earthly poisonous mercury, after he is now joined again to the heavenly, is tried, whether he will go out from his own natural wrathful property, and suffer himself to be turned into his first, pure and crystalline condition, wherein he stood before the curse: or whether he will rather continue in his own awakened and now predominant quality.

XXIX.—In our Lord Jesus Christ, the human will rejected all the devil's presentations and offerings, resigned itself, and entered wholly into the first mother's womb, according to his words to Nicodemus, etc. And so in the philosophical work, if it goes well and right the artist will see, that when the tempter comes on, the young man, or mercury gives himself up wholly into the first mother, and that this will swallow him up as into nothing. At which the artist will be amazed and terrified, thinking that all is lost and undone, for he sees nothing, and has lost all appearance of heaven. But he must have patience, that which is impossible in his sight, is not so in the powers of nature.

XXX.—The wilderness wherein this temptation is done, is, in this philosophical work, the outward, earthly, dry, desolate and barren body.

Wherein the young man, or the mercury is not able to stand against the devil, unless he lay hold on his virgin, and be by her supported. He is, therefore, to unite with her, to cast his will and desire into her love, and to eat of her bread, not of his own natural quality, like as Christ our Lord, all the forty days of his temptation, did eat only of the eternal speaking Word, and would not eat of that bread, which he could have made out of the stones. All which is nothing else but that mercury must admit and receive into its own poisonous quality, the heavenly tincture, and suffer the serpent's head, the fiery, wrathful property, to be bruised thereby in himself. Which if he doth not, the devil will prevail, and detain him captive in that state, wherein he is, when separated from his virgin. But if he doth the devil must withdraw, and the virgin takes his seed from him into her womb. [As Note of p. 71.]

XXXI.—What the devil is in this work, the artist (says Behmen) will easily know, but he calls him not by any plain or distinct name: doubtless it is such another wrathful dark and poisonous matter, as may be fitly compared to the devil, and may be able to do in this process, the devil's office, because of the qualities alike in both. Thus says he, he shall have a care, to suffer not, that this tempting devil be too furious, or too wrathful, but proportionable, etc.

And again, on the other hand, that he be not too weak, for else the mercury should not be assaulted by him sufficiently, and might as a hungry wolf, swallow up his baptism, return to his own wrathful property, and continue still that same poisonous thing, which he was before.

XXXII.—At the end of forty days, when the devil had ended all the temptation, he must depart from the Lord Christ, and the angels came and ministered unto him. This also the artist is especially well to observe, for he himself stood here in the fiery trial also, and may now perceive infallibly, whether or no, he be fit for, and accounted worthy of his work. If at the end of forty days, in answerableness to the process of Christ, the angels do not appear, he may surely think of himself, that he is not yet fit and worthy; and of his fiery masculine mercury, that this doth not yet stand in a due internal union with the watery feminine, but that it is still that same, in its own wrathful property, which it was before, and that the devil hath prevailed. But if he seeth the sign of the angels, he may rejoice and be sure, that the bridegroom is in his bride, and she in him, and that his work can prosper. What this sign of the angels is, the author saith not expressly; it must be some new delightful appearance, by its own character so intelligible to the artist, as that was intelligible unto him, when before he saw nothing, and had lost the appearance of heaven.

XXXIII.—Immediately after this temptation, and overcoming of the devil, the Lord Christ

before
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began his public office, not only by preaching, reproof and instructing the people, but also, by working many great miracles, through all the properties of nature. For instance: in Saturn, he raised up the dead; in Luna, he transmuted water into wine, and fed with five loaves of bread five thousand men; in Jupiter, he made out of the ignorant and simple fishermen, the most wise and understanding apostles; in Mercury, he made the deaf hearing, the dumb speaking, and healed the lepers; in Mars he expelled devils from the possessed: in Venus, he loved his brethren and sisters, as to the humanity, and gave freely his life for into death. Only six of the properties are here enumerated, and the seventh which is Sol, standing in the midst and uniting three and three, is here not mentioned, because this belongeth to the full perfection, which then only was attained unto, when he was risen from the dead, ascended up to heaven, and had poured out the holy tincturing spirit, on the day of Pentecost. But that Behmen hath a good ground for referring distinctly to all the seven properties of nature, all the miraculous deeds, could be made out sufficiently from him, were it needful.

XXXIV.—All this now the artist shall distinctly see, that it hath an exact answerableness in the Philosophical work, when the forty days temptation with good success is ended. In Saturn, he shall see, that now the mercury raiseth up from death, that same substance, wherein he was shut up before. In Luna, that he feedeth and nourisheth that substance, when there is nothing outwardly wrought, which it could be fed and nourished with: and again, that the deadly water is exalted and turned into wine, by having now got (like as wine hath) an union of a fiery and watery virtue. In Jupiter, he shall see the four elements each by itself, and their colours, and the rainbow upon which Christ sitteth for judgment, in the outspoken mercury; so that he highly shall be amazed at it, and perceive that the wisdom of God playeth and delighteth therein. For the friendly Jupiter sheweth forth his properties herein, after such a manner as that is, in which God will, in its time change this world, and transmute it into paradise.

In Mercury, he shall see that heaven separates itself from the earth, and that it sinks down again into the earth, and changeth the same into its own colour, and that mercury purifieth the matter, etc. In Mars, he shall see, that Jupiter in the Mercury, casts out from the matter upwards a black fire smoke, which will be coagulated like as soot in the chimney. And this is the poisonous hunger in the mercury, rightly to be compared to the devil, because it hath, according to its own kind, the devil's qualities. What Christ did in Venus, the artist shall see most gloriously in the Philosophical work. For as soon as this black devil is expelled from the matter, Venus in her virginity appears, in great beauty and glory, which is a fine type or emblem of the great love of Christ.

XXXV.—Now here, when this appears, the artist is rejoiced, and thinks reasonably his work is finished, and he hath got the treasure of the world; but soon shall he find himself extremely disappointed. For when he trieth it, he shall find, it is but Venus, still a female, and not yet a pure and perfect virgin, with both tinctures united into one. Like as in Christ, the eternal speaking Word had indeed wrought out through his humanity, all these wondrous deeds; and yet the full perfection could not be made manifest therein, his human body could not be glorified, and much less could he have poured out the Holy Ghost, before he was passed through the great anger of God or death and hell. So also in this philosophical work, though all these glorious things have appeared in the properties of nature, yet the universal tincture is not yet fixed and manifest, but all what was seen hitherto, was only transient, and the greatest work to be done, for this fixation and manifestation, is still behind. For all the seven properties must be made totally pure and crystalline, before they can be paradisaical, and each of them hath its own peculiar process, when it is to go out from the wrathful into the paradisaical life; wherein they must all seven have but one will, viz. that of love, and all their former own will, wherein each was for itself, in opposition to the others, must be utterly swallowed up. And then only they are fixed, and able to abide the fire, for then no Turba can be more therein.

Which is now further effected by a process answering to that which was observed in the suffering and death of Christ.

XXXVI.—As soon as the regenerator of mankind came into this world, from above, and had the name of a king given him, the *civil government* thereof could not endure him; but presently he was by Herod persecuted, and at length by Pilate crucified, though he had plainly declared that his kingdom was not of this world. And because this newborn king came not with a royal state and splendour, nor in such an outward power, as the Jews expected and hoped for, at the coming of their Messiah, the *ecclesiastical government* in the high priest and Pharisees, would not receive him.

And since he owned himself to be the Son of God, and a king of truth, and said he was come to save his people from their sins and darkness, and from the wrath to come, the *devil* also could not endure him. But he was immediately a strong opposition against all these three together in conjunction. So also in this philosophical work, as soon as Venus thus appears in her beauty, with her own natural character, and in order to perfection, there is a great alarm, opposition and insurrection against her, manifest in Saturn, Mercury, and Mars, the first of which is a true figure of the civil government, the second of the ecclesiastical state, and the third of the devil. And as these three jointly were the same chief agents, that brought the Lord of Life and Glory unto death; so in this philosophical work, the three inferior wrathful properties, Saturn, Mercury, and Mars, are rightly called by Behmen the murderers of Venus.

XXXVII.—This great opposition and uproar against the Lord Christ, had, in the internal truth and reality no other ground but this, that he was from above, when all these three were from beneath.

Deep, great, and many things are in these few words comprised, and the essential nature of a Principle (taken in Behmen's sense) is understood therein. If the Lord had been out of their own dark, harsh, bitter and wrathful root, and if he had appeared, for to preserve and establish the same, in its own selfish and wilful qualities, they would have received him very kindly, and no opposition could have been made.

But he was from another principle, and came only for to destroy the works of the devil in this world, and to recall its inhabitants unto light, love and truth. Now all this was bad news in the ears of all these three parties, for none of them was willing to be stript of its selfish greatness, dignity, strength and power, and therefore they all three at length agreed for his crucifixion. So also

in this philosophical work, there is no other ground for this great opposition, but this very same, that Venus is from above, when these three are from beneath; united in one wrathful sphere, and unwilling to be deprived of their natural power and pre-dominion.

Heaven stands now in hell, upon earth, and will transmute them both into paradise; and hell perceiveth its ruin is inevitable, if it receives into it this child from heaven, and therefore it swell-eth up against it, and opposeth all what it can. But by this same opposition, it must and doth but promote its own destruction; as it was done also in the process of Christ.

XXXVIII.—Here might be objected, How can all this be consistent with what was done and declared above, viz. that the matter was purified, the devil expelled, and the sign of the angels appeared, etc.?

For if so, whence can now such a wrathful, hellish opposition arise. The answer given to this by Behmen himself, (though but implicitly, and not so directly) is of the greatest importance not only in this philosophical process, but also especially in that of man's regeneration. When Mercury, says he, is awakened from the death of Saturn's strong impression, and receiveth manna (heavenly food, light's and love's substantiality, his own true virgin, the water of life, the philosophical baptism) into the mouth of his poisonous property, a joyful crack [shriek] ariseth indeed; for it is like as if a light were kindled in the darkness, and a paradisaical joy and triumph ariseth in the midst of the wrath. When now this mercury thus gets a twinkling glimpse thereof in Mars, the wrathfulness is terrified at the love, and sinketh back, like as in the generation of the second principle out of the first; and the angelical properties appear as in a glimpse.

And so this is (N.B. not yet a transmutation but) like as a transmutation, but only transient but not yet fixed.

If therefore a fixed and radical transmutation shall be done, the same process, that was in this like a transmutation, must be repeated again; but in a far higher or rather deeper degree. And the same can also be repeated, because the harsh, bitter, wrathful hellish properties were hitherto suppressed only in part, but not fully rooted out, and radically turned into one only will. And they therefore are now raised afresh by this appearance of Venus, nay even much more than they were before, they stand up in opposition against her, for to maintain their own natural right. So that here also, in a sense, the words of Christ are true, I am come to kindle a fire, and to bring upon earth a sword, enmity, etc.

XXXIX.—This opposition is, in this Philosophical work, between three and three; like as it is also in the generation of eternal nature.

Yet this is to be understood in such a sense, as the foregoing position can bear, wherein there was asserted, That here nothing as yet is permanent and fixed. So it was also in the process with the Lord Christ: when he was a going into the strong severity of the wrath and anger of God, in order to the full consummation of his great work, he said expressly of himself, I am not alone, but the Father is with me. He had then with him on the one side, or from above, the Father, and him unalterably, in one sense, though changeably in another, relating to the sensibility of his outward human person. Which may appear, by his woeful crying out on the cross, My God, My God, why hast thou forsaken me! For that which here by some now is objected, concerning a wrong translation of these words, is not to be regarded, because the sense of them is not as they imagine. And on the other side, or as from beneath, he had with him, though in a very low degree, and in considerable sense, the common ignorant people, which received and accompanied him with great joy and acclamations, when he came riding upon an ass into Jerusalem. So also in this philosophical work, Venus is not alone, but, as it were, from above, Jupiter is with her, and from beneath Luna, which is a true figure of that vulgar, simple, ignorant crew. This Luna holds with Venus, so long as it goes well with her, that is so long as Saturn, Mercury, and Mars do not actually exert their malice against her, but when these three murderers arise, and will forcibly put her to death, or swallow her up into their wrathful pit, then Luna also changeth her colour and inclination; like as the vulgar people changed their will, and instead of their former hosanna, cried now out, Crucify, crucify him.

XL.—In the process of Christ, when it cometh to the great earnest, not only that which was done with him outwardly, by the Pharisees, High Priests, etc., but also that which was done within his own person, in body, soul, and spirit must be considered.

The Two eternal Principles, viz. the fire world with its properties of wrath and anger, and the holy light world, with the pure love and light's substantiality, or heavenly flesh and blood, were both manifest in him, and stood open the one against the other; and the great work of redemption could not have been performed, except they entered into one another *essentially*; for else no solid, fixed, permanent transmutation of the first into the second, could have been effected.

This now made an inexpressible terror in the humanity of Christ, viz. in his whole person, considered in all the Three worlds or Principles. For the love was struck with terror, and trembled at the rough, harsh, bitter death, which it was to give up itself into; so as to be swallowed up by the wrathful properties of anger, all now distinctly raised up and qualifying according to their own nature. And the anger also was struck with terror, and trembled at the appearance of love, wherein it was to lose its own wrathful and now predominant life. And so from hence the outward human body also, in this third principle, was so violently struck with terror and trembling, that the sweat thereof was, as it were great drops of blood, falling down to the ground. Yet he said then, Father, if it be possible, let this cup pass from me, yet not my will, but thine be done: which words are to be understood, as spoken by the whole person of Christ, viz. in each world and property, according to the different condition of each.

For the first principle, or anger said, Let this cup of love be removed from me, that I may keep my dominion in men, because of their transgression; like as we may see an excellent type thereof in Moses, when the wrath of God said unto him, Let me alone, that I may devour this disobedient people; but Moses in the figure of Christ, and Christ in the highest operation of love, would not let him, but replied, first indeed as it were to the same purpose, If it be possible let this cup pass from me, but added also immediately, Yet not my will, but thine be done. Whereby the human will of Christ as to this Third Principle resigned wholly and submitted itself to the will of the angry father, and was obedient unto him, even unto the death on the cross.

So also in this philosophical work, when it cometh to this great earnest, the artist shall plainly perceive a great terror and trembling therein; he shall see, that Mercury especially, which is the

principal agent against Venus, trembleth at the appearance of Venus, and that Venus also not only trembleth at this opposition of the three wrathful murdering properties, but also that it is with her like as if a sweat did break out from her body; and that nevertheless she is not stirring, but quiet and resigned to suffer all that they can inflict upon her, and to be wholly swallowed up by them into their wrathfulness.

XLII.—In the process of Christ, the devil said, or thought within himself, I am alone the great monarch in the fire, Saturn is my might, and Mercury is my life, and I am in, and through them, a god and prince of this world, and will therefore not suffer such a one as calls himself a Prince of Love, to rule therein, but I will devour him in my wrath, together with his love. This he intended indeed, with concurrence of the two principal properties of this outward world, Saturn and Mercury, the civil and ecclesiastical government. Thus also in the Philosophical work the artist shall plainly see, that Venus, which is all passive and wholly resigned to enter into the dragon's jaws, is surrounded on every side by Saturn, Mercury, and Mars, nay, also that they lay hold on her, and bind her, by injecting their poisonous rays upon her, etc.

XLII.—In the first place, Mars bringeth Venus to Mercury, like as the devil's agents in the anger of God, brought the Lord first to the high priest. But as this was already beforehand prepossessed with hatred against him, and did not duly or truly try him, nor could look into his internal will and work of love, but looked upon him only from without, examined him superficially, and concluded, that since he stood not with them, in the same will, way, and form, he was not to be tolerated among the living. But seeing that he could not execute his design, to kill him, he sent him to Pilate, with the character of an evil doer, that had deserved death. So also in this philosophical work, this very same is the true internal signature of Mercury, against Venus,

He was already before possessed with his own hateful quality, and stood in opposition against her, and is therefore not able to try, much less to approve of the loving property of Venus, but hath only a will and ability to murder her. But seeing that there is in Venus another living Mercury, from above, he cannot destroy her by his own power, but must confederate himself with Saturn; and unto him he delivereth this Venus, for to be killed, like as Christ was delivered to Pontius Pilate to be crucified.

XLIII.—Pilate, a governor or lord in the dark Saturnish impression, did little inquire after, or concern himself about the spiritual doctrine, light, love, and truth of Christ, but only about the government; and upon this only account of Christ's being against Cæsar, and his own coveting to be accounted Cæsar's friend, he sentenced him unto death. So here also in the philosophical work, Saturn, the dark astringent property, does not at all concern itself, with this or that internal loving quality of Venus, being not able to receive anything thereof into its own essence; but only for the pre-dominion in this great contest. Saturn will not lose the friendship of Mars and Mercury, which both are with him in the same sphere, and jointly make up therein their own government, which needs must be overthrown, if Venus should be permitted to arise, and shine therein, with her light and love. And therefore he puts in execution that which is well pleasing unto them, and which they think may make for their wrathful government.

XLIV.—Pilate sent the Lord Christ unto Herod, and this mocked him, and put on him a long white garment. In this philosophical work, Herod the king answereth unto Sol, who is a king also in his own principal. And this Sol puts upon Venus a simple, lunarish white colour; for it perceiveth that there lieth in Venus a solarish kingly power, and therefore it giveth unto her the white colour, from the eternal liberty's property, and would fain see, that she might open therein her powers from the fire's centre, and show forth herself in a golden lustre, which, if Venus did, she would be indeed a master over Mars and Mercury, but only in this outward world, a ruler in the wrath, like as this Sol is. But as the Lord said unto Pilate, My kingdom is not of this world, and would answer nothing unto Herod, nor his expectation by working a miracle before him, because in this white garment he stood only before the justice of God, and represented the poor, fallen Adam, in his false love of himself, whereof this white robe was a very significant figure, deeply declared by Behmen. So also in the philosophical work a breaking forth of the solarish power, in a golden lustre from the fire's centre, and tincturing this white lunarish appearance of Venus, is all in vain expected; because the pure union, and universal tincture cannot be made manifest, except first all the dark wrath and poison of Saturn, Mercury, and Mars, be wholly drowned and swallowed up in blood and death.

XLV.—Herod sent the Lord Christ back again to Pilate, and this, by his soldiers, stript him, put him on a scarlet robe, scourged him, put on his head a crown of thorns, and showed him to the multitude, who cried out, Crucify him, etc. So also in the philosophical work, Venus is delivered again unto Saturn, and he, with his strong, dark impression, lays hold of her, strips her of her fair robe, and puts on her a scarlet colour, wherein the wrath of Mars is lodged. This colour is from Saturn's and Mercury's property, mixed with the fiery Mars, as the artist shall distinctly see. When, now, the Lord Christ, in this royal robe, which was put upon him but in scorn, was presented to the pharisees, priests, and people, they all cried out, Away with him, we own no other king but Cæsar. So also, when Venus, in this royal colour, appears unto Mercury, Saturn, and Mars, and Luna also, they all together, with one consent reject, that is, they dart forth their malignant, poisonous, fiery rays upon, and imprint the same in her, by the sharp impression of Saturn, so that the artist shall see distinctly, that Venus is like as scourged and full of spots. And moreover, which is indeed the greatest wonder, he shall exactly see the crown of thorns, with its sharp, stinging prickles, is put upon her.

For as the whole process in the suffering and death of Christ, is a circumstantial representation of all what the first Adam had acted in his transgression, in a quite contrary way, which is distinctly shown and declared by Behmen. And as the condition of man in the fall, is the same with the earth's condition in the curse, only different from it in degree, which he demonstrateth sufficiently. So also the manner and process of their restoration, cannot but be alike in both.

And as the Lord Christ in all his sufferings was most profoundly humble, and only passive, in a full submission to his Father's pleasure, so also, in this philosophical work, Venus is wholly quiet and passive, etc.

(a.) Many particulars more are by Behmen observed, but they shall be but mentioned in short. The three nails wherewith Christ was nailed to the cross, are referred to the three first sharp, piercing properties. (b.) The two figures of the Virgin Mary and St. John, standing under the cross, are

referred to the young man's and the virgin's life, now appearing distinctly. (c.) The words of Christ, *Father, forgive them, they know not what they do*, are deeply and excellently declared by Behmen, (1.) as to the redemption of mankind, by showing, when Jesus destroyed death and selfhood in the humanity, he did not throw away that human property, wherein the anger of God was kindled before, but even then he took it truly unto himself, *i.e.* he took even then rightly the outward, out-spoken kingdom of wonders into the inward. (2.) As to the philosophical work, in showing that the three murderers when drowned in the lion's blood, do not pass away, but are forgiven, *i.e.* their former wrathfulness, as to its natural quality, is not annihilated, but turned in the highest love-desire. (d.) The two thieves are referred to the kingdom of the devil in the wrath, and to the kingdom of love in the light, which two kingdoms are now separated the one from the other. (e.) The words of Christ, saying to his mother, Woman, behold thy son, and to St. John, Behold thy mother, are excellently discoursed of by Behmen, not only with reference to the redemption of mankind, and to the universal church, but also to the philosophical work; wherein the artist is to know, that he must imitate St. John, that all his work is done only in or about the mother, that is, the kingdom of outward nature, from which Christ here departeth; that his work *in this world never will become wholly celestial*, that he cannot manifest therein the paradise, so as that God should appear therein face to face. But that he must abide all the time of this, in the mother only, though he verily obtaineth the universal tincture in this mother. Like as the mother of Christ also obtained it, in her being called by the angel, the Blessed among the women; notwithstanding which, she was afterwards to pass through temporal death, etc.

So also the artist obtaineth the blessing in this miserable world, so that he may tincture his corrupted earthly body, and preserve it in health, unto the termination or end of his highest constellation, which is [N.B.] after or under Saturn.

[When Saturn therefore is at his end and limit, and leaveth that life, which he hath been a leader of, no universal tincture can prolong that life any longer.]

(f.) Concerning the words of Christ, I thirst, and the vinegar mingled with gall, which when he had tasted, he would not drink, are profoundly declared (1.) as an outward, most significant figure of what was transacted inwardly between the holy name Jesus, and the anger of God awakened in the human soul. The name Jesus thirsted after the salvation of men, and would fain have tasted the pure living water in the human property; but the anger of God in the soul, gave itself into this thirsting love desire, which the love would not drink, but yielded up itself, in a full resignation and obedience thereto. Vinegar and gall are the proper figure of the human soul, viz. of these properties wherein the human soul essentially standeth, when without the light. The soul now here given again into the holy light's substantiality, which was in Adam, disappeared, etc. This caused such a two-fold crack, or shriek, as in the generation of eternal nature was explained.

The first terrible crack made the earth to quake, and rent the rocks asunder, etc. The second joyful crack raised the dead bodies of them that had hoped and waited for the coming of the Messias, and rent also the veil in the temple, from the top to beneath, uniting now the human time with eternity, etc. And (2.) as to the philosophical work, wherein Venus also thirsteth after the manifestation and pre-dominion of the fire of love; but Mercury, in the sulphur of Mars and Saturn, presseth itself into her, with his killing menstruum, which is the greatest poison, of the dark, wrathful source. But Venus, instead of drinking the same down, yieldeth up herself wholly thereto, as if she did actually die. And from hence the great darkness in the philosophical work ariseth, so that the whole matter cometh to be as black as a raven.

(g.) When the inward sun of the eternal light's principle, in the humanity, had given up itself into the dark wrath and anger of God, the outward sun in this third principle, which taketh all its glance and lustre from that inward, as a representation, or mirror thereof, could not shine. For if its root or deepest ground (considered as in the region of this world) was gone down into darkness, for to renew this principle into the light, the outbirth of this root, the outward sun, must needs have been darkened, contrary to the common course of nature, and this even from the sixth hour of the day unto the ninth, which was the time of the first Adam's sleep, etc. In the philosophical work, as the artist shall see, all what God hath done, in and with the humanity, when he was to redeem and bring it again into paradise; so he shall see also in answerableness to this great supernatural darkness, that when Venus thus yieldeth up her life, which all her glance and lustre dependeth upon, all her beauty must disappear, and darkness cometh up instead thereof. He shall see also, that not only Venus, in the three wrathful properties, but also that these three themselves, in Venus, do lose their life all together, and that all is now so black and dark as a coal. For here now life and death lie together still and quiet in the will of God, and to his only disposition. The whole is now reduced to the *beginning*, and standeth in that order, wherein it stood before the creation. Nature's end is now attained unto, and all is fallen home unto, or into, the power of the first Fiat.

(h.) After this, the Lord cried out, My God, why hast thou forsaken me? The eternal, speaking Word stood now still, in the humanity, *i.e.* it did not operate therein, so as to be sensibly felt thereby. For the heavenly humanity, which in Adam was disappeared, and in Christ quickened again, was to bruise the head of the wrath, in the fiery soul, and to change the soul's fire into a clear, shining sun. That now this might be done, the humanity must be introduced into this wrath, by the eternal, speaking Word, and by the same also, through this wrath and death, into the solarish or paradisaical life. When now this was done, the humanity could not but feel that wrath in the soul, and in the same instant of this feeling, it could not feel the presence and power of the eternal speaking Word, so as it could and did before, etc. And this was the forsaking.

So also in the philosophical work, when the wrathful properties swallow up the life of Venus, which is to change them into Sol, and to make that all seven may be but one, Venus is forsaken.

And this makes her to lose her colour, and become dark. (i.) As the Lord Christ, after all his powerful works, overcoming of the devil in the temptation, and transfiguration of his human body, was to go through all these sufferings, and at length wholly to die on the cross, whereby he frustrated in a sense and manner, the expectation of all his disciples. And as he had no other gate or way, than death, through which he could have entered into his glory, and drawn after him his members: So also in this philosophical work, the artist hath hitherto seen indeed many wonderful things, and very glorious appearances, which made him to have a very great hope and expectation; yet for all this, now his expectation is in a sense quite overthrown. For now the whole nature dieth in his

work, and he must see that all is changed into a dark night. All the properties, powers, and virtues, must now cease to be and do, what they were and did before, and must fall into the end of nature.

All yieldeth up its former life and activity, there is no more any stirring, moving, or operating. All the properties are in the crown-number, scattered in thousand, and so entered into the first mysterium, in that state wherein they were before the creation. The meaning is not, that the outward materiality is made invisible, or quite annihilated, but only, that all the powers therein which the outflow properties had from the eternal speaking Word, and which were raised up against each other, in contrariety, each of them according to its own nature, are now at the end of their activity in self-will, and earthly inclination, and are fallen home again into the power of the eternal speaking Word, having no other way, nor gate, but this death, through which they could enter from the curse into their primitive blessing. But when thus they are in death to themselves, and in the hand of the eternal Word, this cannot but raise them up again unto glory, as by a new creation, answering to the resurrection of Christ.

(k.) The Lord Christ died indeed, as to the humanity from this world, but he took the same human body again in his resurrection, and left nothing thereof behind, but only the government of the four elements, wherein the wrath, curse, and mortality lieth, etc. So in this philosophical work also, the first matter is not abolished, but only the curse therein is destroyed, in the four elements, and the first life in the one eternal element is raised up again; and therefore it is now six, and can abide the fire. A glorious new body is now raised up out of the black darkness, in a fair white colour, but such a one as hath a hidden glance in it, so that the colour cannot be exactly discerned, until it resolveth itself, and the new love-desire cometh up. And then in Saturn's centre, but in Jupiter's and Venus's property, the sun ariseth. This is in the Fiat, like as a new creation, and when this is done, all the properties cast forth unanimously their desire into Sol. And then the colour is turned into a mixture of white and red, from fire and light in union, *i.e.* into yellow, which is the colour of majesty.

(l.) The appearance of love, to the wrathful properties of darkness, causeth, as mentioned above, a great crack, shriek, or terror. The wrathfulness is mightily exasperated by this appearance of love, and presseth vehemently into her, for to swallow her up into death, which it doth also actually. But seeing that no death can be therein, the love sinketh only down, yieldeth up herself into these murdering properties, and displayeth among them her own loving essentiality, which they must keep in them, and cannot get rid of. But even this is a poison unto death, and a pestilence unto hell. For the wrathful properties are also mightily terrified at this entering of love into them, which is so strange and contrary to their own qualities, and which makes them all weak and impotent, so that they must lose their own will, strength, and pre-dominion, etc.

So was it done in the death of Christ, and after such a manner, (largely and excellently declared by Behmen.) Death and curse in the humanity, was killed and destroyed, in and by the death of Christ, who, after his resurrection, had no more the form of a male in his human body, but that of a paradisaical virgin, as Adam had before his fall. And so also is it, in this philosophical work. In this terror, crack, and mutual killing (though there is properly no death, but only a transmutation, or union of two into one), when Venus yieldeth up her life to the wrathful properties, and when these, having lost their pre-dominion, are raised up again to a new life, the virgin giveth her pearl to the young man, for a propriety. And so the life of the anger, and the life of the love, are no more two, but only one; no more a male and female property, but a whole virgin, with both tinctures united into one. When then the artist seeth the red blood of the young man rise from death, and come forth out of the black darkness, together in union with the white colour of the virgin, he may then know that he hath the *great arcanum of the world*, and such a treasure as is inestimable.

Several more things might be added from Behmen, which would afford many excellent considerations. But these may be sufficient to show that *harmonious analogy* which is between the restoration of fallen man, through Jesus Christ, and the restoration of cursed nature, in the Philosophical Work.

☞ The candidate will of course understand that the above extracts from Freher, are presented chiefly with regard to Law, the great practical subject of the proposed biography, as illustrative of the theosophic or highest development of his *perfectly square*, masculine understanding; for they are all printed off from the MS. copies made by him for future reference, and the benefit of his friends. We use the term *practical* in connection with the biography, as the subject of it will necessarily be therein presented to the world, as an example of the right proportions of an universal intellectual cultivation, and as a kind of standard model (with reference to education,) of a learned and accomplished sober English gentleman, philosopher and christian.

What is then so offered, may suffice for the candidate, and also serve to afford to the religious world a glimpse, if not a perfect conviction, of the eternal foundation and truth of Behmen's writings, as a revelation from God, however they may have been scoffed at by popular, unphilosophic religionists, practical infidels, and incipient idiots, as the reveries of an enthusiast or madman.

For Behmen, as observed in the note of p. 320, and as, we trust, will be fully manifest through the instrumentality of the present treatise and the proposed biography, stands before the world in the character of the last great prophet of the gospel dispensation, commending himself, in such light, to all intelligent right-minded men, as supplying that desideratum of divine revelation, which has long been the demand of all nations, no less than of the christian world, in the full open exhibition of truth from its deepest ground, and by consequence a strict and perfect demonstration of all the orthodox doctrines of the gospel.

To afford however the completest gratification that can be desired by the reader, we will present four or five sheets more of these writings, containing a kind of popular summary and specification of the leading contents and sense of Behmen's works, which will also form a fitting conclusion to the present POSTSCRIPT.

And we super-add this unpremeditated appendix the more cheerfully, as by it many worthy living students of Behmen, will obtain a fresh insight into numerous very generally unapprehended points of his writings, and so will be effected a still further reconciliation of his declarations with

the received and progressing discoveries of practical science, or of these with the former.

These further extracts then, consist of "MISCELLANEOUS OBSERVATIONS occasioned by the REVD. EDWD. WAPLE'S own WRITINGS about JACOB BEHMEN, which he desired ME to CORRECT." How these critical remarks display the universal and exact knowledge of Behmen's mind and writings, possessed by Freher, and justify Lee's poetic apostrophe, *In sum, second to thee* p. 253, will be for the reader to consider. They proceed thus:—

Page 33. *Question. Do they mean that the Father and Son, etc?* Answer. They take the words of the Scripture, calling God, fire and light not metaphorically but in their plain natural sense; and mean that the Father and Son (as *in nature*) are formally that spiritual fire and light, but as *without nature* they are in fire and light, as in somewhat distinct from themselves. For the Will as abyssal or without nature, is not yet fire, and the eternal liberty or that state of tranquillity, which is before or deeper and without nature, is not yet light; but in the process of nature, the will or rather the desire, or the will in and by its desire, cometh to be fire, and the liberty light, according to the large declaration of the seven properties of eternal nature.

Page 44. *Q. ult. What reason do they give for their translation of John i. 1, further than the order of the words?*

A. They say that a translation of the apostle's words, as is done in the English version, by saying *the Word was God* instead of *God was the Word*, is inconsistent with the deep mysterious description of the Godhead, and with the sense intended therein, and inconsistent also (in this place) with the order of the eternal generation; and that it takes away the greatest emphasis and force of an argument that can be had from hence, and which lyeth in his own construction of these words. For, the apostle's intent is to shew by these words, both union and distinction in the Godhead, and even to shew it by going directly as it were forward, from the centre, *God*, or first abyssal will, to the circumference, *Word*, or express character of his substance; which order is perverted by transposing the words, and the weight thereof is lost. For the apostle's words in their order, import so much, as that the only true eternal *God*, considered as the Father, or first abyssal will, not indeed as being an abyssal will, but as having set forth himself in an express image of his substance, was himself that *Word*, which was with him in the beginning, he being himself both the first and the last, the beginning and the end: and this is not so imported, when these words are trajected. And so, the apostle, having said immediately before, *the Word was with God*, and having declared thereby a distinction between *God*, or the first abyssal will, and the *Word* or the byss; and saying now further, and *God was that Word*, declareth again the highest union between them, and this from the centre or abyssal will forwards, in the natural order of generation, towards that which is that centre's, as it were, circumference, and not backwards from the circumference to the centre: for this centre is that circumference eminently, as containing it, and being able to bring it forth; but this circumference is not that centre reciprocally, in the same sense, emphasis and consequence. And in short, Behmen's explication of this Scripture-place cannot have half so much of life and deep weighty sense, as it hath when these words are transposed, which in the German Bible are rightly rendered, according to the Greek original.

Page 45. *Q. But do they mean, that they have one and the self-same numerical or individual essence or substance—three essentialities are but one essence?*

A. The two last similes mentioned in this question, are without doubt the best and fittest, because the first, of heat, light, and air, is that which Behmen useth frequently; and the second, of the three faculties of the soul (though I would rather say, fire, light, and tincture), is taken from the image of God, to the consideration of which Behmen useth to direct his reader. But whether now, or how these latter three, or those former three shall be called (in school expressions) numerically, individually, identically, specifically etc. the same, I am not able to say, being not acquainted sufficiently with the emphasis and importance of these words.

Page 48. *Q. 1. The eternal glorious Light do they take it to be God or a creature?*

A. The asker of this question, before he can be answered, must needs be asked again, What he understands by *God*? or in which of the two senses (the very last time represented, and owned to be pretty plain,) he takes *God* in this question. For the answer to it must be accordingly. I cannot answer so simply and generally, *it is an eternal emanation from God*. For this answer is not distinct, but lies in confusion, breeds a world of other confusions, and leaves all together in the dark. In the question, *God* is taken in the second sense, which from all the following discourse, till page 62, and further, appears sufficiently: when, in the answer, I cannot but take it in the *first* sense. If I say, *an eternal emanation from God*, I must understand *God* as an abyss, as not yet light, as not yet a most perfect being, but still as a central incomprehensible unity, which is not *God* in the *second* sense. All therefore what in the next following Question is discoursed of, makes nothing to the purpose, seeing that it opposeth something, which in the foregoing answer (according to Behmen's ground), is not asserted, and all but upon this mistake, that there is not minded what Behmen understands here by *God*.

Page 50. *Q. and A. 1.* This very same which now was said, evidenceth itself still more in the discourse, concerning a *necessary emanation*, which is generally affirmed to be an undoubted error. For, a necessary emanation from God, if God be taken in the second sense, as by them that oppose and contradict such a necessity, may indeed be granted to be an error; but if Behmen takes God here in the first sense, and they cannot or will not mind what he means by *God*, viz. only and solely the *abyss*, and how he declareth (N.B.) what this abyss is, and will nevertheless charge him with an undoubted error, they show themselves to be full of nonsense and unreasonableness. For, I suppose they will not deny, but that it is *necessary*, (not arbitrary nor contingent), that God is light, in one sense, and that he dwells in the light, in another. And if so, it is *necessary* that the abyss should not continue in an abyssal state, but be unfolded, and bring forth such emanations as it doth. *Objection.* This unfolding is done in the eternal generation in Three, which we can grant to be necessary, but what necessity is there for an unfolding in Seven also? Answer. (1.) *This* unfolding is not done in the eternal generation in three, for if there is a Tri-unity rather than a Trinity, it is (I don't know how to call it) a . . . rather than an unfolding. This unfolding therefore must needs be done in seven, by which the three are made known distinctly. (2.) If the central life and light is rather a rest and clarity (see page 62 at the end and page 64 at the beginning) without exulting joy, and a bright diffused glory; there is a palpable necessity for such an unfolding in seven, if we will not think it indifferent whether the Divine Being be in an exulting joy and glory, or whe-

ther it be not. (3.) If the abyss is not a most perfect being in that sense in which generally and rightly God is called so; what error is it then to say, Out of the abyss the divine perfections must be unfolded? It is rather an undoubted error to leave it indifferent whether God be a most perfect being or not. To conceive therefore, in the first place, of this most perfect being, and then to speak in the second place, of necessary emanations from it, is directly contrary to Behmen, and is the true ground of all this confusion, and endless as well as needless controversy.

Page 54. *It is commonly asserted that nothing can emanate from God, except by which is not God in the highest sense of that word.* Here again all this now spoken of sheweth forth itself as clear as the day. For they commonly take God in the highest or completest sense of that word, viz. in that which I called the second: if then Behmen takes it not so in this matter, but in the first and deepest, do they not fight against a shadow of their own making; and how can they pretend to an understanding of what he saith? Let it be as true as it can be agreed upon among themselves, that nothing can emanate from God, which is not God in the highest sense, (viz. when they take God, as they do, in the highest, fullest or second sense,) when Behmen takes it in the first or deepest, as he doth in this matter; such a position accommodated to that first sense is utterly false, and the direct contrary is true. Consider only what he saith of the abyss, and you may find, that something emanates from it (*not by way of creating efficiency out of nothing*) which is not abyss, nor can be abyss for this same reason, because it is emanated or unfolded out of the abyss, and which therefore is not God, and cannot be God in that sense in which the abyss is God, but on the one side in a higher, and on the other in a lower. *Summa summarum*: this unhappy dispute ariseth only from not minding what Behmen in this matter means by God, and yet presuming to try and judge him by what others have said from another principle; which indeed is not fair, but such a dealing with him as we would not be dealt with ourselves.

Page 66, *et seq.* Concerning what here is discoursed of *two Trinities*, I see, and say only so much, that even this controversy also ariseth, at least for a great deal, from the same ground of confounding the *one sense* of God with the *other*: and that after such a manner of arguing, it might as well be pretended, that Behmen makes two Gods, the one imperfect, and the other perfect, and the one within the other. In the order of our conceptions (*yet cum fundamento in re*), going from the creatures backward, or into the deep, there is a *Tri-unity* beyond or deeper than the *Trinity*; and further an abyssal *Unity* beyond or deeper than the *Tri-unity*. But as the Unity and Trinity makes neither two Gods, nor two unities, nor two tri-unities the one within the other, notwithstanding that the unity is verily in the tri-unity, and that both this and that is-God: so the tri-unity and trinity makes neither two tri-unities nor two trinities, the one within the other, notwithstanding that this latter is represented as actually fire, light, and air, and that former not actually so, but only potentially; and notwithstanding also, that the unity and the tri-unity is in the trinity. Like as the Son is in the Father as in his original, and the Father in the Son as in his express image, which nevertheless makes not two Gods.

As to the Priscillians and Gnostics, and what they held hereof, I can say nothing. It may be they had a deeper understanding than the relation we have thereof imports; and their being condemned in a synod* signifieth nothing at all to me, who am fully persuaded that at first the Lord of Life and Glory himself was condemned by the generality of the whole Jewish church, with as much,

* Note, and in continuation of the note of p. 200, so far as relates to Lee; as also concerning the 'Treatise' referred to, p. 252, 3.

But first we take occasion to observe, (though such an announcement belongs more appropriately to a Preface, if one shall be found needful,) that this treatise, to be duly apprehended, should be perused regularly from the commencement, it having been drawn up in the intervals of daily commercial avocations, from only a general scheme or conception of its form and contents, just as the sheets were demanded by the printer; the editor, moreover, not being possessed of literary talent, and having no other preparation for the work, than the singularly providential possession of the MSS., treatises, and almost all the books of reference necessary for the compilation of a biography, such as is thereby sought to be obtained. Wherefore as in such cases, there will not be found a logical uniformity in the arrangement and composition of the work. On account then of these circumstances, of the editor's not being a practical master of logical composition, (clearness of conception, and perspicuity of expression, having been his sole aim,) and his having to get together and decisively arrange the matter as it has been required by the printer, it is recommended to the reader, not to satisfy himself with dipping here and there into the work, but to give it a regular perusal from the commencement. The printing of it began in the month of November of the last year, and has continued up to the present time, the month of September, 1848, and is intended to be proceeded with, until the circle line of the scheme be drawn round all the points needful to be embraced in a treatise of such a character; which is designed as an index to the quintessence of all orthodox metaphysical, spiritual or mystical science, (the science of the saints, enlarged to its true philosophical extent,) and to the direct attainment of all that is experimental therein, from the lowest to the highest supersensual degree, according to the personification of such human and divine wisdom in the ~~scholastic~~ accomplished, naturally developed, ~~quintessence of the Christian~~ ~~Christian~~ mind of WILLIAM LAW. Which general directions or rude outlines can be hereafter filled up to their full proportions for *universal benefit*, and practically applied, by such as shall be qualified and called to the work.

With respect to the reference of p. 252, 3, the writer, a few days ago, met with a work which, on examining more closely its matter and style, he has no doubt of being the 'Treatise' there in question, and written by Lee. The title-page runs thus, 'The General Delusion of Christians, touching the ways of God's revealing himself, to, and by the Prophets, evinced from Scripture and Primitive Antiquity. And many principles of Scoffers, Atheists, Sadducees, and wild Euthusiasts, refuted. The whole adapted, as much as possible, to the meanest capacity. In four parts. 'Prophecy came not [ὁὐνέχην, was not, or is brought] at any time, by the will of man; but holy men of God spake [ῥεπομένοι,] being violently moved by [πνο, under] the Holy Spirit.' 8vo. London, 1713."

To come now to the chief purport of the present note, or continuation of the note of p. 200,

if not more outward appearance of right in the eyes of the high priests and pharisees; so also afterwards many of his members were so condemned by the christian synods, in the time of which the church had lost already her true simplicity and virgin-purity, and was setting up more and more an outward form of words, instead of the inward teaching of the Holy Spirit of God.

Page 76, is to me very obscure, so that I can make nothing thereof. It is plain that the scripture saith, In God we live and move and have our being; and that here is meant God as in nature, seems to be determined by the words *more immediately*, for in God as in nature we live and move more immediately, and are not capable of being raised up beyond nature. Why then is it replied, *The scriptures attribute this to God the infinite spirit, from whom all things continue to have their being, or their TO:ESSE immediately*, as if either God in the sense here taken by Behmen, viz. God in nature, were not an infinite spirit, or as if the creatures had their being immediately from God without nature, which cannot be and is nowhere said in the Scriptures.

Page 98. A. 1. *They may be said to be partakers*—*not necessarily*. It may be granted the creation of angels and men was done by God freely and contingently, not necessarily, but this *participation* upon a presupposition that God would have such creatures after his own image and likeness is not free nor contingent, but necessary. For he could not have created them after his image and likeness without making them partakers of his Divine nature, though it is true that this participation is only after a creaturely manner, derivatively.

Page 100. A. 1.—*They assert the fire of this emanation to be immortal as well as the light*. This is true absolutely in eternal nature, but not so in the creature. And therefore I cannot say what further follows, and consequently *the soul as well as the Spirit*. For though the light and spirit dies not in or to God, yet it died in and to the creature, that is the creature lost it and was separated from it, and retained only its own natural principle of immortality, or continued only to be a living soul in its own fiery nature, but not a blessed image of God in the light.

Page 102. A. 1. Because here is asked, What they deliver concerning the manner of this emanation's coming out of God? I think it might be more distinct if it were answered thus: They say, that upon the desire's actual moving and attracting, divers such other properties or spiritual motions arise, as are necessary for the production of a spiritual fire, and further of the light, and that so this emanation is eternally produced or brought out of the unproduced, unmade, or self-existent abyss of all things, in which, considered as an abyssal will and Father of nature, it is to be conceived of as a hidden fire and light, not meaning that it was actually fire and light, and hid as it were behind a veil, but that it still was lying potentially in those not yet moving spiritual properties or motions, by the united concurrence of which it must have been manifested or brought into act.

Page 116. To the particulars of this answer could be added I think, in the first or second place (for it will be directly relating to the question, and is plainly Behmen's ground), That the desire is not in God, that is not in the abyss, nor in the Abyssal Will, and much less therefore in the Tri-unity or Trinity. For though we may say the fire is in the abyss, as a hidden and not yet burning fire; and so also the desire is therein, as a hidden and not yet desiring or actual desire; yet we must say also from the plain and contrary nature of abyss and desire, that the desire, as soon as it is conceived to be actual desire, and actually attracting is no more in the abyss, but is gone forth the first step out of it. And if then the desire, as hidden in the abyss, is not yet attracting, filling and darkening, this filling and darkening which is in the desire, as gone out already and attracting actually, can also not be in the abyss, but only in the first step from the abyss, which first step having never been without or separated from the fifth, sixth, and seventh, it never was also in that first step otherwise than as to our necessary conception.

Page 126. A. 2. *Out of their possible, uncreated, ideal state*. Seeing that in the next following answer, a reason is given why they cannot properly be called creatures, I think they should also, there not be said to having been in an *uncreated state*,—abyssal state, would be my expression.

Page 126. Q. ult. *What ground have they for asserting such a kind of production or genera-*

where is observed concerning Lee, that notwithstanding what he had there above written to Dodwell, in defence of the Philadelphians, their principles and proceedings, he became afterwards, in the year 1709, the author of "Hickes's" History of Montanism. Upon which, the editor of this treatise, as incumbent upon him, would additionally remark, That it appears to him quite paradoxical, how Lee, so eminently devoted and spiritual an individual, so experienced in deep communion with God, and so cognizant of the super-rational operations of the Spirit, could have written (even anonymously) the history of the Montanists as he has done in the above work; after what is contained in the above-mentioned letter to Dodwell, in his prefaces to Lead, and in his other writings in connection with the Philadelphians. Contrasting the spirit of these latter, with the cool, semblant-impartial, yet, in effect, condemnatory tone of the same writer, in the above-mentioned work, an ordinary reader would suppose the author to have been a menial crafty advocate, acquainted, as a backslider, or growing lukewarm professor, with the spiritualities of high Christian experience, and, at the same time, with what may be plausibly urged against them by sober orthodoxy and rationalists, and yet ready to write on either side, as hired. It is strange, we say, that the pious and devout Lee, could be induced to write at all in judgment upon so super-rational and delicate a subject as is implied in the history of the Montanists, or indeed upon any devoted individuals, whose lives were characterized by a strict practice of gospel piety outwardly, and by great self-denial, total separation from the spirit of the world, and earnest continual prayer, in their private walk and conversation.

How differently does the divinely wise and apostolic Freher speak and write, in the passages to which these remarks are a note, as on every other occasion. And who that knows anything of experimental religion, is not aware, that a man must become a fool to the world, to be truly wise, in the sight of Christ and God? And though human prudence, (under the character of sober orthodoxy) may talk mightily wisely about the necessity of avoiding *particularity*, (and, whether in synod or individuals, will judge and condemn accordingly); yet he that dares not be so weak as to be *particular* in his religious course, will not only fail of the attainments of evangelical perfection, but be often obliged to avoid the most substantial duties of Christian piety.'

tion? In the answer no ground for it is shewn, but only is said, *they think it may be illustrated from what occurs in this world, etc.* Whereas Behmen had certainly a deep and solid ground for it, and had not taken it up by reasoning from what is in this world; which ground in short was his breaking in the Spirit through the gates of hell into the light-world, and having therefore this generation, as to both the principles, opened in his own soul. A ground certainly not to be shaken by devils, and much less by men, of which all his writings testify sufficiently.

Page 138. Q. 1. *What ground is there for their asserting that these seven Spirits are the instruments under God of the Divine nature in man?* This seems to me very obscure and ambiguous, for these seven spirits (as also is said in the next following answer) are God's eternal nature, and this nature, or these seven Spirits are by Behmen called God's instruments whereby he worketh, which is plain. But to call the seven Spirits, instruments under God of the Divine nature in man, seems to be so much as to say they are instruments of themselves, or nature is its own agent and its own instrument, or these seven spirits are so distinct from nature, that nature can be an agent, and these seven Spirits the instruments of this agent; which by Behmen is not asserted, nor could any ground be had for such assertion.

[Vol. II.] Page 1. Q. 1. Considering that *knowledge* is not the *manifestation* itself, but rather an effect and consequence thereof, I should be apt to think that either this first question might be formed otherwise, or if it should stand so, that something more might be expressed in the answer, viz. this, or something the like,—it is such an efficacious and solid understanding (chiefly and summarily) of God and man, as cannot be had but by a manifestation of the Spirit from Christ, in whom are hid etc.

Q. 2. For considerable reasons, I would for my part change the order of these two particulars, saying, 1st, in the renewed spirit of the mind, from the Word and light of God as in its only true place; and 2ndly, in the Scriptures as in a direction thereto, and a testimony thereof. Joh. v. 39, 40.

Q. 3. The words *not in the same measure*, I would either leave out wholly, or turn them into these—not in the same manner. Because the Word and light of God considered in the humanity and with respect to the several ages of the church, was from the beginning and will be unto the end of time increasing, unfolding and displaying itself more and more, like a tree in its boughs, greater and lesser branches, blossoms and fruits. This simile is frequently used, and excellently declared by Behmen; so that it doth not derogate from the honour and due unquestionable prerogative of the Apostles to say, that after their time such and such a one had the Word and light of God, in the same, or even in a greater measure; but their prerogative is asserted sufficiently by owning, that none had it to the same end. Like as it doth not derogate from the honour of great considerable boughs to say that they are not so adorned with variety of buds and blossoms, nor so richly laden with fruits as the lesser branches are which yet come forth out of them, are supported by them, and stand upon them as upon their foundation.

Q. 4. Great and sundry are the ends to which the Word and light of God was given, especially unto Behmen; and he certainly received it not for his own only, but also for a *general benefit* which is yet to be expected. Wherefore then I think that at least something thereof in the answer to this question might be mentioned. As for instance—It was given him, as he saith in the *AURORA*, for to declare to the world the morning redness of the instant day, and unto Babel its downfall, and to warn the children of God that are dispersed in all the streets thereof. Again, for an unfolding and explaining of those many deep mysteries that laid couched in the letter of the Scriptures, and were not understood, but must now in this latter age of the world be brought to light, according to the prophecy of Zech. xiv. 7.—*In the evening it shall be light*; and this (N.B.) in order to a *preparation for the coming in of the Jews, Turks, and Heathens, etc.*

Page 3. Q. 1. Between these two marks here expressed, I think this third could fitly be inserted,—by inquiring into their life and conversation, and especially their end or departing from this world.

Q. 2. This expression, *they may have erred in what they have delivered*, I think might be a little restrained or limited, by adding,—they may have erred as to this or that particular circumstance of what they have delivered.

Page 5. Q. ult. When here is declared, in or to whom the Word and light of God can become a *shining lamp* and a *living oracle*, all the qualifications, excellently here expressed, are indeed sufficient unto every one for to attain thereby unto that former, but as to this latter, something methinks is wanting: for such children of God, as, in whom his Word shall become a living oracle, are not only to have all those qualifications on their side, but something also from the side of God is further required thereto, viz. they must be *expressly chosen or preordained thereto by God*, intending to make use of them as of his *extraordinary messengers*. [The Lord will ever choose his own prophets. No man or woman, however devout, must take that office to himself or herself.]

Page 7. Q. ult. That the answer to this question might more directly satisfy the question, I would add to the words *to a more perfect regeneration*, these or the like—which (regeneration) itself carrieth along with it such a measure of knowledge of the deep things of God, as is proportionable to that degree thereof.

Page 19. Q. ult. *Knowing and loving* are here in the question, and in the answer knowing and delighting are combined, and both ascribed to the unity before the act of willing, which I think cannot stand so, because it giveth occasion to a confused apprehension and raiseth a great objection; for, if we consider in God a *loving* himself, we must needs imply (1.) a *lover*, (2.) a *beloved*, and (3.) a *ray of love*; and so our consideration represents to us a Trinity before the act of willing, which is inconsistent with the Unity. But a *knowing* himself may be owned before this act of willing in the Unity; for therein is the Divine intellect, called by Behmen an abyssal Eye. This cannot but know himself as one, and is therefore consistent with the Unity, and doth not at all import a Trinity, because it is not considered any further than as to a knowing only his central all-sufficiency for all what is in any sense posterior, or as it here in the answer expressed sufficiently, as a *knowing* himself as one, which is the same as all in one. It is true indeed that knowing and loving himself are inseparable from each other in God, but they cannot be so in our separate, gradual, imperfect consideration, wherein we cannot but look upon each in its own prior or posterior place. As then knowing precedeth loving in our reasonable conception, so our consideration placeth justly such a knowing in the eternal Unity; and as next to the Unity the Trinity cometh

into consideration, so also next to this knowing, yet not as in the Unity, but in the Trinity, the loving himself can be considered.

Page 25. A. 2. When there is said of *spiritual fire and light*, and that our first parents were created in this image of God, I think it might be limited by adding—as to the invisible, spiritual man, or, as to soul and spirit. Not that it was not true and plainly enough expressed to him that hath understanding; but only that it may not be a stumbling-block to him that hath it not, who might presently cry out, It is contrary to Scripture, etc.

Page 37. What here is discoursed of the will, wants, to my thinking, more to be cleared up, for I see that there is spoken of another will, distinct from the will of the Unity, and subordinate to it. Whereas the generation of eternal nature begins with the desire, and presupposeth no other will but that self-same first Abyssal Will which is the will of the Unity, and cannot be distinct from itself, though it wiltheth two such things as are exceedingly distinct from one another. In the eternal generation in three, the first will is Father, and the second will is Son. Now this second will (in the first consideration of God as in himself, rightly considered as before nature, or as if nature were not yet generated,) is here in the second consideration of God as manifest in nature, rightly also laid aside, as if it were not yet generated, and there must be in our consideration as it were, a going back unto the first abyssal will, which is the only generator both of the second will, by its introducing itself into an eternal lubet, and of eternal nature also, by its introducing itself into an attracting desire. The first and second will therefore are distinct so as Father and Son. But this first will is no where represented by Behmen as generating another will distinct from itself, and antecedent to the desire, but only as introducing itself immediately into desire, like as on the other side immediately into a lubet.

Page 41. Q. 1. Darkness becometh an evil of punishment, as it exists separately from the light, not universally in every creature, but in such only as were created to the light, and left their habitation. For there are creatures in the darkness, unto which the darkness is good, and the light would be evil, pain, torment, and destruction.

Page 43. Q. 1. This description of the seven spirits is to my thinking not yet sufficient, nor distinct enough. For they are not all equally pure, simple, living, and active. The second, for instance, is in a spiritual sense and manner thicker and grosser than the first; the third is a composition or mixture of the first and second. The six only are living and active, when deadness, impotence, and passiveness belongeth unto the seventh. Wherefore then, this question might be answered in this or the like manner,—they conceive of the six first spirits as of living and acting beings, and of the seventh as of their passive, spiritual body; whereof the six are the life, and wherein they do, in a different respect, both work and rest.

And here after this first question, would be the proper place to add several things more, some of which are very necessary to the understanding Behmen's mind, viz.—that each of them is distinct from all the rest by its own peculiar essential character, which makes it to be precisely such a property, and not another. That notwithstanding this, they are not seven distinct things, but seven properties of one thing, wherefore also they are commonly called the seven properties of eternal nature. That they are not to be conceived as standing without or besides each other, according to the representation of seven distinct lamps in the vision of St. John, but as within each other, according to the fourfold wheel in that of Ezekiel. That they are in one respect but one, in another seven, and in another again but three, according to the Holy Trinity; the first and seventh, second and sixth, third and fifth being to be looked upon as one and the same, with only this distinction, that when they are called the first, second, and third, they are before the fire, and when the fifth, sixth, and seventh, they are after it, which fire maketh the most considerable distinction between the three and three. That none of them is properly the first or second etc., but that they are only called so according to our conception. That there is a reciprocal and perpetual generation between them, each of them requiring all the other six for its own generation, and being required again for the generation of each of them. That each of them receiveth the impression of all the other six, so that here also, in a sense it is true, *quidlibet est in quolibet*; from whence an infinite variety and multiplicity of wonders in the kingdom of glory ariseth etc.

Q. 2. The three last words, *light or glory*, and *joy*, I would place thus—light, joy, and glory, because of that correspondence which they have to the three last properties, joy being to be referred to the sixth, and glory to the seventh, as it is commonly so done by Behmen.

Q. 4. There must be a seventh, not only to unite the six, but also to make the distinction between the three distinct opposites manifest, which is done by the fire. And this distinguishing office is as much (if not more) needful to be observed and understood as that uniting one. For we should not be able to perceive darkness and light in their distinction, or rather opposition, if there were not fire, having the darkness before and the light after it.

Q. ult. In the answer is said, *the joy arising from it a sixth, and the kingdom of joy a seventh*. Here I would rather say,—the kingdom of glory, not as if the former expression were false, but only for a clearer relation's sake to the properties, and because it is not plainly expressed how the joy and the kingdom of joy do differ.

Page 45. Q. 1. Seeing that Behmen did not argue that four spirits are requisite to spiritual fire, from the like necessity to the production of material fire; but had the eternal nature sooner opened unto him than the temporal, and concluded rather from that unto this, nay knew also nothing of these new philosophical experiments, as afterwards is said, I am apt to think it would be better if this question were formed after such a manner—Have you anything for confirmation or illustration that four spirits are requisite? For otherwise the question seems to import, with respect to Behmen, a previous understanding of the generation of fire in outward nature, and a ratiocination from this to the eternal. What is said in the answer, being all most proper, true, plain, and sufficient, might nevertheless be retained, *mutatis tantum mutandis, grammaticæ constructionis gratia*.

Page 47. Q. 1. Here I cannot see why it is said *the fifth spirit, from which the light ariseth*, this light being itself the fifth spirit, or fifth spiritual property, arising not from the fifth but from the fourth, viz. from the fire, which is the fourth, as the answer also declareth.

Page 49. Q. 1. Instead of these words, and *no more intimate union of the Triune equally manifest in everything*, I would rather insert these or the like,—by an opening and essential union of the still eternity with it, which is to be conceived as all free, pure and clear, but without glance and


lustre, before the first desire. This is more according to Behmen's sense than that, and I think it is no less intelligible than that; and what in the answer is further added, for an illustration from outward nature, may illustrate this so well as that, if not better, as to my thinking.

Page 53. Q. 1. Grace and peace from the one divine essence, or threefold Spirit only, considered as in himself alone without the creature, cannot be profitable unto man. Man hath broken or disharmonised in himself the seven properties of the divine nature, is fallen thereby into misery, strife and restlessness, and wants now grace and peace. All the grace without him, cannot profit him, if there be not peace made within him; this peace therefore dependeth upon that grace, and from that grace this peace must be brought into man. But it cannot be brought into him except by an actual reconciling and reharmonising of the disordered properties of his human nature. And seeing this human nature is an offspring of the Divine nature, or of God as manifested in his eternal nature, unto this disharmonised nature therefore is rightly wished, not only grace, but also peace, and not only (1.) from God, as the only original of all grace and peace, but also (2.) from the seven Spirits before his throne, as the seven Divine open Fountains, out of which the human nature was flown forth, and unto which it must be brought back again, if man shall be partaker again of the Divine nature, as he was in the beginning. And (3.) also from Jesus Christ as the King and Head of men, in whom all this reconciliation was first effected, and by whom it is to be effected further in all his members. And in this consideration (as might be made out sufficiently), lyeth certainly the true ground of this Apostolical wish. But that it is not used so by any of the other Apostles, may even not by St. John himself, except only in this mystical and prophetic book of his, doth shew us sufficiently, that it was not then the time for the opening and understanding this mystery, but that this book was written only for the future ages and generations then to come.

Page 53. Q. ult. Instead of the words *flowing out from them*, I would rather say—*flowing out through them*, or being unfolded, displayed, or manifested by them. For that former, as to my thinking, seems to make the seven properties an original of the Divine attributes, when their original (if we may so speak, for properly they have none) is in the abyssal Unity or central Allsufficiency before and without the properties of nature, and by them they are only unfolded out of their centre.

Page 55. Q. 1. Here I think it would be needful to say something, though never so little, concerning this expression, *before*. Not that an understanding reader should have need thereof, but only for to remove a stumbling-block from the sight of the ignorant.

Q. 2. A little more relation between this Q. and A. would there be, if in the answer to the words to *know and perceive*, were added, *distinctly*. And here might be considered also, what Behmen frequently objects himself, and answers also sufficiently, viz., Whether all the foregoing consideration of God in general, and this question of his distinct knowledge in particular, doth not import a beginning of the Divine Triune Being, or at least of the manifestation thereof. And whether Behmen's expression of an *eternal beginning* might not be so represented, that no man of sense could find a contradiction therein.

 As a relief to the uniformity and matter of these pages, we present currently therewith, the following Notes and Memoranda, relating to the personal history, birth-place, family and friends of the subject of the proposed biography; which, though belonging more appropriately to that work, may not be unacceptable to the readers of this preliminary treatise.

And here we take occasion to say, in reference to the compilation and authorship of the Biography, that what is WANTED in short, as the sum and the object of the present treatise, and as necessary in the nature of the thing, is AN EDITOR, who, whilst proving himself an exact historian, a solid universal scholar, a just thinker, a profound philosopher, and a deeply-experienced, enlightened christian, shall produce a masterly picture, or biography of the individual, in all the features and developments of his mind and character;—interweaving the scanty incidents of his life that have been preserved, with such tender and manly reflections, and filling up the vacancies in his history with such elevated and charming natural conceptions and observations, and interspersing the whole with such dashes and reliefs of sublime instruction, though popularly expressed, as shall irresistibly inspire the reader with a fervent admiration of true wisdom and piety, and also fire him with an ardent and indomitable resolution, to immediately commence the pursuit of evangelic perfection, and the imitation of so perfect a model of a learned and accomplished English gentleman, philosopher and christian. The whole to be rendered as captivating, by the dignity and importance of the diversified subjects upon which it treats, in so uniformly felicitous and masterly a manner, as, by the condescending tenderness, nobility and wisdom of its sentiments, and the classic purity, elegance and *sweeping rhetorical* ~~and masterly~~ *power* of its composition:—all which qualifications, a solid duly-constituted ordinary genius may engraft upon itself, by diligence and a close study of the models referred to, and through the directions and specifications interspersed throughout the present treatise. In a word, as none but a Law could design and execute a perfect biography of a man, a scholar, a philosopher, and a Christian; so this treatise aims solely at creating another Law, possessed of all the talents of the former, with all the highest practical experiences, discoveries, and divine manifestations in the human nature, that have distinguished these last ages, superinduced thereupon: for without a beau-ideal or model of a perfect man in all his characteristic features and particulars, how shall mankind be elevated to their proper redeemed perfection, how shall the Gospel produce its full results. To proceed.

The town of King's Cliffe is situate in the northern part of the county of Northampton, at about equal distances from the counties of Huntingdon, Lincoln, and Rutland, and is a place of great antiquity. Though now of small extent, and secluded from the great highways intersecting the country north and south, it has anciently been famous as a royal residence of the monarchs of England; but in later ages, it has obtained a much greater honour and celebrity, by being the birth-place of the individual who is to form the chief subject of the proposed biography, the justly celebrated, oracle of wisdom, truth, and goodness, WILLIAM LAW.

The proper name of this place is Clive, meaning a town on a slope. Indeed, the word cliff is

Page 57. Q. 3. This description cannot be said to be complete, for the light is not fed by the water directly or immediately, but the water and oil (of which this latter is more spiritual, and that former more material, though they both are the light's materiality,) do feed rather the fire eternally, whereby as by its most noble food, it is enabled perpetually to give forth out of itself the most noble light. Like as we see in outward nature also, that the more pure, clear, and noble the fire's food is, the more clear, bright, and noble is also its light. And by this union of fire and light, water and oil is generated in the light; so that there is between These three, an eternal circling band without beginning and end.

And here after this question, I think it would be proper to ask also further, What is this water of eternal light, and how is it generated? which is indeed excellently and sufficiently declared by Behmen, and illustrated also from the generation of material water in outward nature. But I see not how it could be made intelligible, without declaring also many other things belonging thereto, and not easily to be represented to the understanding.

Page 59. Q. 1. For a more natural order's sake in our conceptions, the two last members in this answer, and in both of them several particular expressions, as to my thinking might be transposed and a little altered, that it might stand thus,—seeing in them, as in a twofold mirror, all the creatures which he would create out of the fire and light, as in ideas reflected from them; but in the latter especially, all the evils of sin and of punishment, which the creature was capable of, upon its dividing it from the light.

Q. ult. The words *remain in the fire* are right and true enough, if rightly understood, viz., of such a kind of fire as is vastly generated from that which Behmen calleth the First Principle; yet because this is not by every one distinctly enough apprehended, I would rather say—fall through the fire into darkness, or only, remain in the darkness, which is more according to the Scripture's expression.

Page 61. Q. 1. When there is said, *powers and perfections of God, which are to be conceived to arise in his nature*, I think for a reason given above, it ought to be limited, by adding this or something the like,—to arise as to their distinction, or distinct activity in his nature.

Q. 4. Instead of the last words in this answer, *by the spirits of men*, I would say rather—by angels and men, because by mentioning the spirits only it seems as if the soul were to be more or less excluded, whereas this seeing and feeling is more directly and properly to be attributed to the soul than to the spirit, though the spirit is more immediately touched by this glance and power, and the soul not at all capable of this seeing and feeling, but by the spirit's being drawn up into that glance and power so essentially, as the soul, considered in its own soulish being, cannot be.

Q. 5. The answer to this question must needs be altered, for though it is good enough and true in its expressions, yet the construction thereof cannot be left so, because it cannot but cause a confused idea in the reader. It hath two parts: the first affirmeth the question as to God the triune being in himself, and the second as to his nature; and these two parts ought to be more distinctly represented. Concerning the first part, it is indeed rightly said, *God is in all things*; but unto this rather than unto the second, is to be referred that which is added, page 62, of his con-

not confined to abrupt precipices, but is used also to designate the side of a hill. [See *Dugdales' Warwickshire*, word Cliffe.—Cliffe is the chief town of the East Bailiwick of the Forest of Rockingham. It is called the Bailiwick of Cliffe. This forest division contains three walks, Morehay, containing; Sulchay, containing 1028a. 2r. 33p.; and Westhay, 1147a. 3r. 16p.]

It is seated on the northern acclivity of a valley in that district of the county of Northampton, which was formerly the Forest of Rockingham, through which a brook runs, that rises near Corby, in the western part of the forest, and joins its waters to the Nene, in the Lordship of Fotheringhay.

The lands, not only in this valley, but in smaller ramifications of it, bear testimony to the use which the inhabitants in the time of the Romans, made of the iron ore, with which the stone in many parts is united. Indeed the church, which probably occupies the place of one much older (for there was a church here in the time of the Saxons), is on the site of a smelting-house, as the numerous pieces of slag mixed with the earth, in the northside of the churchyard, and in other parts of it, testifies. In digging a grave in the north-western part of the church-yard, in 1829, the bottom of a furnace was discovered. From coins found in other lordships, viz. Laxton and Bulvick, near spots where the smelting of iron was used, it appears that the Romans were the workers of it. There were extensive quarries of freestone in this lordship, which supplied materials for building many of the ecclesiastical and domestic structures in this part of England. The lordship also abounds in mineral springs, one of which issues from a stone basin in a wood, called Spa Sale, on the south-west of the parish. The spot on which it rises was paved and surrounded by stone benches, about a century ago, and contained a bath for the limbs of cripples. Of the quality of the water the following account has been given: "It both smells and tastes of iron. It will deposit a white sediment, with oil of tartar; and with galls it precipitates a purple sediment; but turns of an opaque red with logwood, and of a deep green with syrup of violets. A gallon yields one hundred and forty grains of sediment, seventy-five of which are lime-stone and ochre, and sixty-five a calcareous nitre. From various experiments, it appears that this water is of a chalybeate laxative nature, impregnated with iron and calcareous nitre, with a small quantity of sea salt, and an earthy substance. It has been used with great success in disorders from obstructions, and in eruptions of the skin; it has also cured several lame persons." [The Rev. John Boughton, formerly Fellow of St. John's College, Cambridge, was the first person who observed this spring to be a mineral water. In 1670, or about that time, it was approved of, and publicly recommended by the learned Dr. Thomas Browne, a physician, then residing at Cliffe. Morton, from whom this information is obtained, proceeds to state that ever since it has been much applied to, and deservedly celebrated, for the real services it has done to the drinkers of it in divers distempers, and especially those arising from obstructions. It has likewise been successfully used externally, in the way of bathing or lotion. And there is a fit cistern of stone at a convenient distance from the spring, to take in water for the use of those who have cutaneous diseases or ulcers.—*Morton's Natural History of Northamptonshire*, pp. 274, published in 1712.]

Dr. Thomas Browne was buried December 23rd, 1682, Par. Regr.; and his wife died September 23rd, 1681. Mr. John Boughton took his degree of B.D. in 1666, and as he was a Fellow of St.

taining all things, and being contained by none, and containing them even so as their infinite foundation or centre, from which they proceed, and in which they rest. In which description, these two particular words, *centre* and *rest*, do require an addition, by which the former may be distinctly determined, and the latter more explained, so as to be made applicable unto all things. For seeing that eternal nature is also rightly to be called the *centre* of all things, from which they proceed, this centre must needs be distinguished from that. And though we cannot conceive in one circumference two centres, the one besides the other, yet we can conceive the one deeper than the other, so that from this deeper the whole circumference, together with its exterior centre, can proceed. Wherefore then, this deeper centre (God in himself) must needs be distinguished from that centre which is nature, by calling it the first, or the deepest and inmost. And further, seeing that in the denomination of *all things* the devil also is comprehended, this expression—in which they *rest*, (if understood in a sense relating to the Sabbath) belongs only to nature, and is not applicable to the devil. Wherefore then it must be so explained that nothing more than this may be understood thereby,—God is the first foundation-being, whereupon all things do stand and rest, so as that there is beyond it no further progress to any deeper cause from which they could have proceeded. For so far is it true that God is in the devil also, as the deepest centre of that whole circumference, in which he also is one of its innumerable particular things. Concerning the second part, it is indeed rightly said, *his nature is in all things*; but the following description, *as the hidden inward ray, glance, or light, life, power, and virtue of them, imprinting etc.*, is (1.) not opposite to that general expression, *his nature*, because by *his nature* we cannot understand his light only, but must understand his whole manifestation, and even in that opposition wherein it now is manifest, viz., light and darkness, love and anger. Nor (2.) is it applicable unto *all things* in general, but only unto all things in this outward Third Principle, where, in all things is good and evil; for it is not applicable to the devil, who is contained again in this general expression of all things, though he cannot be considered as a creature belonging to, or created in this outward third principle. Wherefore then instead of *his nature*, might be said *his light*, or with the Scripture, *his unperishable spirit*, which is the superior part of nature; and the expression of *all things* must be restrained to this outward third principle. Which if done, another question will naturally flow forth, viz., Is then God essentially in the devil also? Which is distinctly to be affirmed again, (1.) as to his own eternal triune being in a sense mentioned before; and (2.) as to his eternal nature, one part which is manifest, and the other hid in him etc.

Page 65. In the definition of God it is said, *manifesting himself in a sevenfold spirit, in a kingdom of light etc.* And here I observe (1.) that by mentioning first a sevenfold spirit, and then a kingdom of light, occasion is given to apprehend this kingdom of light not to be included in this sevenfold spirit, but to be posterior to it; and might be supposed to be as it were an eighth number, when it is even the seventh spirit itself. And (2.) that the first *in* is more relating to the way or manner of this manifestation, and the second *in* more as it were to the place wherein he manifests himself. Wherefore then, that both the one and the other might be more distinctly expressed, I think it might be said—*manifesting himself by six living and acting spirits, in a kingdom*

John's College, Cambridge, he would take his degree regularly, according to the statute, which would make him about thirty-one years of age at that time. We are told that it was he who discovered this spring to be a mineral water; hence we may conclude that it was soon after 1660 that attention was paid to it, when it was secured by stone-work, as it still appears.]

Our early historians mention a battle fought here in 778, between Aldulf, son of Bosa, general of the army of Ethelred, king of the Northumbrians; and Adelbald and Heardbert, who were in rebellion against that monarch. Without pretending to claim absolute credit for this report, it may not be unapt to mention, that there was a part of the brook, in the meadow eastward of the town, which, till the time of the inclosure in 1809, retained the name of the Battle Green Pit.

The last Saxon possessor of this lordship, was Earl Algar, whose brother had a seat at Chesterton, in Huntingdonshire, and whose family, it is supposed, continues to the present day, and is seated at Chell House, near Newcastle, in Staffordshire.

The first of the family who was characterised by a surname, was Goisfred (or Geoffroy) de Clive, chaplain to Henry the First, who, in consequence of his marriage with a princess of the Saxon race, was more lenient to the former inhabitants than his predecessors, and raised his chaplain to the see of Hereford, December 26th, 1115. Goisfred is represented by Godwin as a man of great temperance and frugality. He died February 3rd, 1119, and was buried in the north wall of the cathedral of Hereford.

At Aston Hall, in Warwickshire, on glass, were paintings of the Saxon owners of Clive, supposed to have been copied from monkish illuminations of great antiquity; they were represented in their coat armour, on which some bore the eagle displayed with one, and others with two heads.

In the time of Edward the Confessor, when Earl Algar possessed it, the manor of Clive was his freehold, and valued at £7. per annum. At the general survey after the Conquest, it was in the hands of the crown, and rated at £10. per annum. It then contained the following quantity of land: one hide and two virgates. Two carucates, with one servant, were in demesne; and seven villanes, with a priest, and six cottagers, had five carucates. There was a mill, of twelve pence yearly rent; four acres of meadow, with a wood a mile long, and half a mile broad. Writers differ materially as to the quantity of land contained in a hide; and without attempting to dive into the meaning of the term as here used, but taking a carucate to comprehend one hundred acres, and a virgate twenty-four acres, the contents of the lordship at the time of the Conquest, were two thousand one hundred and four acres, beside a wood a mile long, and half a mile broad, exclusive of those parts of the parish which were within the forest boundary, and not appendant to the lordship.

In the reign of Henry the Second, it was estimated to contain one hide and a half, and half a virgate.

The Manor House, or King's Palace, is reported to have stood on the south side of the churchyard, and extended to an open space towards the east, still called the HALL YARD (hereafter noticed as the residence of the Rev. W. Law, Mrs. Hutcheson, and Miss Gibbon). Of this there have been some tokens seen by persons living in the eighteenth century, in the number of pieces of carved stone-work thrown up in trenching that part of the ground for an orchard; which were deposited in

of light, exulting joy and glory, which is the seventh.

Page 67. Q. 1. This very same cometh again, for there is said, *such a kingdom is eternally generated by the seven spirits of God's eternal nature*, when it is generated only by the six, and is itself the seventh.

Page 68. Q. ult. The answer to this question combineth two considerations, vastly different from each other, which makes the sense obscure, and must needs therefore be altered. Fire and light are indeed always and every where to be conceived as distinct, for the one can never be, nor become the other, each must keep eternally to its own peculiar essentiality; but in this kingdom, the distinction between their properties is not perceivable, for the fire is meekened and softened by water and light, and is not known in its own natural fiery properties, but is overpowered by the light, which ruleth in this kingdom, using indeed the fire's powers as its instrument, but qualifying every thing according to its own tender and well-doing qualities. And this is that, which makes fire and light to be unsevered in this kingdom, though they are separable in and by the creature. But what more is said in this answer, viz., *that they are to be conceived as two distinct, self-subsistent, and self-sufficient lives or spheres of activity, which they call principles*, can here have no place at all, for this is quite another consideration. And though the two principles may be conceived so (with a good explanation both as to their being self-subsistent and self-sufficient) now, after the fall and separation, yet they cannot be conceived so, as before his fall. And further, that they cannot be conceived so in *this substance* is evident of itself, because this substance, or this kingdom of light and glory, is itself the one of these two eternal principles, the other of which should never have been known or perceived, if Lucifer had not manifested it.

Page 69. Between Q. 1 and 2, could fitly be inserted, though it be not absolutely necessary, this Q.—Is there anything in temporal nature by which this might be illustrated? A. Yes; the night's darkness, hidden in the light of a shining candle and manifested immediately upon its being extinguished, is a proper representation thereof.

Page 69. Q. 3. *Ideas* are those transitory or changeable figures, images, or representations that are formed in the seventh, by a perpetual play or love-wrestling of the six active spirits. Transitory they are, because each of the six spirits hath a hand in their formation; and as therefore now one and then another gets the upper hand, so each of them figureth or changeth them more or less, according to its own more or less then predominant qualification. And this perpetual play is that which Behmen calleth the *formed Wisdom*, and compareth to a looking-glass, wherein the Spirit of God seeth the powers and wonders of its central All-sufficiency, now displayed indeed and unfolded in a sense and manner, but not yet breathed out into created beings, and so therefore only for his own holy pleasure and delight. Hereof the Scripture hath an excellent place, Prov. viii. 22—31. Where, besides many other most considerable expressions, it is directly said (according to the German translation) that Wisdom was God's *oblectamentum* or *delicia*, and that she *played delightfully before his throne*; that last words are the same which St. John hath of the seven spirits.

Page 69. Q. 4. *Essences* are the subordinate particulars, or lesser inferior properties of, or also necessary emanations from that generation or generated thing, which they are said to be es-

the lower land of the same close, to raise it above the sock of the mill-dam. In 1836 the occupier of this spot dug up the capital of a small pier, evidently early English, and probably part of a window or entrance of the palace. It is some guide to give a notion of its original style of architecture. This house was sufficiently capacious to receive the kings of England in their progresses through the country; several of whom were here on those occasions. [Galfred Fitz-Piers, one of the king's justices, resided at Cliffe, in 1189; to whom the Abbot of Croyland appealed in a dispute with the Prior of Spalding.—See *Allen's History of the County of Lincoln*, p. 280.]

Charters still exist, and particularly the Haarleian Manuscripts (No. 5511) give some insight into these proceedings. From them it appears, that King John was at Cliffe on the twenty-fifth of July, 1208; in 1216, he was at Bedford, on the fifteenth of September of that year; at Cambridge on the sixteenth, and at Clyve on the twentieth of September. At all of these places he signed mandates, which are dated there. Hence, on the twenty-first day of September he proceeded to Rockingham, and was at Lincoln on the twenty-second of the same month.

[At the sale of Mr. George Baker, the historian of Northamptonshire, was a confirmation charter to Robert de Braybroc, of all his possessions, extending into the counties of Northampton, Bedford, Buckingham, Leicester, etc. dated at Cliffe, the twenty-fifth of July, 10th. John, 1208.]

In the year 1229, December the ninth, Henry the Third occupied his house at Clyve, as appears by a brief, *pro feo do Comitibus Flandria*, signed there on that day. In the year 1230, the inhabitants accounted to the Exchequer in £30, for the farm of their township. The same year, Stephen de Segrave, sheriff of the county, in the articles of his accounts, charged for the carriage of four hogsheads of wine, from Baston to Clyve: a proof that the palace was in use. In 1236, Henry the Third settled the manor upon his queen, Eleanor, second daughter of Raymond Brenger, Count of Provence, as part of her dowry. In 1247, 30th. Henry the Third, four pounds, six shillings, and four pence, were expended in repairing the buildings belonging to the Crown; and in 1249, he (Henry the Third), granted the inhabitants a fair, for three days, beginning on St. Luke's Eve. This he renewed in 1258, on consideration of their paying to the crown fifty shillings per annum, in advance, for the farm of their township. The grant of a market seems to have been at an earlier date. And the grant for the fair was again renewed in the 1st. of James the First, 1604, in consideration of the great suffering of the inhabitants, by fire, and the discontinuance of the fair and market on that account. By the Rolls for the year 1274, it appears that King Edward the First visited his house at this place, in that year; being at Westminster on the twenty-first of October, at Northampton from the third to the eleventh of November, and at Clyve on the twenty-second, when he signed the patent, *De homagio Lewellini Principis Wallie*. A.D. 1274.—*Pat.* 3 ed. 1. m. 36. in *Turr. Lond.*

In 1293, upon the decease of Eleanor, the queen dowager, who died a nun, in the nunnery of Ambresbury, in Wiltshire, the manor was given, during the king's pleasure, to Elias de Hanvill. During the time it was possessed by the queen, there was a priest officiating in the royal free chapel of the palace of Clyve; as appears from the accounts of the year 1247, when the sheriff charged to the exchequer one shilling, paid to the chaplain celebrating divine service in the chapel at Clyve.

sences of. So that this denomination cannot be determined or tied up to a fixed constant sense, which were applicable every where universally, but must be taken variously, according to the subject matter. Yet so much may be said in general, that it imports always a particularity of things stirring and moving, descended down from this or that, which considered as before this particularity, is to be looked upon not only as an universal, but also more or less as hidden and unknown, and manifested in distinction in and by its essences. *Powers* and *virtues* are in one respect one and the same thing, but in another distinct, by such a distinction as is answerable to that which there is between fire and light; so that powers have a nearer relation to the strong and mighty, lively, energetical, penetrating fire-source, and virtues to the soft, mild, lovely, refreshing, amiable tincturing light. *Colours* are not different from what we call so in this external world, except only by their being that heavenly, and as to our eyes, invisible original, which our colours are but an obscure, transitory, and shadowy resemblance of, viz., such a one as is suitable to the condition of this four-elementary world; when the colours in the holy light-world must needs be so much more noble than ours, as that eternal light is more noble than our perishable light of the sun. From hence now the difference betwixt ideas, essences, powers, virtues, and colours may appear sufficiently; and moreover can it be plain also, that one and the same particular thing can be capable of three or four, if not of all these denominations, if it be but considered in different respects.

Page 69. *Q. ult.* When there is said, The ideas, together with the fire-light substance, and *all its powers*, was breathed out: I observe, that this is true indeed, yet so, that in each particular angel one power is predominant, or chiefly manifest, and all the others hid. Or else, if all were manifest in every one, there could be no variety, no distinct offices, no different abilities, nor degrees of dignity, as it is unquestionable in the heavenly hosts such distinctions and differences are.

Page 71, line 7. *by the attracting desire in them.* Here will be objected, This being compacted is their being created, and then if the attracting desire *in them* hath compacted them, they must be conceived as to have created themselves. Now I know this manner of expression is good and right to such as have understanding, but it will be hard to satisfy them that are in want of it. Wherefore then, to prevent this objection, I think it might be thus expressed—by the first compacting property of eternal nature, which in conjunction with the eternal speaking Word, they call the Verbum Fiat, or the creating power.

Page 71. *Q. 2.* In the answer to this question, after the words, *to be a similitude of the eternal Word of God*, I think must needs be added this, or something the like—enabled to form and speak out again his powers and wonders, in a subordinate or secondary way, according to their several properties predominant in them. For even herein, their being a similitude of the eternal Word consists, and without this they cannot be conceived so.

Page 73. *Q. 1.* To these several ends of their creation belongeth also this—that they should form, or concur to the formation and multiplication of God's wonders in his formed Wisdom, viz. each of them in his station, and according to the different names and powers which they represented.

Q. 3. The *intellectuality* of angels ariseth in and from the sixth spirit, or from that mutual per-

In the year 1315, it was in the hands of Margaret, Queen of England, second wife of Edward the First, and eldest daughter of Philip the Third, King of France, then a widow. She died in 1317.

In 1330, August the eighth. Edward the Third was at his manor house of Clive, where he signed a document, *De Rege ap Griffyn et Wallensibus de adhesionem Edmundi de Wadestok, nuper Comitis Kantia arestandis. Teste Rege apud Clyve VIII. die Augusti Pei ipsum Regem Clans. 4th. Edward the Third. M. 25. in Turr. Lond.* His progress was from Woodstock, where he was on the twenty-fifth of July, at Northampton the second and third of August, at Clyve August the eighth, at Stamford August the tenth, at Lincoln the twenty-sixth day of August, and at Nottingham the ninth of September.

From this time to 1440, there does not appear to be any document relating to this place. It probably continued during that period in the crown. At that time, it appears that the tenants of the manor were much impoverished, and that the manor itself (by which may be meant the mansion-house, as well as other things belonging to the manor,) was gone to decay; which induced the crown to make an abatement of their fee farm-rents for forty years.

A remission of their rents was also made in the second year of Edward the Fourth, 1462, on account of a fire, which burnt down a great part of the town. The tradition of this fire was continued to the time of Bridges, the historian of Northamptonshire; and upwards of one hundred houses, which were not rebuilt, are said to have been destroyed by it.

From the reign of Edward the Fourth to that of George the Third, the manor* was in the crown, and leased to different persons. At the time of the inclosure of the parish, which took place in 1809, under the sanction of an Act of Parliament, the Marquis of Exeter was the lessee, who collected the fee farm-rents, amounting to £40, and paid annually £22 out of the desmesnes. Since that time, the Marquis of Exeter has been possessed of the fee-simple of the manor, by purchase from the Commissioners for the Management of the Crown Lands. [* Valued, by order of the Commonwealth (1650), at £22 13s. 4d.; 10th. James the First, demised it to Sir Thomas Howard for sixty years; twenty-second of April, 1698, to Richard Marriot, Gent.; to the Earl of Exeter, 1715, for thirty-one years; having been previously (twenty-third of September, 1706) assigned by Marriot to that earl.—*Reports of Surveyor-General of Crown Lands, Office of Woods and Forests.*]

The inhabitants being tenants in ancient demesne, are exempted from the payment of tolls throughout England. By which is meant, all tolls except those taken on turnpike roads; which, being regulated by the statute, are laid indiscriminately on all who use them.

About a quarter of a mile west of the church, an embankment crosses the valley; through the north end of which an opening has been made, as a passage for the waters of the stream. This embankment, or bay, corruptly called the Bees, was the head of a piece of water belonging to the Crown, which occupied a large portion of the meadows, now called the fish pools. The sluices were standing not many years before Bridges wrote his history. These fish-pools were for the king's use, and in the seventeenth year of King John, 1216, the constable of the castles at Rockingham was ordered to distrain upon the tenants of Clyve view, (or Forest Balliwick) for their part towards as-

meation of all the seven, whereby their distinct properties are represented and communicated to each other; yet this sixth spirit is not to be considered as by itself alone, but as in conjunction with the eternal speaking Word, willing them to be living and understanding creatures, able to dispose of the powers and ideas in his formed wisdom. For as the first compacting spirit, not by itself alone, but in conjunction with the eternal Word, was the Verbum Fiat; so now the sixth, not as alone, but as in the same conjunction, is that which giveth intellect to what by the first was compacted. And as the life and light of man, according to St. John, was in the Word (not in the seven spirits), so was the life and light or intellect of angels also. For by the seven spirits, before the creation of angels, only ideas were formed, which had no life and light in them, and the Word was that which spoke them forth with life and light. But as this Word could not bring forth this life and light, except by an instrumental concurrence of the seven spirits; so in the answer to this question not only the Word, but also the seven spirits, and the sixth especially, must be expressed. Nay, the sixth may be mentioned even before the Word, because of its being nearer to the creature, and as it were in the middle between the creature and the Word. And not only *in*, but also *from* this sixth spirit, the intellect is rightly said to arise, because of its being the proper seat of intellect in nature, wherein especially Wisdom's looking-glass is manifest; and further, because of its peculiar character, fitness for the raising up, and intimate correspondence with the created intellect. Like as if it were asked, From whence cometh the image, name, and arms of the king upon a golden piece of money? It might be rightly answered, From the stamp, but in conjunction with the coining master, who can stamp it with this instrument, but cannot do it without it. For as there is a likeness between the stamp and that image which is expressed thereby, so is there also such a congruity between the angelical intellect and the sixth spirit of eternal nature, which yet cannot imprint its character without the Eternal Word, whose instrument it is. The expression, *the eternal Word could not*, etc., cannot give offence, seeing that God himself said unto Lot, *I can do nothing till*, etc. And if this instrument is considered as it is of his own making, and made even in order to perform thereby all the purpose of his will, this expression is not derogating in the least from a full idea of omnipotence.

Page 73. Q. 4. *As to the manner of their knowledge*, I cannot find that it is or can be different from that of man, except by such a difference as is necessarily caused by the condition of their holy uniform world, without mixture of good and evil, their nobler objects without them, and their own greater purity in themselves, or in all their faculties. For as to that lower sort of knowledge, which more or less dependeth upon or is combined with the use of senses, they see, hear, speak, feel, taste, and smell, no less than men. And as to that which is more or most sublime, touching the Divine, Infinite Being, they are all clear, pure, and passive mirrors, wherein the Supreme Good may freely, and without hindrance, represent his infinite perfections, according to their several capacities; and may thus in what is formed in and reflected from them, contemplate his own powers and distinction, which is the same manner as the Mystics declare from their experience. Wherein this will be the chief difference, that man, because of his mysterious redemption from a lamentable fall, is such a subject of the Divine manifestation, as angels cannot be, and

sisting the tenants of the manor in the repairs of them. In the first year of Edward the First, 1272, the pools were reported to be well stocked with fish, but the bay would require £20 to put it in proper order; and the king was to supply materials for that purpose from his own wood. For this, Roger de Clifford, justice of the forests on this side Trent, was directed, by the king's writ, to deliver ten oaks.

To the royal mansion belonged also an extensive park lying on the eastern side of the lordship, containing eleven hundred and thirty-six acres, forest measure; that is, eighteen hundred and fifty-four acres, statute measure; two acres of forest measure being equal to three statute acres. It was enclosed with a fence, partly of stone and partly of wood, by the tenants of Apethorpe and Wood-Newton Manors, in the twenty-second of Edward the Third, 1349; the crown finding the materials, and care being taken that this service of theirs should not be drawn into a precedent. The park continued in the crown, till the eighth of Henry the Eighth, 1517, when the keepership of it was granted to David Cecil, and to his son Richard Cecil. William, Lord Burghley, in the reign of Elizabeth, disparked it, and settled on his hospital, at Stamford Baron, £100 per annum, to be paid out of the rents of it, and thirteen loads of fine wood from the wood growing in the park. Thomas, Earl of Exeter, settled also on the hospital at Liddington, county of Rutland, a rent charge on the park. His descendant is still in possession of it.

Within the bounds of the Bailiwick are the whole walk of Westhay, and a large portion of the walk of Morehay, anciently part of the forest of Clyve; as the East Bailiwick of the forest of Rockingham was called in several ancient documents, as in thirty-eighth of Henry the Third, 1253. [Containing one thousand one hundred and forty-seven acres, three roods, and sixteen poles.—*MS. Apethorpe Library.*]

The forest or bailiwick of Clyve, originally comprehended the following parishes: Fotheringhay, Nassington, Yarwell, Woodnewton, Apethorpe, Southwick, Blatherwick, Bulwinkle, Fineshade, Duddington, Collyweston, Easton, Benefield, Deenethorpe, and Cliffe. It may be observed, that the forest lands, comprehended with certain bounds, included in the ancient perambulations, were not parochial.

We find that in the seventeenth of Edward the Third, Cotterstock Chantry obtained the tithes of certain assarts, particularly in Horshaw and Calvay, in Cliffe Forest, which the parson of Clive had been unjustly accustomed to receive. These tithes were also confirmed to them by the Bishop of Lincoln, Clare, anno seventeen Edward the Third, m. 5, and Reg. Thomas Beke, Bishop of Lincoln.

The walk of Westhay, the coppices, with the privilege of cutting down all the woods, underwoods, and trees, growing on the premises, for ledgebote, palebote, gatebote, and railbote, with all the tops, lops, and branches, were sold, at the end of the seventeenth century, to the ancestor of the Marquis of Exeter. Previous to that time they were possessed by the Earl of Westmoreland, who possesses the walk of Morehay in fee.

The lordship was inclosed, under the sanction of an Act of Parliament, passed in the year 1809, when several allotments of land were conveyed to the rector, in lieu of all tithes.

that he therefore finds also in God such other attributes and glorious perfections, for his peculiar objects, as angels cannot find in him, viz., so, as if they were or could be themselves concerned therewith, so much, or so deeply and directly as man.

Page 73. *Q. ult. Their souls consist of fire and light.* Here I must needs observe, that when Behmen considereth soul and spirit, each in its distinction from the other, and as to its own peculiar being, he attributes fire unto the soul, and light unto the spirit, and says expressly, that the soul considered strictly as to itself only, hath in its being nothing else but fire with its dark root, that is the four first properties before the light, which is the fifth. And if we say the soul of angels consists of fire and light, we must needs own, that Lucifer, by losing his light, lost something of his soul, which cannot be made out.

Page 75, line 1. *Their spirits of a heavenly power, etc.* This may stand, and is not contrary to what now was said of the soul, but may well be reconciled with Behmen, as it could be shewn sufficiently if there were a necessity for it. But concerning what now further is said of *their bodies*, this must be observed, that Adam before his fall had indeed a body, wherein he was equal unto the angels, but that besides this angelical body, he had also an exterior one, which was from this third principle, and which the angels have not. And therefore, in our full restoration we shall be equal indeed unto the angels; but we shall have also something more than they, in the consideration of which they shall not be equal unto us. For we shall keep eternally that body also from this third principle, and this is that unto which resurrection belongeth, not that angelical one; seeing that this, if once born again in the regeneration, dieth not in the dissolution of the four-elementary body, but passeth through death into life, or rather is passed already in Jesus Christ. If we say therefore only—their bodies are like that which Adam had; without any further addition, limitation, or explanation, especially now in this beginning, when nothing has yet been said of Adam's body, we shall make way for a great objection to be raised from the Scripture saying, that Adam's body was taken from the earth. Which I think ought to be prevented, as it can be done easily, by giving but a hint at that distinction between body and body, which doubtless will be discoursed of hereafter.

Page 75. *Q. ult. Concerning their food,* Behmen saith it is all manner of true, real, substantial fruit, answering unto that variety which we have in our world, and that they take it with their hands like us, etc. Besides the testimonies of them that have seen it, this depends rationally hereupon, that this world was one of the three angelical kingdoms, as it shall be again after the end of time. Wherefore, then, by the creation, no new thing that had not been before was brought into it, but only that which was before was altered and brought into such a grosser materiality, as that its former prince may no more make any use thereof. And this, Behmen saith is intimated by the words of Moses, saying—that every thing came forth *after its kind*. That which is further said, page 77, of the fire-light and watery part of that fruit, and of their twofold effects, I do not remember indeed that I have found it so declared by Behmen, but for all that it may be consistent with him well enough, if there were only some few words added, which might declare—that this is not the only, nor the principal thing which softeneth their central fire, and causeth their humility.

The rectory is of a date prior to the Conquest. The naming of a priest, in the general survey, always denotes as much; and we find it so stated in that record, with regard to Clive. Before the Reformation, the patronage of the rectory was in the Prior of Merton, in Surrey; and was probably given to that house by Henry the First, its founder. The profits of the rectory, in 1254, thirty-eighth Henry the Third, deducting twenty shillings in a pension to the prior of Merton, were rated at thirty marks. In 1558, twenty-fifth Henry the Eighth, they are stated at £15 6s. 8d.; out of which were deducted the twenty shillings above mentioned, and ten shillings and seven-pence for procurations and synodals. But I find in the *Valor Ecclicie de Clive, £20, Pens. Prioris de Merton £1.*

In 1552, fifth Edward the Sixth, the advowson was granted to Edward, Lord Clynton.

In 1589, thirty-first Elizabeth, it was in the hands of Sir Walter Mildmay, who at that time passed it by will to his son, Sir Anthony Mildmay. Sir Anthony's only daughter and heiress married Sir Francis Fane, Knight, created Earl of Westmoreland; who, on the death of Sir Anthony, in 1617, became possessed of the patronage of this benefice, and it continues with his descendant, John Earl of Westmoreland.

The quantity of glebe, as settled by the award of the commissioners under the inclosure, is four hundred and seventy seven acres, one rood, and a sale.

The eastern part of the rectorial premises, occupied by a large building, containing an upper and lower chamber, barn, and poultry yard, and by part of the garden, is copyhold of the manor, at the rent of two shillings per annum; and the rector is admitted to it, at the earliest court baron after his induction, upon the fine of one shilling. These were formerly the inheritance of Nicholas Woodcock, and were purchased by Thomas South, rector of this parish, who, on the ninth of October, 1688, surrendered them to the rectory for ever. He is supposed to be the builder of the rectorial house, between the years 1641 and 1689, during which he was the incumbent. The list of incumbents may be seen in Bridge's History, but must be corrected by other documents. Prior to the Reformation, this church was in the diocese of Lincoln, and subsequently in that of Peterborough.

The last incumbent was Henry Kaye Bonney, A.M. 1791; died the twentieth of March, 1810, formerly Fellow of Worcester College, Oxford, also vicar of Nassington and Yarwell, and prebendary of Carlton-cum-Thurby, in the church of Lincoln. He was vicar of Warrington, which he resigned for the rectory of Gretford, in Lincolnshire, which he held till his death. Patron, John, tenth Earl of Westmoreland.—[The two previous incumbents were Wilfred Pyemont, Cl. fifth of October, 1726, died twentieth of June, 1759, *Peterborough Register*; and Thomas Howard, Cl. 1759, died sixteenth of November, 1790; as also stated in the inscriptions on their grave stones.]

The present incumbent is Henry Kaye Bonney, D.D., son of the above, instituted twenty-sixth of April, 1810, at that time prebendary of Nassington, in the church of Lincoln. On the death of his father, he became vicar of Nassington with Yarwell, on his own petition. In 1820, he was appointed chaplain to the Bishop of Lincoln, who promoted him to the archdeaconry of Bedford, in December, 1821. In May, 1829, he resigned the vicarage of Nassington. In June, 1837, he was made rural dean of Stamford; and in 1845, he resigned the archdeaconry of Bedford, and prebend

And then it might further be added—that our sound in prayers, praises, and thanksgivings, doth also something the like, because of its relation to the sixth property of eternal nature, which is one of the forming spirits.

Page 79. Q. *ult.* This expression, *ignorant of the time*, might give occasion to think, that they profess the angels were created in or after the days of the creation, seeing that the beginning of the first day is the beginning of time, and that before this there was no time. That therefore this might be prevented, I think this question, When were the angels created? might be thus answered.—They hold them to be created before the six days of the creation, but do not tell us how long before, rather professing themselves to be ignorant thereof.

Further, in this answer it would be most proper to declare a little plainer, and more significantly, the difference between their fire and light, for to lay thereby a foundation for what is to follow after, seeing that very much dependeth hereupon, viz.—fire was absolutely their propriety, which they could not lose, it was their own nature, which could not be taken from them without their ceasing to be creatures; but creatures they could not cease to be after they once were created. But light was not so their own propriety, it was but their inheritance, given them for a portion by their Father, who would have them to be creatures after his own image, and who would not have taken it from them if they had continued obedient sons. Which inheritance therefore, they could lose, without losing their created nature.

Page 81. Q. 1. I think this question ought to be formed a little otherwise. For (1.) they had not a law which could properly be said to be *given them*; seeing that this implieth their having been creatures before this law was given, when this law was rather natural unto them, inseparable from their being creatures, innate in them, or born with them in their becoming creatures. As soon as they can be conceived as intellectual creatures, their intellect must be conceived also as sufficient to tell them, that since they had not made themselves, they were not to alter their Maker's making. And this was all their law, and their whole duty was therein comprised.

(2.) This was not a *peculiar* or particular law, commanding them this or that particular thing, but it was that universal law, which may rightly be called so, because, (1.) it is extended to all and every kind of understanding creatures, none of which can be created without having this law imprinted, from its very first beginning, into its intellect. And, (2.) because it is the true, eternal root and ground of all the particular laws whatsoever in this inferior world.

Page 82. It is said, *God would not withstand them by anything, but by his wrath, which would have enkindled the fire in them, and then they would have fallen before they had sinned.* This seems to be somewhat obscure, and to my thinking could be plainer, if it were after this or the like manner expressed,—but by his wrath, which (if thereby he would have prevented their fall) would have enkindled the fire in them; and then they had been turned out of the light before their sin was consummated. Or thus,—and then they had fallen into darkness before they had themselves extinguished their light.

Page 83. Q. 2. This question and answer (in the sense which I can find therein) goeth too far; for I understand the meaning to be, that God offered his grace after their full consummated

of Nassington, for that of Lincoln, with a canonry annexed. Patron, John, tenth Earl of Westmoreland.

The church is dedicated to All Saints, and consists of a nave, aisles, transepts, and chancel, at the junction of which rises a plain pyramidal steeple, of about ninety feet in height. The length of the fabric from east to west, is one hundred and five feet, ten inches; the transepts, from north to south, fifty-eight feet, six inches; and the width of the nave and aisles is forty-four feet, seven inches. At the north-east angle of the steeple, is a pier of three semi-shafts and capitals, with several mouldings, evidently designed to support an arch; and we may reasonably believe that formerly there was a chapel on the north side of the chancel, opening into it, through the arch of which this pier was a support.

The present structure is composed of various styles of architecture, and has evidently undergone considerable change since its first erection. At the west end, may easily be traced the point of the old roof. This, with the steeple, appears to be of the twelfth century, and probably as far back as 1150. A clere story was added, apparently about the middle of the fourteenth century, (1350). To this date the west window of the nave may also be referred. The chancel seems to be of the fifteenth century, and the east window of the north transept, somewhat later. It was inserted, probably, when the chapel alluded to was demolished. The steeple exhibits four semi-circular headed windows, seen from within; each divided by a rude shaft, a capital supporting the ends of two smaller arches of similar curvature. One of these is open, the others are partially walled up. It is remarkable that the arches in the basement of the steeple, are of the pointed style, which is not easily accountable, unless we may suppose that, when the character of the architecture was changed, in the fourteenth century, the workman was bold enough to insert them, in the place of others of the Norman style. The windows in the bell chamber are pointed, with nailhead and billet mouldings, divided by a slender shaft. The aisles are separated from the nave by four drop arches, of bold and well-executed mouldings, supported by octagonal piers, with ogee mouldings, and embattled capitals.

The font is circular, ornamented by quatre-feuilles enclosed in a plain circular border. This, in 1818, was surmounted by a rich cover of dark oak, in the form of an octagonal spire, crocheted, having each of its sides carved, and pierced with quatre-feuilles. On four of these are the angel, the lion, the bull, and the eagle, being emblems of the four evangelists. On the intermediate sides are a rose tree, with the legend, *Sum Rosa Sharonis*; a lily, with *et Lilium Convallium*; a vine, with *Sum Vitis et vos Palmetes*; and a rock, with water springing from it, having the sun rising over it, and *Venite ad istas aquas*.

The open or free seats are terminated by panels, with good tracery of oak, brought from the church at Fotheringhay, in 1818. The materials of which the desk and pulpit are composed, are similar, and were brought also from the church of Fotheringhay, at the same time. On the seventeenth of May, 1841, Lord Exeter conveyed a piece of land, for the enlargement of the churchyard.

In the year 1668, John Thorpe, Esquire, of this place, at his own expense, erected three hou-

fall, and (according to the foregoing question) after they were actually turned out, which cannot be so conceived. For they had then already hardened and shut up themselves fully, so that they were no more capable of hearing the gracious voice of God. Though this cannot be denied, that the love and grace stood then as it stands to this day, over against them in its own principle, and would be ready to take them in, if they were to accept of it, by dying to their own fire-will, and turning into meekness and humility.

Q. 3. In the words, *over God's meek love and light, which they despised*, the words *and light* must needs be left out. For though it is rightly said *they would rule over love and light*, yet light cannot be connected with the following words, *which they despised*, seeing that they intended not to go out from the light, but rather to continue therein, and to make it greater, brighter, and more glorious than it was, that so their dominion might be the more exalted, and the majesty of their prince made more adorable, and so they did not (directly) despise it. But the love, meekness, humility, obedience, conformity with their brethren, and all that was not agreeing or conformable to the strength and might of fire in own will, they despised, thinking all this too low and contemptible for such mighty lords.

Page 85. Q. 2. § 1. Three things I may here observe, though but of small importance. (1.) The prince of it is now, since his fall called Lucifer, but before it he had another name, which is not known. (2.) He was absolutely the most glorious angel, because of his representing the Son, who is the *brightness of the Father's glory*. (3.) If by the fall is understood his being cast out from the light, we cannot well say, he fell first, for they were turned out altogether; but if the meaning be, that he began first to turn away from the meekness and obedience, it is true that he fell first away from it, for he was the centre and principle of this motion or insurrection in all his subjects, and none of them could have made such a beginning of apostasy.

Ibid. § 3. *Their fight consisted in their opposing each other*. This I think might be nearer and more significantly declared by saying—that it consisted in a magical operation, wherein they raised up the powers of eternal nature against each other. For the holy angels made use of the holy light-powers in a divine magia, and the devils contrariwise. This fight, saith Behmen, cannot be understood, but by the spirit (of a believer) in his own experience.

Page 87. Q. ult. A. Yes: they suppose according to Scripture, 1st, That God is love and light. 2ndly, That God's is also fire and might, together with its hidden root of darkness. And 3rdly, That darkness, fire, and light are all three requisite to make up a creature after the image and likeness of God. And now upon these premises they say—that which came out of God, viz., out of love and light, cannot be capable of such a state of damnation; but as it is his free gift, so it returneth unto the giver, when the creature severeth itself from it by turning its will and obedience away therefrom. But that which came out of God's fire and might remaineth in such a case alone, and cannot be lost, because it is the creature's natural propriety, or that which makes it to be a creature. And this now, seeing it consists all of moving, stirring and active properties, cannot but work according to its own internal nature and essences. Which working is nothing else but a sensible manifestation of its own natural propriety, made in, and to, and by the creature itself.

ses in Park-street, for the habitations of three poor persons, who have been, time out of mind, placed therein by the rector; the churchwardens keeping the houses in repair, at the expense of the parish. On the side towards the street, upon a tablet, is the following inscription, coeval with the building: (in separate lines) *ÆDIFICAVIT CHARITAS. INHABITABIT PAUPERAS. ORNABIT HONESTAS. DURABIT OMNIS ÆTAS. EX DONO JOHANNIS THORPE ARM: ANNO 1668.*

To the inhabitants of these houses, Mrs. Hestor Gibbon, (aunt to the historian) who died in June, 1790, left by will three hundred pounds. It was bequeathed to a Mr. William Law, senior, of King's Cliffe, and his son, Mr. William Law, junior, then of Stamford, (afterwards of King's Cliffe), attorney-at-law, in trust, to place out the same at interest, or in government security, and to pay the said interest weekly, to the poor women in Thorpe's almshouses. And she directed that when either of the trustees should die, the other should choose one in his place. It does not appear that the money was so vested; and both trustees died without filling up the trust. But the successors of Mr. William Law, junior, in Mrs. Gibbon's property at King's Cliffe, regularly pay the interest weekly.

To this bequest must be added the interest of one hundred pounds stock, 3 per cent. consolidated annuities, left to these almswomen, by will, dated 1804, by Mrs. Ann de Rippe, of London; which is regularly paid by her executor, Mr. Lawrence Redhead.

In the year 1688, Mr. Richard Wildbore gave five pounds per annum, for the teaching of eight of the poorest boys, born and resident in this parish, to read and write; and charged a tenement in Park-street, and a close, called "Willowbed," for the payment of it for ever.

In the year 1727, the Rev. WILLIAM LAW, formerly Fellow of Emanuel College, Cambridge, a native of this town, (the subject of our especial notice,) founded a school for the education and full clothing of fourteen poor girls of King's Cliffe, with a salary for the mistress to instruct them in reading, knitting, and useful kinds of needlework. He afterwards built a school-house and school, and two tenements for two poor old unmarried women or widows of King's Cliffe, with a weekly allowance. He appointed the same trustees, as will be mentioned hereafter in the account of Mrs. Hutcheson's charity, and vested in them the school-house, almshouses and premises, and a freehold estate at Northorpe, in Lincolnshire. He gave also to the trustees a small collection of books, part of which is for the use of the inhabitants of King's Cliffe, and its neighbourhood, and the other part for the clergy; the audit room in the house of the master of Mrs. Hutchinson's school, being fitted up for the books.

In 1745, Mrs. Elizabeth Hutcheson, widow of Archibald Hutcheson, of London, esquire, founded a school in this town, for the education and full clothing of eighteen poor boys of the town of King's Cliffe, (since increased to twenty), with a salary for a master to teach them reading, writing, and the useful parts of arithmetic.

Mrs. Hutcheson afterwards bought a house for the master, built a school-room, and four tenements adjoining it, for four old and poor widows of the town of King's Cliffe; each of whom have also a weekly allowance of money. For the maintenance of these charities, she appointed seven

And this manifestation now, is that which we call such a state of damnation, and which this creature must naturally and of all necessity be capable of, because it cometh not upon it from without, but is raised by itself out of its own ground, and is only a discovery of itself, as of that which the Creator would have hidden from the creature, by his free gift of light, and would have glorified it in his love, as it is so in himself, or in his own eternal nature. To say therefore, that a substance which came out of God's fire and might, can be capable of such a state of damnation, is to say nothing more than this, that a rebellious creature is capable of losing the free gift of love and light, and of feeling what its own essential nature is, if separated therefrom, and living in and to itself. Which self-living and self-working is for all that, good in its kind and order, forasmuch as it must serve for the manifestation of God's honour, glory, truth, and justice, though it is the greatest evil, viz., of punishment, to the creature.

Page 89. Q. 3. Here, either in or after § 3, could most properly be added, according to Behmen—that the dark own-will of the devils, being entirely united to, co-essenced and con-substantiated with, and captivated by the dark world, *cannot* turn into God's light and the meekness of his love; because the dark world hath got such a mighty life, will and government, and no life can be for its own death, neither can any government desire or promote its own destruction.

And if then further another question should be formed, as an objection taken from man, who, notwithstanding his fall, can turn, and can ardently desire and pray that his own dark will in him may be slain and subdued, and utterly extirpated by the light and love of God; this could be answered sufficiently by shewing the differences between man's and the devil's fall, as also chiefly between this outward world's, and the dark world's condition, state, and properties.

Page 91. Line 3. This expression, *passing away of the new heavens and the new earth, after the end of this world*, depends, I suppose, upon a peculiar apprehension not understood by me. Wherefore then, I can indeed say nothing against it; but I can also not approve of it, finding it (as to that sense I can now see therein) inconsistent with Behmen's ground.

Page 91. Line 8. If these words, *actually force their wills*, were set in an answer, so that I could apprehend them to be your own words, I would humbly beg of you, Sir, to change them into these or the like,—Whether God will ever, in any space of eternity, find out, in his infinite wisdom, an expedient for their restoration into the light? Which expression would answer the purpose as much as that other can. But seeing those words stand in a question, and are, as I suppose, the proper expression of that person who said lately, *He may do so if he pleases, etc.*, they can perhaps not well be altered. Yet in the following answer, something might be said for a correction. For this is certain, that he who useth this expression of *forcing their wills*, whosoever he be, is altogether unacquainted with Behmen's ground, and cannot pretend to understand what a *Will* is, and especially what this will is, which here is spoken of.

Q. ult. This question and answer might give occasion to object, That if their office is to be images of the eternal fire, there seems to be a predestinating will supposed, which would have had such officers and images. This now might be prevented, if in the answer were mentioned—That they must be images and officers by the same necessity by which they must be creatures, and as

trustees, chosen out of the gentry and clergy of the neighbourhood, and vested in them a freehold estate at Northorpe, in Lincolnshire; a freehold estate at Aslackton, in Nottinghamshire; and several parcels of land at King's Cliffe, including the site of the charities. These charities combined, are entitled LAW'S AND HUTCHESON'S CHARITIES, and are kept up with regularity by the trustees, of whom the rector of King's Cliffe is entitled to be one, *ex officio*.

Mrs. Hutcheson was Elizabeth, daughter of John Lawrence, Esquire, of Lawles, in the county of Dorset. She married, in October, 1710, Col. Robert Stewart, of the island of Barbadoes, who died June, 1714. Her second husband was Archibald Hutcheson, Esq. of the Middle Temple, London, to whom she was married October 30th. 1727: he died August 15th. 1740. Mrs. Hutcheson was born March 28th. 1689, and died at King's Cliffe, January 31st. 1781; and her remains were interred at the right foot of Mr. Law's tomb, on the north side of the church-yard of this place.

The schools and almshouses are situated at the east end of the town, and consist of a house for the master, to which is attached a school room. In the parlour of the house the trustees of these charities hold their meetings, and in it also are three bookcases, containing a portion of the library of the Rev. William Law, placed there by his own desire, besides what he provided during his life time. Over the entrance into the house is this inscription: BOOKS OF PIETY ARE LENT HERE, TO THIS AND THE NEIGHBOURING TOWNS. Over the school-room door is engraven: DEO ADJUVANTE. 1749.

On the same premises are four of the almshouses, and on a tablet in the centre of the front of them, these words: VIDUARUM HOSPITIUM. 1749.

These were all founded by Mrs. Hutcheson; and on the opposite side of the street is that part of the charity which was founded by Mr. Law, having a schoolmistress's house, in which is the school room. Over the entrance is this inscription: CHARITATE SACRUM. 1752. On the same premises are two almshouses, with these words on a tablet, AD USUM INUPITARUM VEL VIDUARUM. 1754.

Among the inhabitants of this place, as already observed, the most memorable was the Rev. WILLIAM LAW, the founder of the school and almshouses already mentioned. The name of Law occurs in the early registers of the parish, and it is probable that the family resided here some time prior to 1590, the date at which the register of the parish commences. At that time, it appears there were four families of the same name, inhabitants of King's Cliffe; William, Thomas, Robert, and Giles. It cannot be stated precisely from which of these he was descended, but most probably from Thomas, the son of George Law, who is styled, "gentleman," baptized 30th. May, 1626, as it appears, that his grandfather, as well as his father, bore that christian name. Their arms, on a token, dated 1659, are, *field ermine, charged with a chevron*.

His father, who was baptized 25th. Sept. 1657, was a grocer and chandler, and carried on an extensive business in a house which he himself had built, on the north side of the principal street, in the centre of the town. His mother was Margaret, the daughter of a Mr. Farnery, of Lincolnshire. [It is not beyond probability, that he intended to raise a monument of honor and affection to his worthy father, in drawing the character of *Paternus* in the *Serious Call*, as also to his widowed

they could not lose in their fall their being creatures, so neither could they their being images and having offices; but since they would not bear that holy image and office in God's love and light, they must now bear that in his wrath. And then I would not absolutely say, *an image of the eternal fire*, but rather of *the dark eternal fire*; that so it might not be understood of the first principle, from which they are cast out, though it is so also well enough expressed, for any one that hath understanding, and is acquainted with Behmen's style.

Page 93. Q. 1. To the words, *it is their work to transform themselves*, could be added, according to Behmen, into manifold terrible shapes, and the more monstrous they can make themselves, to ridicule thereby the holy, simple, angelical image, the more they take delight therein; as players, and indeed all kinds of mountebanks, in this third principle.

Q. 2. Seeing that only the two first lines of this answer, do relate to the question, and all the rest is a digression from it, and seeing also that this is a question of importance, I think there might be made some mention of—their considering the different properties and inclinations predominant in men, and then assailing them accordingly, by raising up with their pernicious magical imaginations, such powers and properties of darkness as they find most fit, for to dart by them into their dark and astral minds, such thoughts, lusts and desires, as they know are most agreeable to their several natural constitutions.

Page 95. A. 1. Here it will be objected that the description of Moses, and the tradition of all nations, say something indeed of a dark, confused chaos, but do not tell us that the same came to be so by the fall of Lucifer, for Moses beginneth only with a work of God, saying expressly, In the beginning God created, etc. Wherefore then, that this might be prevented, and also that a more exact order might be observed, I think something could be inserted, and the construction a little altered, that it might be thus,—all the order, beauty, light, and glory of the seventh passive form in their kingdom, which all depended upon a harmonious love-wrestling of the six active spirits, must needs have been spoiled, wasted, extinguished, made desolate, and all turned into a dark, confused chaos, by their great disorder, strife, and opposition. Every war between two mighty potentates in this world, as it hath taken its original from hence, so it can be more or less a plain representation hereof. And that there was such a desolate state in the beginning of time, we see from the description of Moses, and the unanimous tradition of all nations, etc.

Page 97. A. 1. This description saith indeed something of the chaotic state, as to the invisible things of the angelical kingdom; but it saith nothing thereof as to the visible things, which yet are to come into the chiefest consideration. For therein were the sad effects of Lucifer's revolting (See AURORA, Chapt. xvi. and xvii.), and the disorder and strife of the invisible properties was but the cause thereof. The six active forms are the invisibles of this kingdom, which are perpetually generating; but that which properly by Behmen is called the kingdom itself, or the seventh passive form, and the innumerable multiplicity and variety of things generated therein by the six, are the visible things (viz., to the angelical eyes). And therein chiefly the chaotic state cometh into consideration, as in Moses's description also may be seen, who speaketh only of the

mother, in that of *Eusebia* in the same work, keeping also *De Chantal*, and other saints in his eye.]

He had three brothers older than himself, George, baptized Feb. 22nd. 1681, who succeeded to his father's business; Thomas, baptized Jan. 7th. 1683; and Giles, baptized Oct. 16th. 1685. WILLIAM was the fourth son, and was baptized Feb. 3rd. 1687. He had other brothers younger than himself, Nathaniel, Benjamin, Farmery, and Christopher. The names of his sisters were Isabel, Margaret, and Ann, the first of whom was the eldest of the family, and died soon after her birth, in 1679, and Ann died 1696, according to the dates in the parish register of King's Cliffe.

Having acquired a competent knowledge of the learned languages, LAW was admitted into Emanuel College, Cambridge, June 7th. 1705, where he took the degrees of Bachelor, and Master of Arts, and was elected into a Fellowship in 1711, in consequence of which he entered into Holy Orders. He retained his Fellowship until 1716, when, by refusing to take the oath of allegiance to King George the First, he forfeited his Fellowship, and all prospect of advancement in the church.

On that occasion he addressed the following letter, which is now in existence, to his eldest brother, George:—"Dear Brother,—If your affairs will permit you to peruse the intent of this letter, you will oblige the affectionate writer.

I have sent my mother such news, as I am afraid she will be too much concerned at, which is the only trouble for what I have done. I beg of you therefore, to relieve her from such thoughts, and contribute what you can to satisfy her about my affairs. It is a business that I know you love, and therefore don't doubt but you will engage in it.

My prospect indeed is melancholy enough, but had I done what was required of me to avoid it, I should have thought my condition much worse. The benefits of my education seem partly at an end, but that same education had been more miserably lost, if I had not learnt to fear something more than misfortunes.

As to the multitude of swearers, [those who took the oath of allegiance to George I.] that has no influence upon me; their reasons are only to be considered, and every one knows no good ones can be given, for people swearing the direct contrary to what they believe.

Would my conscience have permitted me to have done this, I should stick at nothing, where my interest was concerned; for what can be more heinously wicked, than heartily to wish the success of a person upon the account of his right, and at the same time in the most solemn manner, in the presence of God, and as you hope for mercy, swear that he has no right at all. If any hardships of our own, or the example of almost all people can persuade us to such practice, we have only the happiness to be in the broad way.

I expected to have had a greater share of worldly advantages than what I am now likely to enjoy; but am fully persuaded, that if I am not happier for this trial it will be my own fault. Had I brought myself into troubles by my own folly, they would have been very trying, but I thank God can think of these without dejection.

Your kindness for me, may perhaps incline you to wish I had done otherwise; but as I think I have consulted my best interest by what I have done, I hope, upon second thoughts, you will

visible material things; whereby yet the invisibles are not excluded, for their disorder and strife raised by Lucifer, was the only true cause thereof, which Moses mentioneth not.

And further, there are also in this description, several such expressions as cannot be maintained, for instance, may be this one only, *Darkness hath overspread the whole face of that dark or abyssal region*. When it should rather have been said—the whole face of the outmost generation, or of the holy, pure, and crystalline materiality. Wherefore then, I should think this description might be shorter as to the invisible things, and as to the visible something should be added, that it might stand in such or the like form :

A. They mean, that the invisible things of that kingdom were in a divided and confused state, nay, even quite turned upside down ; the darkness being now predominant, manifest, and outermost, the fire more, and the light more deeply hidden in their several centres, so that none of these three could do its proper office ; which was now directly contrary to that state wherein they stood before. And consequently also, that all the visible things, generated in this kingdom by the six invisible properties, were thereby utterly spoiled, ruined, wasted, deprived of all the former order, harmony, proportion, beauty, purity, and transparency, and were violently condensed, and made all gross, hard, and rough, by the sharp, harsh, astringent properties of nature, now prevalent and qualifying them, according to their own nature.

Page 97. A. 2. Instead of the last words, *This whole kingdom would have been soon so condensed, etc.* I think the two reasons which Behmen giveth, could properly be added, viz. (1.) This kingdom was not Lucifer's propriety, but only his inheritance, which he had under condition of obedience. Why then should it not have been taken away from him, by God, the only true proprietor ? (2.) This kingdom, viz. the seventh form, had not committed any fault, but was only passive, according to its nature, and must have suffered all those violent acts of its robbers and murderers. Why then should it have been forsaken by God, so as not to be restored into its former state ?

Page 99. A. 1. Seeing that this expression, *into a new order*, is ambiguous, and can be understood of another order different from the former, when it is rather the former order itself, only renewed, or restored at least in part : seeing further, that this renewing is so coherent with the breathing forth, that it cannot be conceived (at least, not wholly) as a peculiar act, done by itself, before this breathing forth ; but as a thing done gradually and successively, during the days of the creation, though the first beginning thereof or disposition thereto, may be conceived as before it. And seeing, thirdly, that two or three things more in the following words might give rise to scruples, I think this answer would be less exposed to objections, if it were formed in this or in the like manner :

A. They say that God, restoring the invisibles of this kingdom into their order and union, (yet so that darkness and fire kept each of them its own awakened life and power, though under some restraint,) spoke or breathed forth out of them gradually, by his eternal Word and Spirit, in conjunction with them, an exterior and inferior degree of government ; answering indeed, unto that former, but having now a twofold source, and being settled only for a certain time, which when fulfilled, this kingdom shall be fully delivered and restored into its former state. And that further,

think so too.

I have hitherto enjoyed a large share of happiness ; and if the time to come be not so pleasant, the memory of what is past shall make me thankful.

Our lot is fallen in an age that will not be without more trials than this. God's judgments seem now to be upon us, and I pray God they may have their proper effect.

I am heartily glad your education does not expose you to the same hardships that mine does, that you may provide for your family without the expence of conscience, or at least what you think so ; for whether you are of the same opinions with me or not, I know not.

I shall conclude as I began, with desiring you to say as many comfortable things as you can to my mother ; and persuade her to think with satisfaction upon that condition, which upon my account, gives me no uneasiness, which will much oblige your affectionate brother,—W. Law.¹⁷

The sober and devout character of his parental training, and the serious turn of his mind in early years, may be gathered from the following documents found amongst his papers, in his own hand-writing. The first of which, headed RULES FOR MY FUTURE CONDUCT, was probably, drawn up by him, on entering the University ; and the latter during his residence there, and on his taking holy Orders. The former document thus proceeds :—

I.—To fix it deep in my mind, that I have but one business upon my hands, to seek for eternal happiness, by doing the will of God.

II.—To examine everything that relates to me in this view, as it serves or obstructs this only end of life.

III.—To think nothing great or desirable, because the world thinks it so ; but to form all my judgments of things from the infallible Word of God, and direct my life according to it.

IV.—To avoid all concerns with the world, or the ways of it, but where religion and charity oblige me to act.

V.—To remember frequently, and impress it upon my mind deeply, that no condition of this life is for enjoyment, but for trial ; and that every power, ability, or advantage we have, are all so many talents to be accounted for, to the Judge of all the world.

VI.—That the greatness of human nature consists in nothing else but in imitating the Divine nature. That therefore all the greatness of this world, which is not in good actions, is perfectly beside the point.

VII.—To remember, often and seriously, how much of time is inevitably thrown away, from which I can expect nothing but the charge of guilt ; and how little there may be to come, on which an eternity depends.

VIII.—To avoid all excess in eating and drinking.

IX.—To spend as little time as I possibly can, among such persons as can receive no benefit from me, nor I from them.

X.—To be always fearful of letting my time slip away without some fruit.

XI.—To avoid all idleness.

XII.—To call to mind the presence of God, whenever I find myself under any temptation to

accordingly from hence all the visible things of it were generated, and fashioned indeed after their former kind, but in that mixture wherein we see them to this day. Which whole exterior, temporal government, they call therefore an outbirth, a mixed third principle, and, with a peculiar respect to the visibles, a coagulated breath or smoke from the eternal darkness, fire, and light. So that this whole macrocosm may be conceived as a kind of appurtenance or accident of the whole eternal nature, considered as in its manifested division into three.

Page 101. Q. 1. *How many mixtures, etc.* Seeing that every mixture implieth, or requireth at least two things, and that the four after-mentioned parts cannot be said to make four mixtures, but only one mixture made up of four things, I think it would be more proper if this question were formed thus—How many things, do they suppose, this mixture in the things of this world, consisteth of? Or also thus—How many different things, do they suppose, may be found in this mixture, by chemical operation separating, or, as it were, anatomising the things of this world?

§ 20. *by the devil and man's sin.* Here it is to be observed, that man's sin did not introduce the wrath or root of evil into the things of this world, but only the *curse*: which is to say only, that he caused the blessing, viz. paradise's penetrating and greening forth through the earth, to cease and to withdraw; whereby then, that wrath and root of evil, which laid therein before, and was introduced thereto by the devil only, but was hitherto kept under by the paradise, must needs have been enabled, or empowered to spring up and manifest itself again, etc. Wherefore then, the words, *and man's sin*, must either be left out wholly, or the whole sense must be thus expressed—introduced into them by the devil, and awakened again by the sin of man.

Page 101. Q. ult. Seeing that this question expressly asketh, From whence all the *mixed* things arise, and adds further—as from their *first root*, I cannot see that a sufficient answer can be taken from the seven properties of temporal nature only. For the seven spirits of eternal nature are rather the *first*, or at least a deeper, though not yet the deepest root. And as to their being *mixed*, I think that this expression, also, might be more or less regarded in the answer. And further, when there is said, page 103, line 2, *Which are supposed, etc.*, it seems a little ambiguous what this *which* is to be referred unto, whether to the seven spirits of eternal, or to the seven of temporal nature. To the former it is indeed rightly to be referred, yet so, that the latter may not be thereby excluded; for, during all the time of this world, they are inseparable from each other. And then also the last words, *according to the several kinds of things*, bring an obscurity along with them, and do not very well agree with what in the following question is declared, though I confess they might be reconciled therewith. For we cannot so properly say—the diverse predominancy is according to the several kinds of things; but rather to the contrary—the several kinds of things are according to the diverse predominancy, which is also in the following question plainly asserted. Wherefore then, these last mentioned words could be left out, without any hurt. Now, after this, I think it would be proper to insert this following:

Q. *How do the seven properties of temporal nature differ from the seven spirits of eternal nature?*
A. They differ upon one particular account, as an accident differs from its substance, or as a shadow from its body; upon another, as an offspring of lesser dignity, from its nobler original; and upon a third one, as the darker, more impotent, and unactive productions, at the extremes of the fire's spherical activity, from the most luminous and active effects, at the nearest distance of a radiant flame. Which simile was mentioned above.

Page 102. Q. 1. In the answer to this question, I would say rather thus, and think it might be more distinct and plainer:

A. From the various combinations, and greater or lesser predominancy of some of these spirits, with their inferior subordinate properties, which did form ideas from eternity, in several kinds and species. And seeing they are now all in conjunction with the eternal Word and Spirit, they must needs bring forth those ideas, according to their in part restored and re-unioned state, which they were brought into by God in the creation. In which state, they are not only themselves still breathed forth, by the eternal Word, but are also enabled thereby to breathe forth again, to form and to compact. And this their secondary, or subordinate breathing forth, considered chiefly with respect to the first compacting property, is a temporal Fiat, still remaining in all things.

Page 102. Q. 2. From what now was declared in this foregoing answer, it appears, that this question will be plainer, if thus proposed, What is that *Word*, which still breathes forth the diverse kinds and species of things? For if there is said only—breathes them forth, it will be dubious whe-

sin, and to have immediate recourse to prayer.

XIII.—To think humbly of myself, and with great charity of all others.

XIV.—To forbear from all evil speaking.

XV.—To think often of the life of Christ, and propose it as a pattern to myself.

XVI.—To pray, privately, thrice a day, besides my morning and evening prayers.

XVII.—To keep from _____ as much as I can, without offence.

XVIII.—To spend some time in giving an account of the day, previous to evening prayer: how have I spent this day? what sin have I committed? what temptations have I withstood? have I performed all my duty?" The remaining documents are as follows:—

I.—A PRAYER of deep humiliation.—“*I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven and against thee, and am no more worthy to be called thy son. Behold me here, Lord, a poor miserable sinner, weary of myself, and afraid to look up to thee; humbly begging to be fed with the crumbs that fall from thy table.*”

Whilst all thy faithful servants are on this day, offering to thee the comfortable sacrifice of the body and blood of Christ, and feasting at that holy table, which thou hast ordained for the refreshment, joy, and comfort of their souls; I, unhappy wretch, full of guilt, am justly denied any share of these comforts that are common to the christian world.

O God, I thus judge myself, that I may not be judged; I thus condemn myself, that I may not be condemned.

Sanctify, O Lord, I beseech thee, this punishment to the benefit of my soul; that by thy blessing, it may take away my guilt, heal my sores, take out the stains, deliver me from the shame, and rescue me from the tyranny of sin.

Oh, Lord of mercy, how miserable, how fallen, that I dare not approach that altar, where is the

ther these things, or whether the properties themselves of temporal nature are meant. And to this question now I would answer thus :

A. It is that same eternal Word which breathed them forth in the beginning, yet not considered as in that manifest and perceptible act, which was done in the days of the creation, and entered into rest at the end thereof; but as in its secret continuing in and with all things, upholding, and still enabling them (by the powers, either of eternal or temporal nature, or by both of them together,) to increase and multiply, according to their kind.

[That word, *Be fruitful and multiply*, was not an outward sounding speech, but an internal living power, going forth and communicating something like unto itself, though but as in a shadowy resemblance, and according to the creature's capacity. Which communicated power is but transient and perishable, like as the creature is itself: when that which hath communicated it, is constant, fixed, and permanent, and is even that, without the continuing of which in and with all things, nothing could subsist. Whereof the Scripture says, He upholdeth all things *by the Word of his power*; and again, *Thy* (according to the German translation) *untransitory Spirit is in all things*.]

Page 103. A. 1. I think it might be here very proper, if not necessary, to say—that as the seven planets and fixed stars are such representations above, so the seven metals and minerals are also the same below. For our earth, being made up of the grossest excrements, or most corrupted matter gathered from all the corners of this wasted kingdom, and compacted into one globe, must needs have in it something, answering to what is, besides it, finer, and more subtle or ethereal, in the whole region. And this is certainly the ground (though some other reasons, no less considerable, might be given of that saying of Hermes, *Id quod est inferius est sicut id quod est superius*.

Concerning now, the following description of the three first properties, I have nothing to say of importance; but shall only gather from Behmen, what I may find here or there is attributed unto each of them. If it might serve, for to insert this or that particular thing, significant expression or circumstance, it would be well and profitable; and if not, no hurt can be done thereby. As to the first, then,

(Page 103. A. ult.) Behmen useth the words, *of a spiritual sharpness, harshness, grossness, darkness, etc.* and sayeth that of these three, (sal, sulphur, and mercury, commonly, by natural philosophers, called the three principles of things,) the first, viz. sal, is this same first property. Whereof he sayeth also, that it is the greatest and most potent, the beginning of strength and might, the Fiat (though never as by itself alone), and the keeper of all things; a drying and shutting up into death; a taking in unto self, and a true mother of selfishness; a cause of sound, noise, etc.; the beginning of every formation; a magnetism, or magnetical impression and coagulation of itself, filling and darkening itself, etc.

(Page 105. Q. 1.) This second quality is the motion of the magnetical drawing in; a cause of all creatural life, a trembling, stinging bitterness, or a stinger, stirrer, rager, and breaker; the cause of the essences; the beginning of enmity, and of all contrariety, and also of all qualification; the cause of distinction, speech, intellect, five senses, etc. This spirit (N.B.) is restless (or rather the restlessness itself), and is yet the seeker after rest, making its own unquietness by its very seeking. It is a ground of bitter woe, and yet the true root of life; and the vulcanus, striking the fire (viz. of or to the life). It is a cause of all sensibility and feeling; a ground of the air, in the outward world: it is the outflow moveable word; and in the creation this was the separator or divider in the powers.

(Page 105. Q. 2.) This third quality makes the triangle in nature, and is a whirling wheel, taken in, and as it were swallowing up into death the bitter essences, but giving forth out of it another life. A cause of death and life, and of the twofold fire, viz. of the first and second principle. Its proper name is anguish; its qualification, wrath and anger; and its materiality, sulphur. It hath a twofold fire in it, viz. a cold and a hot one, and is the devil's chiefest seat. Without the light it is the true foundation of hell; and in the light the cause of eternal joy, etc.

Considering, Sir, that this matter, concerning the three first properties, is of so great importance, so fundamental, and hath so much depending upon it, I cannot but recommend to your consideration, whether it would not be necessary, that several things thereof more distinctly and circumstantially, and even so might be declared, that always the things, belonging more properly and immediately to eternal nature, were placed first, and that then a descent were made to temporal

only atonement of sin! God be merciful to me, who am such a sinner that I dare not to plead the only atonement for sin!

O God, spare me, according to thy mercy. Oh, spare me, and let me live to enjoy thy future mercy. Cut me not off in the midst of my sins, but let me live to seek and enjoy again the light of thy countenance. Let me be again amongst thy redeemed ones, eating and drinking at thy table, and partaking of my full share of that atonement for the sins of the whole world.

Oh that I were but a doorkeeper in the house of my God, that I might sit but amongst the lowest of thy servants, that I might but eat the crumbs which fall from thy table!

But, O my God, I am an unclean worm, a dead dog, a stinking carcase, justly removed from that society of saints who this day kneel about thine altar. But, oh, suffer me to look toward thy holy sanctuary; suffer my afflicted soul to long to be in the place where thine honour dwelleth.

Let me be blessed and sanctified, as thou blessedst those that lament in sackcloth and ashes. Reject not the sacrifice of a broken and contrite heart, and do thou be with me in secret, though I am not fit to appear in thy public worship.

Extend the atonement of thy Son's blood to me, a forlorn creature; and let not my sins utterly separate me from thy mercy in Christ Jesus.

O God, preserve me for times of peace and pardon, and let me live to be again alive in Christ. Raise me up, I beseech thee, from this state of misery and penance, that I may be a child of the light and the day.

O God, let me never see such another day as this. Let me never again be so oppressed with guilt, as to run away from thy presence, and be forced to abstain from the society of thy children.

Let the dreadful punishment of this day never be out of my mind, that I may henceforth live in a state of repentance and godly fear; so as never again to fall from any comfort in Christ Jesus,

nature, and further to the grossest outbirth thereof; that so confusion might be the more avoided, and the connexion plainer might appear. I mean, that there might be declared—how strictly and inseparably these three are united, and make an indissoluble band, notwithstanding all their great contrarieties. That the second must necessarily be always and everywhere with the first; and that the first cannot be conceived without the second; as no attraction can be, nor be conceived, without conceiving a motion, etc. How the third ariseth from the first and second, and is a mixture of them both; and why it must necessarily whirl about, etc. That these three are always to be combined with the other three, if those particular effects or products, that are attributed by Behmen either unto the first, or second, or third, or also sometimes unto two, if not unto all three of them shall be understood. And that so therefore, the first belongeth to, and is accomplished in the seventh; the second in the sixth, and the third in the fifth, etc. Such, and the like particulars, I am sure, are absolutely necessary for an *understanding of the Seven properties*, according to Behmen's mind.

Page 107. *Q. ult. Where and how doth this water spirit arise?* A. It ariseth in the light, and is that same, which before the light was called harshness. The manner of its arising is this—when the fire in the three first dark properties is enkindled, it makes in them a (twofold) great crack, or terror, called so with respect to *sensible creatures*, which, if it were done so in them, could not but feel the greatest terror. This harshness then, being thus terrified, (in the second crack) loseth immediately, or, as it were, dieth to its former nature, and is made soft and thin, and qualified according to the meek and tender properties of the light; wherein it is now the water spirit, or that whose immediate production in the spiritual materiality is water.

Page 108. *Q. What do they mean by the sweetness of the water?* A. They mean, that tinctured and transmuted quality, with relation especially to the spiritual taste, which now the water hath in the light, in opposition to that, which it had before in the first harshness: and they distinguish thereby the water of light and life, from that of death and darkness.

Page 111. *A. 1. The words, arising from these seven spirits*, might be looked upon as inconsistent with what was declared above; and though it could indeed be reconciled, yet this would only make way for several other questions, and cause a digression. Wherefore, I think they might be left out, the more, because they are not absolutely necessary, and the sense is full enough without them.

A. 2. It is indeed rightly said, this mercurial spirit. But seeing that this denomination of this sixth spirit, depends chiefly upon an union with the second, before the light, which commonly by Behmen is called Mercury, when this sixth is Jupiter, unto some this expression will be obscure, and others might say that a mistake is committed. Wherefore, I am of opinion, that either this word *mercurial* might be left out, or something might be added, whereby this obscurity could be taken away, and needless objections prevented. And then, it will not be well enough to say only—those things sound most which have this spirit in them, seeing that it was owned just before, that all things have it in them. Wherefore, it must needs be more proper to say—most in them, or— which have it sufficiently stirring in them, etc.

Page 111. *A. 3. In which they work the work of God.* Nothing indeed can be said against this manner of expression; yet I am apt to think, it would be more expressive in this place, if there were said—in which they do, by their working, unfold and manifest in forms and figures, the hidden powers of God's central all-sufficiency,

Page 115. *A. in conjunction with his will (which they call the fiat).* This, I think, is not plainly enough expressed; for it might be apprehended so, as if the will (alone) were called by them the fiat, which it is not, as it was observed before. And then, instead of *will*, I would rather say, *eternal Word*. Because here is not spoken of a purpose, but of the execution thereof, or of a present act and deed, which the will may be conceived indeed as antecedent unto; but the Word is rightly conceived as nearer, and as actually engaged therein. And therefore the Word (in that conjunction) more properly than the will, was the fiat *in actu*; whereby yet the will is not excluded, but manifestly presupposed.

Ibid. (which they take to be the meaning of the word created.) This might justly be put in after the words, *compacting its earth*, for as it stands before them, it doth but misrepresent their meaning. Seeing that by the word *created*, they do not understand—he prepared the chaotic angelical world, which is a more general expression, but they understand precisely this compacting.

but may be ready, amongst thy faithful people, to offer the glad sacrifice of joy and thanksgiving, and to plead the great atonement for the sins of the whole world.

Lord, if thou wilt, thou canst make me clean. Lord, speak but the word, and thy servant shall be cleansed.

O Lord, I am destitute, afflicted, bound in sins, and banished from thy presence. I approach thee with fear and trembling. I may not come to thy table, but suffer me, I beseech thee, to touch the hem of thy Son's garment.

O God, let this punishment fill my soul with deep humility, that, seeing myself thus separated from thy faithful servants, and denied a share in that bread of life, which is common to all christians, I may look upon myself as the least and unworthiest of all thy servants! That I may never dare to prefer myself to any one, or censure or despise any of my brethren; but may always humble myself with this reflection, that I have lately been forbid to shelter myself under the altar, and not suffered to hide myself amongst those holy crowds which offer to thee the sacrifice of thy dear Son.

Oh, let no vain thoughts, no proud imagination of my own worth, ever enter again into my soul; but let me consider all orders of christians who are now pleading the merits of the body and blood of Christ, as much my superiors, being admitted to the most glorious part of thy worship; whilst I poor sinner, am calling for thy mercy by myself.

But oh, my God, thou that art the God of all thy creatures, accept of a broken and contrite heart, and be not angry with me for ever."

II.—A PRAYER, for the destruction of the evil, bestial and serpentine properties of the old Adam, and the quickening of the divine Spirit of the Second Adam, in the soul.—"O most Holy and adorable God, be merciful unto me, I humbly beseech thee, a poor miserable, helpless creature; tied

Ibid. And its heaven—into a state of purity. I cannot see that it is fit or proper to say—heaven was compacted into a state of purity.

For (1.) the word *compacted* is more fit for the earth, than for heaven, which might rather be said to have been *condensed*, (or if there is any such other more pertinent expression) for to show the difference between heaven and earth. Which two could not have been equally capable of the same degree of condensation or compaction. And (2.) heaven cannot be said to be—condensed into a state of purity. Because this purity doth not depend directly upon its creation or condensation (which selfsame word impleth already something of impurity, forasmuch as it is a changing from its former state into another, made upon such a sad account), but only upon its being, as it were, swept and cleansed from those gross impurities that were scattered up and down everywhere. Which when gathered and compacted in one place, the rest of this region was free from them, and became more fit for to receive another shape and condition, much inferior to its former. And this only is meant by Behmen, when he speaketh of that state, which the English interpreter hath expressed by *purity*.

Page 116. A. 1. To the last words, *which there was not before*, I think most pertinently could be added something of what over against p. 117, is blotted out, viz.—and that they might be a habitation, fitted and prepared for those innumerable kinds of creatures, that were to be in them.

Page 117. A. 2. All this is right and true, what herein is declared: only this may be observed, That not only the compaction into *palpable materiality* in particular, but also more generally, the whole condensation or outbreathing, coagulated into another inferior kind of grosser substance though never so fine in comparison to the earth, was that proper means, by which the devil's power was broken, his kingdom taken from him, and he disabled to exercise his wickedness any further therein, by his dark and false magia.

Page 118. *That it might be a principle, existing in itself.* Seeing that this denomination of a *principle*, in its full sense, wherein Behmen usually takes it, is not applicable to the earthly globe, but to the whole macrocosm, I think it would be more tolerable, if it were a little limited, by saying—that it might be as a principle in some sense existing in itself; for in every sense it cannot be said that it exists in itself.

Page 119. Q. 1. This answer also is right and true enough, but only the two last lines thereof may be called obscure, and might easily be made plainer, and more freed from objections. For they do not say nor mean, that the earth was restored into a tolerable state, directly, or only by its revolutions; but by the different works, effects, and products of the six active spirits, which performed in and to the earth their several operations, and concurred successively to this restoration, during the time of these revolutions.

Q. 2. *Why the earth's revolution is made in a natural day*, cannot well be asked nor answered. Because, if we think to ask so, we must needs presuppose an idea of the length of a natural day, before the idea of the earth's revolution, which we cannot rationally do, seeing that the earth's revolution is only that, which made from the beginning, and still makes all the natural days, determining their constant length, and that without or before it no natural day can be conceived, nor any measure of its length can be imagined. And so, this question cannot be answered any more than this, Why hath a natural day precisely such a length as it hath? Which would be the same as if we did ask, Why doth not the earth move either more swiftly or more slowly than it doth? Which nobody will presume to answer sufficiently from natural reasons. And yet even so must this question be formed, with respect to the three first revolutions, which did not yet make a natural day; and were nevertheless performed in the same space of time, which is now the proper constant length thereof.

Page 123. A. 1. If to the last words, *by the motion of his Spirit*, were added, *upon the waters*, it would be more evident that this relates to the description of Moses.

A. 2. line 1. They say, *it is diffused*: here I would, for my part, rather say—it was diffused, for several reasons. And after the words, *became not bright and resplendent*, I would add, from Behmen, *but was of a blueish colour, like that of the clear firmament*.

Page 127. A. 1. *A dark part, which is as a firmament.* Though this can stand so well enough, and could be maintained sufficiently; nay, though it may have been expressed so, by Behmen himself, which I do not exactly remember, yet I may justly observe, that it doth not represent sufficiently Behmen's sense. For, it is not properly and strictly that dark part itself, which is this

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and bound in chains and fetters of my own sinful tempers and passions; imprisoned in my own darkness, selfishness, earthliness, wrath, death, and hell.

Leave me not, O my God, to myself, to the disordered workings of my own corrupt nature, but look upon me according to thy love and mercy in Christ Jesus; that mine eyes may see, my heart and spirit feel and find thy salvation.

Oh, my God, break down, I beseech thee, all the works of the devil in my soul; break down all that pride, hypocrisy, and impurity have built up in me. Strip me of all false coverings, take from me all deceitful props; pluck up, as thou pleasest, only pluck up, all the depths, and roots, and branches of selfishness, self-will, self-love, self-esteem, and self-seeking: and plant in the depths and bottom of my soul a most true, and real, and essential humility, a most pure and perfect love of thee; that love and humility may be united in all my thoughts, and words, and actions, that I may be all love of thee, all humility before thee.

O Heavenly Father, touch, and penetrate, and shake, and awaken the inmost depth and centre of my soul; that all that is within me, may cry and call unto thee. Strike the flinty rock of my heart, that the water of eternal life may spring up in it. Oh, break open the gates of the great deep in my soul, that thy light may shine in upon me, that I may enter into thy kingdom of light and love, and in thy light see light.

Oh, awaken in me all that is capable of knowing thee, loving thee, and adoring thee; that I may love thee on earth as thou art loved in heaven; as saints and angels love thee, for thine own sake, because thou art that which thou art, because all is to be referred unto thee.

O Holy God of Love, help me to die to everything, both within me and without me, that hinders my living unto thee; to die all kinds of deaths, that may fit and prepare me for the life of thy Holy Spirit in me. [Behmen's *Repentance tract* should be rendered according to this phraseology.]

firmament; but it is rather that, whereby this dark part, with all what belongeth thereto, and dependeth thereupon, is divided and excluded from the light. It is that which chiefly makes a principle, to be called so in Behmen's sense. In some places, I think the German word is translated,—a gulf, but not significantly enough. In a rude similitude it might be represented by that point, which is in the middle of these two semicircles, (two semicircles placed back to back, and joined, through the centre of which is a cross.) But seeing that this is not fit for every one, I say again, that this expression, of a *dark part*, may stand so well enough.

Page 129. § 2. *ideas or essences*. Here I think it might be better to say, *ideas and essences*; that so these two might be left in a distinction, and not taken only for one and the same thing; though in a peculiar respect they may be so.

Pages 129 and 131. § 5. Concerning the description of the growing of vegetables; seeing that it is almost impossible to give in so few lines, a circumstantial and sufficient account thereof, according to Behmen's sense, I should be apt to think it better, if there were said only in general—that all the growth of vegetables cometh from the strife of the qualities of nature, raised up from without by the sun's heat, and carried on within by their own natural contrariety. And that therefore, no growth can be in the winter, when the sun is impotent, etc.

Pages 133 and 135. *They say therefore in short, etc.* In this description, I meet with several things which could be excepted against, and which, if they should be particularized, would but cause a prolixity, without any considerable benefit. I shall therefore, leave this alone, and set only down the order and chief circumstances of this generation; so as I think it might be best, but not pretending to give that full satisfaction which might be expected:

They say, therefore, in short: (1.) That on this fourth day, the production of the planetic orb, with all the fixed stars, being a visible outbirth and representation of the seven chief spirits, both of eternal and temporal nature, with all their inferior or subordinate qualities, was made in a manner, answering unto that which they were themselves from eternity, and still are generated in.

(2.) That the fourth spirit of eternal nature, the magic fire broke forth, and fixed its representative in the centre of our vortex, which is the *sun*.

(3.) That several particular circumstances, relating to the first astrigent property, and this considered both as before, and as after that saying, Let there be light, (all which they are not wanting to declare sufficiently,) are most necessary to be well understood, and considered jointly; for to be informed and convinced thereby, that this first spirit of nature, the cause of cold, produced its representative (at this enkindling of the fire) in the remotest *orbit* from the centre, called *Saturn*, which is, according to their doctrine (agreeing with that of the ancients), a cold planet.

(4.) That at the same enkindling of the fire in the sun, the fierce terrible crack, (always naturally preceding the fire's clear flame and light) was projected, or rather fled up itself from the centre, with a dreadful force, according to its own natural birth-right; and took along with it, for its substantial being, the fire's wrathfulness. And that so this ascended, until the sun's light, now rising and displaying itself, overpowered it, and stopped its raging fury. This [sphere] now they say is *Mars*, the third anguishing and whirling spirit's representative, whose office is to stir and move all what is moveable in this whole macrocosm, and the planetic wheel especially. [That illustration, concerning the projection of stars in fire-works, is here considerably left out, not that it were altogether unfit, but only not to give occasion for such a concept, as if a visible fiery globe were ejaculated from the sun, whereas Behmen says no such thing. It was an invisible spiritual property, whose bodily being became visible, when the light had conquered and stopped its course, and then appeared in that planet visibly, *whereupon the planet's motion commenced*. It would appear that Newton did not clearly apprehend the *exact* sense of Behmen in this point.]

(5.) That this light (considered not as to the shine or glance, but as to the power and virtue thereof) having thus stopped the course of Mars, left behind it its fierce wrathfulness, and ascended up still higher, as a soft rising life, according to its own natural right, until it came to Saturn's harsh, astrigent sphere of activity, by whose compressive power it was resisted, and made impotent of rising higher. Where it therefore remained, and made, by taking possession of that place, the fifth spirit's representative, which is *Jupiter*, the meekness in outward nature, and rightly therefore situated between the astrigent cold of Saturn, and the fierce fire of Mars, as a temperament betwixt them.

(6.) That when the light arose from this enkindled fire in the centre, and by this light the

Drive, I beseech thee, the serpent and the beast out of me, and do thou take possession of my whole heart, soul, spirit, and body: that I may be all thine, the stringed instrument, sound, and harmony of thy Holy Spirit; united to all thy harmony in heaven and earth; willing nothing but in thy will, loving nothing but in thy love, speaking nothing, doing nothing, but what thy Holy Spirit speaketh and doeth in me.

O my God and my All, draw me unto thee, I humbly beseech thee. Oh let me hear thy Divine call always sounding in the depth of my soul. Fill me with such hunger, and thirst, and longing desire of thee; strong and lively faith in thee; pure and perfect love of thee; full and absolute resignation unto thee, as may make me capable of thy divine nature; that I may eat the heavenly flesh, and drink the heavenly blood of the blessed Saviour, and dwell in him, and he in me.

O Holy Jesus, joyful name of Love, eternal Word, and Son, and Heart, and Light, and Life, and holy Power of God! be thou incarnate in me; do thou open thyself in me, that the spirit of my soul may reach thee, and receive thee into it. I seek wholly unto thee. I desire to renounce all for thee, to live wholly unto thee, to be nothing but in thee, by thee, and through thee.

Oh, do thou inwardly call me, as thou calledst those who left all and followed thee. Touch me as thou didst those whose distempers thou healedst; awaken me as thou didst those whom thou raisedst from death. O Holy Son of God, be thou my inward atonement, my saviour, and deliverer. Without thee I am only wrath, and fire, and darkness. Oh, let thy divine birth arise in my soul, that I may be in thee a new creature, quickened and revived, led and governed, by thy Holy Spirit.

O Eternal Father of all Spirits, take the veil from off my heart; remove all that is between thee and me, all that hinders my knowledge and love of thee, the manifestation of thy Divine life, light, love, spirit, power, and holy presence in me.

first harshness was broken, the same, but transmuted, and being now the mild water spirit, *sunk* humbly and softly *down*, and made a visible representative of the fifth spirit in *Venus*, which they say hath an inherent light of its own* (which is asserted by some late astronomers), and tempereth the fierceness of the heat of Mars. [* as well as a borrowed one from the sun, I do not remember that Behmen saith, nor can I find it by all my enquiring.]

(7.) That this sinking went on from the property of *Venus*, so that the power of the first harshness, now softened in and by the light, *sunk* deeper down, and became a visible representative of the sixth spirit, which is *Mercury*.

(8.) That this sinking continued further from *Mercury* also, and attained its period in the *Moon*, which they say doth represent the seventh spirit of eternal nature, partaking of the qualities of all the others, and therefore the fitter to receive them, and transmit them to our sublunary world.

(9.) That the seven planets have a wonderful efficacy upon——, etc. Page 135.—§ 8.

Concerning the difficulty, that the planets have so gross and obscure bodies, as cannot be imagined to have been projected from the sun, it can be plain enough from this short description, that Behmen saith nothing at all of such a gross material projection, but that he describeth a spiritual generation, or *displaying of the spiritual properties*, which needs must have been done in this macrocosm, at the enkindling of the fire in its centre, according to the manner of their eternal generation, wherein the fire's nature and office is to display all the properties, and to make them manifest in their distinction. Seeing then, that this was now done in a manner and degree inferior to that eternal generation, viz. in a temporal principle, in circumscriptive localities and measurable distances, etc., these planets, as to their several chief qualities predominant in them, and giving them their distinct names, may well enough be said to have been projected from the sun, for as much as the enkindling of the sun was their original, or the cause of their being thus made *visible* in this temporal world. It is not said that the sun hath generated them, this Behmen expressly denieth. And much less is it said, that so many vast, gross, and obscure bodies, were ejaculated from the sun. But only, that at this enkindling of the fire in the sun, such and such spiritual properties were raised and stirred up, so that they moved each of them according to its own nature, some mounting up from the centre on high, and others in opposition thereto sinking down: and this as to their predominant powers and virtues. But concerning now their corporeal being, it must be supposed, that each of them got it in its own place or sphere, wherein it standeth still at such or such a proportionable distance from the centre, according to Behmen's plain words, saying, sometimes of the one or other (which cannot but be applied unto all)—they were created in that place. For if we consider what he means by *created*, which was declared above, it will be self-evident that this saying cannot be reconciled with that other—they were projected, if we do not understand by this latter, a descent of their spiritual properties from the centre, and by that former a compaction of their vast material bodies. If there should be objected, that there was said above, (§ 4.) Mars took along with it from the centre, the wrathfulness, as its body, etc., it is easily and solidly answered, That in such a sense it may be said even of all of them, that they took along with them this or that from the centre, for a body. But that this was only such a body, as our thoughts are bodies of the spirit in them, mentioned above, p. 113. Which kind of body each of them must have had indeed, even in the first beginning of their departing from the centre. But that this body was as then, not yet that vast, gross, obscure globe, wherein they appear to this day, is evident enough. This spiritual body therefore, was afterwards immediately created or compacted, in their several places, and according to the difference of their spirituality. So that none of them can be reasonably imagined, to be altogether alike unto our earth. Nay also, none of them can be such a one as the moon's is, which is the nearest unto earthliness, and hath a mixture of them all, notwithstanding that they all may be equally obscure in themselves, etc.

And thus, I think, the chief difficulty is sufficiently removed, so that it can be tolerable to say, in such a sense as mentioned—the planets were projected from the sun, at the enkindling of the fire in the centre, though Behmen doth never use the word projection or ejaculation, but says rather of—their own free displaying and departing from the centre (though this was caused by the fire), either by flying up or sinking down, according to the manner of their generation in eternal nature.

Page 139. § 1. *manifested out of the fire of nature, etc.* This manner of expression, as to my

Take from me everything that takes me away from thee, lead me into and through everything inwardly and outwardly, that may cleanse and purify me from my sins, that may fit and prepare me to be the temple and habitation of thy Holy Spirit.

Keep me, I humbly beseech thee, always before thee, in a state of inward, deep, continual prayer, and love, and adoration of thee; looking up unto thee in all things, looking at all things only as they are in thee, receiving all things as from thee, doing all things in thee and for thee, from a principle of pure and perfect love of thee, in all things absolutely resigned unto thee, every where and at all times worshipping and adoring thee in spirit, and in truth." [A model of a prayer!]

III.—A PRAYER, on entering into holy Orders.—"O Great and Holy Lord God, I am ashamed to lift up my face to thee. For mine iniquities have increased over my head, and my trespasses are waxed great unto the heavens. Since the days of my youth I am in a great trespass, even unto this day: and I cannot stand before thee for this.

O God, be merciful to me, the greatest of all sinners, who have sinned against the greatest advantages of education; against the greatest blessings of thy providence, against frequent inspirations of thy Holy Spirit, and in despite of repeated vows and promises of amendment.

I have not only the sins of common christians to lament, I have not only the guilt of breaking my baptismal covenant to deplore, but the grievous, dreadful sin of abusing, defiling and neglecting the duties of that great calling to which thy providence hath suffered me to enter.

O God, be not angry with me, for turning my eyes towards heaven.

An unclean worm, a dead dog, a stinking carcass, yet presuming to minister in holy things! Lord, how oft has thy goodness spared me! entering the holy place with impurity of heart, with vain affections, with pride and vanity; and touching the holy things with polluted hands!

O Lord, I detest and abhor myself for all these my sins; for my abuse of thy infinite mercy.

thinking, is a little ambiguous, and though it can bear a good and true sense, yet it could easily also be taken in a wrong one. Wherefore, for my part, I would say rather thus—breathed forth out of the dark and light world, and manifested by the enkindling of the fire, in the sun, as in the centre of this our vortex, etc.

§ 2. Seeing that the fixed stars are not only a representation of energies, but also energies themselves, though in an inferior degree and order than those which they are a representation of, I am apt to think it would be fit and requisite, alter the words, *energies of eternal nature*, to add this, or something the like—exercising in temporal nature, and after a temporal manner, the same powers and energies that are originally in eternal nature, out of which they were breathed, etc.

For though there followeth afterwards, (§ 3,) expressly enough, that they are of wonderful efficacy, yet there is not expressed—that this efficacy depends only upon this, their being representatives, of so many energies of eternal nature.

Page 139. § 3. *on all things here below.* Seeing that this efficacy cannot absolutely be restrained to things here below, though this may make the chiefest part thereof, with respect especially to man, I think it would be most proper to say—of wonderful efficacy in the whole extent of this temporal universe, and especially on all things here below.

To all the rest of the expressions of this paragraph, I must say, it is so obscure, that I cannot apprehend the proper meaning. The distinct particular expressions, looked upon each by itself, are indeed plain and true enough, but the connexion of them makes a great obscurity, which yet may be so only to my sight, for want of a sufficient understanding of a good English style.

Betwixt § 3 and § 4, I think something could be most properly inserted, which might make plainer that which is said, § 4, and might also shew, at least impliedly, a ground and reason for it, viz. That good and evil, wrath, anger, and love, are manifest in the stars, and this because of their threefold original, which is the dark, fire, and light world, of whose powers and energies, brought by Lucifer into contrariety, they are efficacious representatives.

And then, in any other convenient place, several things more could be added, according to Behmen, though they are but arbitrary, and may be left out also, as for instance,—That they have among them their orders and degrees, as of bigness or visible magnitude, so also of different, superior and inferior dignities and offices, in analogy to the angelical kingdoms, and also to the governments upon earth. That, in one sense and respect, they stand all in discord, disharmony, contrariety, and opposition, and yet in another, make up altogether but one great harmonious instrument: like as the many greater and lesser, thicker and thinner strings, of one or more musical instruments, can make a melodious concordant tune, as well as a dissonant, ungrateful noise, according to the skill or intent of that hand that moves them. That the whole nature, with all its powers and energies, is totally in every one of them, but one only power is principally predominant or manifest in each of them: wherefore then, there are not so many natures as stars, but all the stars together, are the whole nature, or the manifestation of all the powers of nature. That they are in a continual anxious turning, or rolling from the wrath-fire, kindled by Lucifer and his legions. That they are fixed, each in its own place, because this third principle is to stand in a constant abiding generation, unto the end of time; and all manner of life in the earth, shall be generated always by one and the same operation, and after the same manner. That they may draw, incline, or dispose man to good and evil, and many times to great wickednesses, but cannot constrain nor lay a necessity upon him, etc.

Between pages 140 and 141. Q. 1. *What do they say concerning the influences—with respect to the nativity?* Here I can produce nothing from Behmen, in particular. Behmen says only in general, that the hour of nativity can bring a great alteration upon that power which the constellation that was in the time of the conception, would have in man. Or that the constellation, in the hour of man's nativity, doth alter very much of that natural temper and inclination; doubtless also, very much of those accidents or chances, concerning temporal prosperity and misfortunes, which he would have, or which would befall him from the power of that constellation, which was in the time of his conception. As to the places alleged, viz. MYSTERIUM MAGNUM, Chs. lxvii and lxviii, where, in the English translation, a scheme or figure of the twelve houses is added, the same is not only in the High Dutch original not to be found, but nothing also can be taken from the author's words, which did in particular refer to this influence, with respect to man's nativity. For in the first place, Chap. lxvii, he declareth only, that every man beareth in him an image of his own con-

Oh, do thou increase this abhorrence, and fill my soul with a true penitential sorrow, such sorrow as may make me capable of thy mercy.

Deliver me, O Father of mercy, from all bloodguiltiness; and lay not to my charge the iniquities of those whom I have injured, either by my negligence or ill example.

O Gracious Father, suffer me not to sink under this weight of sin; reach out thy mercy to me, and through the merits and death of thy Son Jesus Christ, receive me to pardon, to grace, and favour.

I repent with all the powers of my soul, I return with all my heart; but, O Lord, grant me a better heart, a more pious soul, to offer unto thee.

O God, surely it is not in anger that thou permittest and inclinest my mind to offer myself to a further office at thy holy altar? Be not angry with me, O God, for presuming upon thy Holy Spirit, for hoping that I am called by thee to this holy office.

O God, fit and prepare my heart, I beseech thee, for this holy and divine employment. Cleanse and purify me from all filthiness of flesh and spirit.

Grant me strength and power to renounce and forsake all appearances of sin, to study and practice all instances of holiness and virtue.

O Heavenly Father, let not this heavenly office be to my condemnation. But do thou make it a means of atoning for the guilt of former life. Make it such a state of penitence and piety, as to prepare me for thy mercy, that my dreadful sins may be blotted out before I appear at the last tribunal.

Receive me, I beseech thee, O Father of mercy. Do thou sanctify and change my heart, that I may feel and know that thou callest me to this holy function.

For Christ's sake blot out all my sins, deliver me from guilt, heal my sores, take out my stains,

stellation, called by him a magic astrum, which must indeed needs be conformable to the figure of that firmamental constellation, that was both in his conception, and in his nativity, but cannot be restrained, or confinedly referred, either unto that former, or unto this latter only. Wherefore it must be referred to both of them in union together, viz. to the latter, as grounded upon the former, and to the former, as partly altered, and partly confirmed by the latter. And in the second place, ch. lviii. where nothing at all is said, neither as to man's conception, nor nativity, and even the word constellation is not so much as mentioned, Behmen declareth only, what a great difference there is between natural and supernatural figures, dreams, and visions; and sayeth that the dreams of Pharaoh were out of eternal nature, above the operation and figure of the stars and elements, and that even this was the true reason, why the Egyptian magi, which were but naturalists, could not give him an interpretation thereof. Now this indeed cannot be denied, that here also Pharaoh must have had, in his outward natural constellation of the stars, such a figure as stood in answerableness to that which came out of eternal nature, and whereby he was to be that person, under whose reign such a great and notable alteration of the Egyptian kingdom should come to pass. But whether this natural constellation was more to be referred to the hour of his conception, or to that of his nativity, or also to both of them together, nobody I think can presume to determine.

Ibid. Q. 2. As to the influences of the planets and stars upon civil governments, Behmen says also nothing in particular, and nothing directly, but in general only and in many places he owneth, that civil governments, and the various chances, revolutions and alterations thereof do depend upon their influences, for as much as they are (in such a form and manner) but a natural order and constitution of the spirit of this world, though indeed, as to the substance thereof he granteth also freely, that they have a ground in eternal nature. And, moreover, all this dependance upon the starry influences, standeth but under the *inspection and direction* of the Most High, whose operating instrument all this temporal nature with *all its influences* is; which justly and significantly may be called an operating instrument, in a similitude taken from a watch, and frequently used by Behmen. For a watch, with all its parts and wheels, is but a dead, impotent, and unmoveable instrument of itself, and is nevertheless also operating by its own communicated sufficiency, if but once drawn up and directed by its master.

Concerning their influences upon the weather, Behmen says indeed expressly and distinctly, that the stars and planets cause fair weather, rain, hail, snow, excessive heat, frost, etc. [as indeed is undoubted, as with nativities, &c. but who can calculate them all in a *given point*?] But he goeth not further to any particular account, declaring which of the stars especially, or what manner of the planetary aspects do cause such or such a kind of weather, but he refers us to the skilful astrologers, saying that they found it out, at least for a great deal, by long and sedulous observations, etc.

Ibid. Q. 3. The meaning of the planetic wheel, in Behmen's threefold life, as to its turning, winding, or bending more and more towards within, is not to be understood with relation to the outward appearance of the planetic bodies; for it is notorious, that they stand all seven in an equal degree of outwardness, in one and the same outward or third principle, and have all seven an equal share in being visible objects of one and the same firmamental eye. But it is to be understood with relation to that which is in the planets invisible, but not incomprehensible, and which belongeth inseparably to the whole geniture of this third principle, considered in its union with, and dependence upon, the twofold inward world. For this, and thus considered, doth not stand with its seven different parts in the same degree of outwardness, and is not intelligible at once, or to an intellect that stands unmovable in one and the same station. For these seven different parts have not, nay, cannot have, an equal share in being intelligible objects of one and the same human intellect, if this be not as it were translocated seven times: seeing that they turn in deeper and deeper, according to Behmen's figure, as it were into a deep pit, wherein the centre must be conceived as at the bottom, and the windings all more and more upwards, until the outmost, which only may be visible to that eye that standeth at the mouth of that pit. [Not as a circular line winding inwards by seven turns, to a *point*, but to a central *ground*, for all the windings and the ground are of equal magnitude or circumference, though represented on a plain surface as ending in a point.] Which eye therefore must be conceived as that it is itself to go down deeper and deeper, if it shall behold the one of these windings after the other. One and the same eye without being translocated from that place of the earth where it standeth, would be able indeed to see at once all the

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make me not an example of thy wrath. Be not angry with me for ever, by reserving evil for me.

Neither condemn me into the lower parts of the earth, for thou art the God of them that repent: thy mercy triumpheth in the salvation of sinners.

Speak the word, therefore, Gracious God, that thy servant may be healed; look upon me through the merits of Christ, that I may rise from this death of sin and misery.

O, my God, I humbly, in thy presence, renounce all my former sins: oh, help this resolution. I here offer and devote myself, and all that I have, to thy service; desiring, hoping, and resolving to live the remainder of my days in penitence and piety; watching, praying, and labouring to save my own soul, and do all the good that I can to the souls and bodies of all my fellow-creatures.

Thus, O Lord, repenting and renouncing my sins, I trust in thy great mercy in Christ Jesus; I presume to offer myself to wait at thy altar: thus repenting, I hope I shall not provoke thy displeasure, by presuming upon thy Holy Spirit, by looking upon myself as thereby called to this sacred employment.

Receive me, therefore, O Lord, I beseech thee, to this sacred office. Do unto me, as thou dost unto all those whom thy providence chooseth for this great employment.

Send down, O Lord, thy Holy Spirit upon me; endure me with light and wisdom from above, that my heart may be filled and strengthened with all those graces which thou knowest to be needful for me.

Lord, grant me a *burning zeal for the salvation of souls*. If it be thy gracious will, make me instrumental in the salvation of my fellow-Christians; by my advice, labour, and example, may I correct and improve their lives. And grant, Gracious God, that whilst I preach unto others, I may not be a cast-away myself." [NOTE.—On a further examination of the MS. of the No. II. Prayer of pp. 348—51, it is judged to be of a *much later* date than at first supposed, and so ought not to

planets together, if they were but all elevated above its horizon. But one and the same human intellect cannot see all the windings of this planetic wheel, without its own being really translocated, that is, without its own being really deeper and deeper generated, or introduced into the one winding after the other. For that which is seen or understood is always a veiling or covering of that which followeth next. Which covering (N.B.) is not only in that planetic wheel, considered as without man in the macrocosm; but is after the same manner in man himself also, who else could not be called a microcosm. In man himself therefore (N.B.) all these coverings must be removed, and so his intellect will be thereby as it were transplaced, and enabled to see what otherwise is but in vain for him to undertake. Plainer I cannot represent the meaning of this planetic wheel. Behmen saith expressly and intelligibly, not only that it cannot be delineated by figures, and not expressed by words, but also that it cannot be understood, except by the spirit, who may understand it in himself, viz. if he be made able to see and behold himself, what and how he is, for *as this planetic wheel is, so is the Spirit also*. And then also, he directs us to consider for an illustration hereof, the three different principles wherein we may find the same, or at least something very like. For all the three principles are in every man (like as all the seven windings of this planetic wheel are in every man also), and yet only that is seen and felt by him in which he standeth, or which is manifest in him, and by the same manifestation of itself it excludeth, covereth, or hideth always the other two. Which, if they shall be manifested or opened in his sensibility, he must be brought away from his former station, which is as it were a translocation, or a real transport from the one into another. A human soul, if in this natural earthly body only, can be sensible only of this third principle, and of things belonging thereto, and cannot all this while see or feel the first and second. If it be departed from the body, and entered into the dark world, it can no more be sensible of the third, and can have no perception of the second. But if it be in the second, the first is shut up from it, and of the third it can have no sensation. And though in this outward world one and the same soul may have, at different times, more or less a real sensibility of all three, yet there will always be required and presupposed something of a real translocation, in a spiritual sense. For no principle can be seen or felt, but by those creatures that are therein actually.

Page 141. No. 6. In this description concerning *the spirit of this world*, I meet with several things which I think do want some observation. When there is said, that the spirit of this world is also called the *archeus* and *separator*, etc. I observe justly, that the archeus or separator is expressly called by Behmen, the outflow word of God, an efflux out of the invisible world, the fiery mercury, that Creator which still createth, etc. *CLAVIS, v. 96. Germ.* Wherefore then, (though perhaps upon this or that particular account, the spirit of this world may be called also the archeus or separator, which yet for my part I would not call so, when I intend to speak thereof distinctly,) I would here make no mention of an archeus, that I might not make the reader think these two expressions do always strictly denote with Behmen, one and the same thing. Considering especially that his fiery mercury is but a part of that spiritual habitation, wherein the spirit of this world work-

have been inserted on the present occasion, much less in the order in which it was artificially placed. It was, probably, composed about A.D. 1735. —Also, on line eighth of Note, p. 342, for *and his son*, read, and his relative.]

Such then, were some of the early manifestations of that earnest and devout spirit which so eminently characterised Mr. Law's subsequent life and writings.

In the year 1714 his father died, whose epitaph, inscribed on a monument in the chancel at King's Cliffe, is in the following terms: *HERE LYE THE DEAR REMAINS OF THOMAS LAW, LATELY GROCER IN THIS PARISH: A KIND, CAREFUL AND INDUSTRIOUS FATHER OF A LARGE FAMILY; A TENDER AND AFFECTIONATE HUSBAND; A TRUE AND FAITHFUL FRIEND; AND A PEACEABLE, HONEST NEIGHBOUR; WHO DECEASED ON THE TENTH DAY OF OCTOBER, ANNO DEI, 1714. —AND NOW, LORD, WHAT IS MY HOPE? TRULY, MY HOPE IS EVEN IN THEE.*

In August 1718, his mother died, and by her will left his brother George and him in trust, to dispose of her real and personal estate at King's Cliffe, and to divide it equally amongst her children, then consisting of George, Thomas, WILLIAM, Benjamin, Farmery, and Margaret. The deed of release, which bears date 1726, states that the amount paid to each of the then survivors, was one hundred and fifteen pounds, only. To Margaret, who was now married to Edward Hayne, of Ashbourne, in Derbyshire, had also been devised the household goods, linen, and plate. Farmery was baptised September 29th. 1699; went to Cambridge, took orders, and resided at Sibson, in Leicestershire, married, but left no issue. Benjamin was baptised April 23rd. 1691, and died shortly after his mother. Giles, the third brother, is said to have had issue, though no memorial is preserved thereof; nor likewise of Christopher, who probably died in infancy.

Thomas, the second brother, married, and settled at Warmington, and afterwards at King's Cliffe. He is described as yeoman, and had two sons and five daughters, viz. William, a linen-draper, in Sun-court, Cornhill, London, born in 1713, died unmarried in 1790; Sarah, born in 1709, died 1784; Margaret, born in 1716; Ellen, born in 1718; Mary, who, 'for sixteen years of the best part of her life,' attended on Mrs. Hutcheson, was born in 1724, and died in 1803; Elizabeth, born 1727; and Nathaniel, who left one son and two daughters, viz. Henry, who succeeded to his uncle's business in London, and had issue, by his second wife, a Miss Rogers, three children, all sons, John, in holy Orders, rector of —, in Hants; William, in a mercantile warehouse, who married, and had two sons; and Thomas, with an insurance broker. Susanna, the elder daughter of Nathaniel, was married to a Mr. Skey; and Sarah, the younger, unmarried.

The eldest brother, George, who, in a document dated 1714, designates himself 'chandler, of King's Cliffe,' married Margaret, daughter of Mr. John Arney, of King's Cliffe; by whom he had a numerous family, viz. John, born in 1710, settled at Spalding, in Lincolnshire, and left issue; George, (residing at Apethorpe in 1761, afterwards at Morehay, and buried at Yarwell,) was born in 1712, married Ann Anthony, and left several sons, (one of whom is supposed to be George, who was at London, in the year 1761, when his 'relative' and 'benefactor,' the Rev. W. Law, deceased,) and one daughter, married to the Rev. Mr. Twells, of Norfolk, who had issue three daughters, two of whom married; Thomas, born in 1713, married, 1749, Camilla Twells, and left no child; William, born in 1715, and died the year following; Henry, born in 1716, died in 1754; William, born and died in 1717; Benjamin, born in 1718; and two daughters, Margaret and Elizabeth, both unmarried,

eth, as shall be said now by and by.

What further here is added of—an *outward quintessence* of things, in which the spirit of this world opens itself and resides, out of which he hath power of effluxing, and which is his inward and more immediate body, etc.—cannot, to my thinking, in all particulars be reconciled to what Behmen says in that place, which the last lines direct me to, viz. *CLAVIS*, v. 96—105. *Germ.* Which only place can be sufficient to declare what he means by the spirit of this world, which, saith Behmen, is hidden in the four elements, like as the soul is in the body, and is nothing else but an efflux and actual power from the sun and stars. Its habitation, wherein it worketh, is spiritual, encompassed with the four elements. This spiritual habitation is (1.) A sharp magnetical power, from the first property of eternal nature. (2.) An efflux from the inward motion, or second property—this I call *the fiery mercury, in the spirit of this world*, for this is the mobility of all things, a *separator* of the powers, and a former of shapes or figures. (3.) A sensibility in this motion and sharpness, etc. from the third property of eternal nature. These three properties the ancient philosophers called sulphur, mercury, and sal, according to their matters which out of them are generated in the four elements, when this (threefold) spirit coagulates or makes itself substantial. In this ground the four elements also lie, and are not separated therefrom, nor something peculiar, but only they are the manifestation of this spiritual ground, like as a house or habitation of the spirit, wherein it worketh, etc.

The words, which *outward quint-essence, the inward and more immediate body of this spirit* (for the four elements are its outward body), they call *salniter*, etc. are, as to my sight, all obscure, and I do not think they can give to any a clear and distinct apprehension of the thing. For (1.) I cannot find that Behmen calleth the salniter a body of the spirit of this world. (2.) I cannot see what here is meant by salniter. That visible materiality, which is an ingredient of gunpowder, cannot be meant, seeing that this salniter is called an inward and more immediate body; when that is equally outward or distant, in the same degree from the spirit, as the outward salt, brimstone, and quicksilver. And that which is more inward in this outward salniter, is its being (in answerableness to eternal nature) that crack wherein all the properties are separated and displayed. But this also can here not be meant, because the crack, as a separator and displayer of all the properties, cannot be conceived as a body of the spirit of this world. (3.) This body or salniter is called a quint-essence of everything, which cannot be applicable any more to this salnital crack, than to the palpable salnital substance. (4.) It is called an outward quint-essence, and this makes all still more obscure. For every quint-essence is the most inward of that thing whose quint-essence it is said to be. And though it might be understood as with respect to this outward world, and so thereby distinguished from a heavenly quint-essence of paradisaical things, yet this will not be sufficient to make it out, as long as it is not declared, both as to this outward and to that inward world, that the salnital crack can be called the quint-essence of all things, which I see no possibility to do.

the former of whom, if not the latter, resided with Miss Gibbon, as attendant. Benjamin married, and had issue, William, a solicitor, born 1748, who, as before-mentioned, by the will of Mrs. Hester Gibbon (the inheretrix and trustee of her dear deceased friend, the late Rev. W. LAW), was possessed of estates in King's Cliffe, and died in 1805, without issue; Thomas, who was living at Stamford in 1778, married Jane Lowe, by whom he had an only son, Farmery, born 1785, and now (October 1848) residing at King's Cliffe, and in possession of the aforesaid property; who, in 1803, married Eleanor Carrington, and has issue surviving, William, a solicitor, at Stamford; Thomas, a farmer, near King's Cliffe; Farmery, manager of the London and County Bank at Chelmsford; Eleanor, and Sarah. Besides these children, Mr. Benjamin Law had John, born in 1752, a surgeon in the Royal Navy (on the *Latona*, at Portsmouth, in 1783), who went round the world with Captain Cook, and died in 1786; Farmery, who, in 1767, was placed with Mr. William Law, at Sun-court, Cornhill, and died in 1780; Henry, who died in 1761; Elizabeth, married to a Mr. Charles Lowe; and Benjamin, a draper, at Stamford, who married a Miss Reeve, by whom he had one daughter, and died in 1802, and his widow in 1822. Such are the particulars which have been collected together, concerning the birth-place, family, and relations of the Rev. WILLIAM LAW.

Having quitted Cambridge upon his resolution not to take the oath of allegiance to King George the First, his next appearance in public was in London, in the year 1717, engaged in the Bangorian controversy; but whether at that time, or from the period of his relinquishing his Fellowship, up to the year 1726, in any pecuniary appointment, does not now appear. Report states him to have officiated as a curate in London, and to have had very considerable livings tendered him by or through his friend, Dr. Sherlock, afterwards Bishop of London; but, as he ever remained true to his non-juring principles, it is all but certain that he did not again officiate in the church. In the above memorabilia, and most important controversy, however, he laid the foundation of his future fame; the ability he therein displayed having gained him the notice and respect of many who were opposed to the high church principles, which he had imbibed at the university, and at that early period of his life so strenuously and plausibly advocated. [According to the 'Preacher's Assistant,' vol. II. 1737, he published a Single Sermon, in 1718, on 1 Cor. xii. 3; but after making researches in the chief libraries throughout the country, and in private collections of tracts, the writer has not been able to find or hear of such a discourse. His Thanksgiving Sermon of 1713, may be seen in Queen's College Library, Cambridge.]

The 'Answer to the Fable of the Bees,' published in 1721, was the next issue of his pen, and may be considered as a good specimen of the gentlemanly tone of ironical banter, in which patrons of vice and infidelity, men of education, ought to be met and dealt with, by the public guardian of religion and moral virtue.

Some few years afterwards, in the year 1726, he published a tract against the Stage entertainment, then characterised by the most open obscenity of sentiment and language. In this tract, entitled 'The absolute Unlawfulness of the Stage Entertainment, fully Demonstrated,' he exhibits that power of close yet agreeable argumentation, for which his writings have been so highly commended. And notwithstanding the ridicule which Gibbon, Dennis, and others have attempted to cast upon this performance, it is to the honour of Mr. Law, that no admirer of sound reasoning, who was a christian, ever found fault with it, nor is it possible indeed for such an one to do so, without doing violence to his

0 See *Byron's Remains* Part x page 20. Law then an independent genius. His spirit shown (as in the above Sermon) by a public spirit (quite the whole notice of the affair pp. 20 & 21, in two places of above it appeared he changed to deep seriousness in 1720 (see note here of p. 506) but what was the special occasion of this at this time.

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In the last lines, where there is said of three salnitrous substances, (1.) of a visible, (2.) of a heavenly, and (3.) of a divine one, a notorious mistake is committed. For the heavenly and the divine, if both called and conceived as substances, cannot be distinguished, but by referring the former unto God, considered as in, and the latter unto God as without nature. But now, in the Divine being without nature, is no such thing, but all must be referred only to the generation of nature. The salnitrous crack, in, or at the entrance of the fourth form, is that which may be called divine, but not yet divine substance. But in heaven, viz. in the seventh form, no doubt but there is such a substance, as the salnitral substance upon earth is a visible image of. Yet this heavenly substance is not a shadowy image of another divine salnitrous substance, but it is a body or chrysalline material being, expressed and made substantial by that salnitrous (not substance, but) crack, which is in the generation of eternal nature, caused by that conjunction between eternal liberty and the dark forms of nature, of both which, even our visible salniter in this world proves to partake, according to its low manner and degree.

Page 142. No. 7. Here I have to observe only this, that instead of these words, *this outflown word is not the pure Deity, but his outflown word, by which, etc.* the sense could be expressed with more grace, and with greater significance, thus—this outflown word is not the pure Deity, but such an outflown power, as by which, etc.

Page 142. No. 8. Here, concerning common salniter and its preparation, the philosophical mercury, oil of sulphur, oil of vitriol, spirit of nitre, the character \perp signifying gold, etc., I have nothing to say, neither pro nor con; the author may perhaps be able to make it out, but experience must confirm it. Only at the first expression I am a little stumbled, when there is said, *the matter of the philosophical work are the five vowels, which signify common salniter*. For I cannot see what relation these two can bear to one another. In all the description of this work (in SIGNATURUM REUM) Behmen never useth the expression of five vowels. And though that very same which he doth understand thereby, viz. the divine life, power, virtue, the Spirit of God, the true spirit of understanding from the second principle of light, etc. is absolutely required to this work, yet upon what account the five vowels can be called the matter, I am not able to apprehend. But for all that there may be something therein above the reach of my capacity.

Page 143. No. 9. The signal star, mentioned not only in the MYSTERIUM MAGNUM but also in several other books and places, hath a twofold signification, relating most evidently to the discovery both of the inward eternal, and of the outward temporal nature, according to his own words, saying, *Two suns are risen and shine unto us*. And again, *the signal star is so great as the whole world, etc.* With respect to the first, he understands chiefly this great manifestation, concerning the generation of eternal nature in its seven-fold wheel, with respect to which he called his first book AURORA, Day-break, Morning redness, etc. And so this signal star, in this first sense, is nothing else but that same, which, by some others now is called the morning star of Wisdom, relating especially to the mysteries of the kingdom of Christ, which cannot be fundamentally understood

understanding, and renouncing his religious profession.

The 'Christian Perfection' was published in the year 1726, (where composed it does not now appear,) and the 'Serious Call' in the year but ~~one~~ following. And now we come to one of the eventful periods of his life, in a philosophical point of view; for to these two books may be said to be owing under God, the present religious, moral, social, commercial, and political glory of this highly favoured country—the grand providential instrument for the evangelization and moral affranchisement of all nations. But this subject must be left to be fully considered in its proper place, in the proposed larger memorial of Mr. Law.

The following is the impartial opinion of the great and good Bishop Wilson, concerning the 'Christian Perfection,' contained in a letter, addressed by him to the Lady Elizabeth Hastings, of blessed memory; dated Warrington, September 13th, 1729:—

"—His *Christian Perfection* (he writes.) fell into my hands by a like providence: and after reading it over and over, I recommended it so heartily to a friend of mine near London, that he procured eighteen copies for each of our parochial libraries; which I have recommended to my clergy after the most affecting manner, as the likeliest way to bring them to a most serious temper. I have considered the most exceptionable passages in that book. I dare not say he is altogether in the wrong. That of—selling all, and giving to the poor, he truly explains to be the disposing, in our sincere intention, of whatever we enjoy, above what is necessary for our own and the honest support of our families, to pious and charitable uses, and to the relief of our necessitous fellow members; so as to part with our superfluities with the same cheerfulness and ease of mind, as if we had sold our estates, and were only disposing of another body's income. I need not tell you, Madam, the happiness of such a disposition, and how acceptable it must needs be to God; and that our blessed Saviour laid that injunction upon his followers, not to torment them, but to set them above the world, to make them truly easy in it. As to the passage of—not going to law upon any occasion whatever, with relation to private injuries, I dare not condemn, until I see much worse effects follow from practising accordingly, to those who have made the experiment; as you know, Madam, some sects of people have done, without any great visible inconvenience. And whether one who resolves to do so, might not expect a peculiar providence to watch over him for good, or a more extraordinary reward of his faith and sufferings, in obedience to the commands of his Saviour, is what ought to be well considered, before we peremptorily condemn such a doctrine.

"I will, God willing, for now I have not time to say more, give your ladyship the sum of the whole book in a few words, as I have, some time ago, met with them in a book of Erasmus, a person whom God raised up just at the time of the Reformation, to set people in the right way, after the christian world had been led into error and superstition for some ages:

"A Sketch of Christianity, from Erasmus, agreeable to what is contained in this book. [A more complete one will be found in Dr. Horneck's *Letter, on the Lives and Spirit of the Primitive Christians*, at the end of his *Happy Ascetic*.]

'Jesus Christ came into the world to form to himself a people, who should wholly depend upon God, and, placing no confidence in any earthly support and comfort, should be after another manner rich, after another manner noble, after another manner powerful, after another manner happy; intending that they should attain felicity by the contempt of the things that are most admired by

without an understanding of the generation of eternal nature in its seven properties, as from the Revelation of St. John is evident enough. And then with respect to the second signification, which is inferior unto that first, but necessarily depending upon and following after it, he reflects not only upon an understanding of temporal nature in general, but also in particular upon an understanding of this philosophical work, wherein the cursed nature is restored, from the strife of its seven disharmonised properties, into their paradisaical union. For even herein lieth that provision laid up for the children of God, whereof he speaks in the MYSTERIUM MAGNUM. And even this is that, by which according to his prophecy,—silver and gold shall be made as common as it was in the days of Solomon. And this is that same whereof he saith also, that—to the kingdom (of Christ) which is, and is not, and yet is, the ornament of gold and silver shall be added; for the Prince of the powers of the earth hath given it thereunto. And so now the signal star, in this second sense, is nothing else but this same manifestation, as it concerns the restoration of outward cursed nature. All this is fully agreeing with the construction of his writings, and could be made out sufficiently from a hundred places. But that he, by the signal star, should have directed us in particular to *antimony*, I cannot tell.

Page 143. Nos. 10 and 11. All what herein is declared, belongs to an outward chemical operation, which I know nothing of, and can be neither for nor against it. Thus much I observe only, that I could not say, *they say*, because it is not apparent to me, that Behmen says all these things, who in his writings hath quite another end, and so frequently and earnestly protesteth, that his intent was not to teach any man this art, etc.

Pages 143 and 145. No. 12. Several things are here expressed concerning salniter, which I can make nothing of at all; if they are of Mr. Pierce, he will doubtless be able to declare his sense more intelligibly. That salniter was *not created*, but only *made substantial* at the creation, is very strange in my apprehension; but seeing that I do not know what peculiar notion he may have of the word *created*, and what distinction he may make between *created* and *made substantial*, I can say nothing more against it. That salniter *brings the fire of God to man*, is no less strange than that former, though indeed I see obscurely, and as it were at a distance, something therein, if it be not understood of the outbirth, viz. of salniter, as created, or as made substantial at the creation, but of that which Behmen calleth the *salnitrous shrack*, wherein the two eternal kingdoms are severed, and in this world the four elements are displayed, etc. But if Mr. Pierce reflects, as I suppose by this expression, upon the philosophical work especially; meaning that salniter, even common salniter as before, is that matter which bringeth the philosophical fire into the artist's work, there may be something more in it, which I shall not presume to judge nor censure. That salniter is the *instrument of God* by which he worketh, is true indeed, if it be referred again to the salnitrous shrack, not to the dead outbirth; for as the whole nature, in all its properties, is God's instrument, so is that also especially, wherein all the properties of nature are brought into distinction and operation. That the *separator is in this substantial word*, and that it is the *spirit of this*

the world; as people that should be strangers to the lusts of the flesh, by studying in the body the life of angels; that should have no need of divorce, as being able to mend or to bear with patience all the evils of the married state; that should be strangers to oaths, as those who will neither distrust nor deceive anybody; that set not their hearts upon increasing their substance, as having laid up their treasure in heaven; that should not be transported with vain glory, because they refer all the glory to Christ alone; who should be void of all ambition, as disposed the greater they are, so much the more to submit to all men for Christ's sake; who should avoid wrath, much more revenge, as studying to deserve well of those who deserve ill of them; whose lives should be so without blame, as to force even infidels to speak well of them; that should be born again to the purity, simplicity, and teachable temper of infants; that should live like the fowls of the air, without solicitude; among whom should be the same concern and good understanding, as among members of the same body; where the abundance of some should supply the wants of others, and the evils of one member be mitigated by the good offices and compassions of others; who should be conspicuous as a city on a hill, that all about them might be instructed by their example, and as salt to secure the rest from corruption; to whom this life should seem vile, and only to be borne with, in submission to the will of God; and who, relying upon the invisible power of Christ, are always diligently preparing for that day, when they shall enter upon a lasting happiness.—I am, Madam, &c. &c. Thomas, Sodor and Man."

In the year 1727, as related, Mr. Law founded a school in his native town, for the instruction and clothing of fourteen girls (now increased to twenty), to which, sometime afterwards, were added almshouses, for two poor old women, inhabitants of King's Cliffe.

With what resources he accomplished this, is not now known; but report states, that, shortly after the publication of the 'Christian Perfection,' whilst one day standing in the shop of his publisher, in London, a person, habited as a gentleman's servant, accosted him, enquiring if he was the Rev. Mr. Law; and being answered in the affirmative, placed a letter in his hands, and departed. Upon opening the letter, it was found to contain a bank note for one thousand pounds, from some anonymous individual. If this anecdote be true, the money so presented, with what he possessed from the division of his mother's property at this time, and other resources, might have contributed to the foundation of this charity.—But such was not the only gift of money Mr. Law received in his life-time, from admirers of his writings, and strangers also to his person.

With regard to his works, his arrangement with his publishers (according to documents in the possession of the writer) was, that the latter should have the entire profit of the first editions of each. As therefore the principal of them ran through six or eight editions, it is very possible that he derived some pecuniary benefit from that source.

The 'Serious Call' was the next production of his pen; but it is a work so well known by devout and well-informed persons, that little need be said respecting it in this place; especially, as its theological character has been so repeatedly explained in the present treatise, as containing a demonstration, in logical order, free from all sectarian idiosyncrasy, of the pure spirit and practice of the gospel, according to the personal teachings of Christ, and the ground of the apostolic writings,—in brief, a systematic method of pure and perfect devotion to God, and of evangelical aggressiveness towards our unconverted neighbour.

See Byrom's Remains Part ii p. 387 shows Law's metaphysical views previously to 1729 and to 1731 when he wrote his 'Case of Reason' and approves of Bishop P. Brown's philosophical treatises. Law had then marked out the special writers as referred to p. 616—same work, and in 1733 or 34 (before the Three Letters to a Lady) was published for Behmen's writings, with

world, etc., something herein also is true, but indeed it is not pertinently expressed. For by saying, in this *substantial word*, the reader is caused to understand (in connexion with what went before) common salniter, created or made substantial at the creation; and though he may apprehend well enough that the separator is therein, yet that this *substantial word* is the spirit of this world, none I think can apprehend to satisfaction. What Behmen says concerning the spirit of this world, we had already above.—All the places quoted p. 145, I looked over, but cannot find that Behmen saith therein anything of salniter. Nay, in many other places also, which I consulted, I find very little of the outbirth or common salniter, but of the salnitrous crack, made in the kindling of the fire he speaketh very much.

In the SIGNATURA RERUM, xiv. 69, etc. *Germ.* (as in some other places) I cannot find that he treats concerning an *universal medicine*, that is a medicine resisting universally all manners and kinds of diseases, like as the universal tincture doth: but only concerning a medicine reaching deeper than the four elements, and resisting the evil of the astrum. Which every medicine should and would do, if rightly prepared, that is, if itself were first delivered from the four-elementary strife, and exalted according to his description; when yet for all that, it would not resist all sorts of evils from the astrum, but only such of them as it is in particular prepared for. For it would not yet be the blessed universal tincture.

Page 145. Q. 1. *What do they say, concerning the oil of life?* A. In order to understand what they say concerning the oil of life, it is absolutely required to understand also first, what they deliver, concerning in general the generation of eternal nature, and in particular, the generation of the water of life, in the second principle of light; from which water this oil is all inseparable, and of which it is the more spiritual part, fatness as it were, or unctuousity. The conjunction between the soft eternal liberty, and the harsh, strong desire, causeth in eternal nature the generation or kindling of the fire. From the latter of these two cometh a life to be, which standeth in, and is itself a fire; and from the former a water and oil, which is a pabulum of that fire and life. By the water it is refreshed and preserved; in the oil it burneth and flameth, and from this oil especially it getteth a shine or glance. If now this be transferred to the life of man, it may easily be understood what Behmen says, that—every sickness is more or less a spoiling, poisoning, or darting impurity or contrary properties into the oil of life, etc.

Q. 2. *What do they teach concerning the philosophical work?* A. They teach in substance that the process of the universal tincture, for transmutting metals, and healing the body (attainable, if all the requisites are truly in the artist found), is the very same, with the process of the holy spiritual tincture for the soul of man, attainable in the regeneration. That both in the one and in the other, this process in itself is very short. That the life of man, and so of metals, as also of the whole nature, and all the things therein, standeth in seven properties. That these seven properties are now under the curse, and stand in mere strife and contrariety, each of them being in its own natural quality manifest, in opposition to all the rest; that is, each of them, according to Beh-

It is however, deserving of record, as an interesting circumstance, that almost all the individuals who have been subjects of great piety, and eminently instrumental in the moral regeneration of this country during the last hundred years, have been mainly indebted for their spirit and principles to this and the last-mentioned treatise. In which consideration will also be taken into account the thousands of other individuals who have mediately or immediately, derived their piety and usefulness from such a source. And this not only in our own country, but on the great continent of America, where, it has been related to the writer, that, at the present day, there is scarcely a devout family in any of the numerous towns of the United States, in which the 'Serious Call' is not amongst the number of its standard books of piety.

It was about this time that Mr. Law entered into the family of Ed. Gibbon, Esq. of Putney, as tutor to his only son, Edward, afterwards father of the historian; with whom, at the commencement of the year 1727, he proceeded to Emanuel College, Cambridge, and remained during his stay at that university. As the 'Serious Call' was published in 1728, it was probably written by Mr. Law during the intervals of his tuitional engagements, and possibly for the immediate benefit of his pupil, as Fenelon wrote his *Telemachus* for the Duke of Burgundy: though, the idea of such a work had doubtless suggested itself to him, as he proceeded with the 'Christian Perfection,' particularly in writing the ninth, tenth, and twelfth chapters of that treatise. It is reported, that he also gave occasional instructions to the two daughters of Mr. Gibbon, whilst residing with the family at Putney; where he remained as a friend, some eight or nine years after his pupil had finished his education, much respected, and esteemed by all who enjoyed the pleasure of his acquaintance.

During this period, he pursued with avidity his theological studies, whilst his writings had rendered him so celebrated, that he became consulted by serious persons, personally and by letter, as a kind of oracle, or spiritual director: to whom he failed not to afford every needful instruction for their several cases to remove their doubts and scruples, and satisfy their minds. Among the more memorable of his *spiritual children* and patients, were the celebrated brothers, John and Charles Wesley, the former of whom, in the mature part of his life, resumed all that veneration and respect for his exalted piety and wisdom, with which he had been so irresistibly impressed in his earlier years, but which he had suddenly cast away, on embracing some peculiar views and opinions upon certain points of religious doctrine; to which circumstance, however, reference has been made in a preceding note, and therein to the periodical of 1797 for a further and full understanding of the subject in question.

Another of Mr. Law's correspondents was a Miss Dodwell, daughter of the learned Mr. Henry Dodwell, who, overlooking the simple guidance of the Word of God, and the all-sufficiency of the Holy Spirit to sincere seekers of truth, had so bewildered herself in the labyrinth of polemical controversy, concerning schism and other ecclesiastical questions, that her mind became filled with doubts of the sufficiency of God's grace in the ordinances of the established church of this country, of which she was a member; and perplexed about absolute decrees, the dispensations of providence, and other mysterious subjects. In this state of mind she forwarded some papers to Mr. Law, wherein, among other details of her case, she expressed a desire to be of the church of Rome, that she might be delivered from the anxiety of thinking for herself in matters of religion, and might have a sufficient authority to which she could resign herself absolutely. This gave occasion to him to

*groon's Remains Part II p. 586. It appears Dr. Richardson
church of St. Olaves and in 1733 preached Consecration Sermon
St Johns New Church Southwark, was Law's pupil at
Cambridge see p. 612 idem work.*

men's usual expression, *nath its own selfish will*. That this strife cannot be reconciled, except there come such a death into these seven properties, as may break and destroy *their own will*, viz. such a life as by its own essentiality may be first a death unto them, and then also able to raise them up again, into one harmonious life and will. That all this is done according to the constant unalterable generation of eternal nature, wherein there are the same seven properties indeed, but not seven contrary wills, all being harmonised and overpowered in, and by the fifth of love and light. That when this re-harmonising of the properties in the philosophical work is done, the universal tincture is prepared, the curse is removed, earth is turned in, and heaven out. And this, therefore, is able also to reharmonise all the seven disordered properties, both in the metals of the earth, and in the distempered bodies of men.

Q. ult. Why must gold be purified seven times? A. Because it must be brought through all the seven properties of nature, and in each of them a peculiar work must be done. For as they are all seven under the curse, so they are all seven impure, and want to pass the purifying fire seven times, if that gold or silver shall come to its perfection. In the first melting, the harsh quality, the gross, hard, stony dross is melted away. In the second, the harsh death in the water is separated; for in this second property the sweet water was killed or spoiled, and turned into the quality of a poisonous *aqua fortis*, which is the worst of all, and must now, in this second melting, be cast out. In the third, the bitter death must be melted down, viz. the stirring, raging, and breaking, stinging property, which makes the gold and silver brittle; so that it is not malleable before this be conquered also. In the fourth the fire-spirit must be destroyed; and then the matter begins to be like unto gold or silver, according to that property which is predominant therein; but it is not yet tough and pure enough. In the fifth melting the life, in the light and love's property, ariseth; and according to this, the matter which is left in the foregoing trials, gets again that virtue which from the first original hath been the propriety of that fountain-spirit, which is predominant therein. In the sixth, this life, risen in the fifth, stirreth, and from this stirring the metal gets its clear, tinkling sound, according to its kind. Here, says Behmen, the greatest care is to be taken, that the fire may not be too strong, or else this new life is easily kindled again, in the properties of wrath, and the whole matter burned to a hard, unprofitable dross. In the seventh melting it cometh (provided that the same care be taken about the fire, which must be more subtle or temperate, than in the sixth,) to that perfection which it is capable of in this third principle; and hath only this defect, that the spirit therein must leave its metallic body in a hard palpability, and cannot exalt it, so as he did, before the wrath-fire was kindled in the fall of Lucifer.

Page 147. No. 1. To prevent a certain needless objection, I think, when here is said, *The third principle being perfected on the fourth day*, there might be added this, or any other the like limitation—as to its own harmonious structure, essential constituent parts, order, government, or governing faculties, etc.

Nos. 2 and 3. *souls or spirits*. Here I observe, that in sensitive creatures, a difference between

address to her three letters, wherein he meets all her objections in his usual felicitous manner, demonstrating throughout, whatever be the point he examines, that the sovereign remedy for all the evils of this life, consists solely in an implicit faith, and total resignation to the adorable providence of God. These letters were written in the year 1731—2, and intended as private communications, but through the instrumentality of Mr. Payne, the editor of Kempis, Mr. Langeake, or some other admirers of Mr. Law, were searched up in the year 1779, and then for the first time published, under the title of 'Three Letters to a Lady inclined to enter into the Communion of the Church of Rome.' [Note, p. 189.] They will be found replete with edification, to such as love the strong meat of impartial truth, and elevated christian wisdom.

[Afterwards noted down by a daughter of the Baptistess, during a visit to her mother, who has good reason to suppose that the letters were composed for the purpose, but it is too long and trivial to transcribe here. The original was destroyed by fire in 1829.]

The next public exigency which elicited the services of his powerful and undaunted pen, was the refutation of Deism or infidelity, another rampant vice of that age, among men of education. The occasion thereof was the appearance of Tindal's book of 'Christianity as old as the Creation,' to which he wrote an answer, entitled the 'Case of Reason or Natural Religion, fairly and fully stated.' Concerning this work, which is a perfect model of classical argumentation, written in the most easy, natural manner,—and as such, ought to form a regular class book in schools, it being revised and corrected by the author in a second edition, in the year 1752,—a correspondent of the 'Gentleman's Magazine' gives a very judicious opinion, in a letter to that periodical in the month of October, 1800, which, notwithstanding the irrelevancy of certain portions of it, for its general interest we insert at length.—It may just be remarked, that although Gibbon professes to give a slight critical review of Law's early writings, he entirely omits any notice of this absolute refutation and ironical exposure of *infidelity*. The letter thus proceeds:—

“Sir,—In addition to what your ingenious correspondent has related, concerning that good and truly great man, the Rev. W. Law, commonly called the mystic divine, give me leave to observe, that many years since I was acquainted with some of his admirers, from whom I understood that Mr. Law was a bachelor all his lifetime; that in person he was a well-set man, and rather of a dark complexion, though remarkably cheerful in his temper; that such was his love of privacy and a state of recollection, that it was very seldom indeed, that he passed away more than two hours in the company of any person. With a very small patrimony, also, Mr. Law was remarkably charitable; but it was principally confined to his poor neighbours, and the manufacturers of wooden ware, in and about King's Cliffe; in which view, it is related, that he would only eat off a wooden platter. In these exercises of christian charity he also engaged the two ladies with whom he resided. Their object was not to encourage the idle and dissolute, but to promote and facilitate the good intentions and endeavours of the industrious.

"Whether the 'Serious Call' be Mr. Law's masterpiece, I have some doubt. I should give the palm to his 'Case of Reason,' stated in answer to 'Christianity as old as the Creation.' The style and conclusions are almost as plain and convincing as any of the deductions in common arithmetic: and at this present time, as the public is not quite cured of the predilection it has lately entertained for the French goddess of reason, I presume a cheap edition of that work by Mr. Law.

souls and spirits is not indeed by Behmen much regarded or insisted upon. But that, nevertheless, it is apparent enough, from his declaration, that in them also are both souls and spirits, or something answering, in its lower temporal kind and degree, unto that great considerable difference in man. Wherefore then, if a nice and curious distinction be not intended, there may be said well enough, *souls or spirits*. But if a more distinct enumeration shall be made, there might much rather be said, *souls and spirits*; with a short addition, declaring that the former is more particularly to be referred to the stars, and the latter to the sun. Whereof much could be said from Behmen's ground.

Page 147. No. 3. *Their bodies were made*, etc. Here I would, for my part, rather say, *brought forth*; not that the former were altogether unfit or impertinent, but only because it seems (at least to me) to represent the thing too grossly, as if there had been a certain maker from without, using his hands or instruments. Whereas, they came forth all freely out of the elements, when the eternal Word moved, and thereby enabled them to bring forth, in distinction and variety, those visible images or outbirths of their invisible powers.

No. 4. *from which the visible*, etc. Seeing that the elements and compounded bodies differ in degrees, and that from the former to the latter a descent is made, so that the elements are to be considered as joined to the invisible principles; when there is said, *from what compounded bodies do arise*, I think it would be proper to make the construction thus, or the like—*from which (invisible principles) the visible elements, and further (or lower) also, in conjunction with them, the compounded bodies arise*.

No. 5. *those are unclean*, etc. Seeing that this uncleanness cannot be restrained to terrestrial animals, because in the water also some are declared by Moses to be unclean, it would be better to say more generally—those are unclean, that had in their original a property of the dark world more or less predominant in their particular kind.

Between Nos. 5 and 6, these following particulars could be inserted; yet there is no necessity for it:

That living creatures are in all the four elements, and in each according to its constitution: and this, because of that indissoluble concatenation of all the elements, in one universal ground, by reason of which none of them is excluded from those powers and abilities, that were required for their bringing forth their own peculiar offspring. That from the food and habitation of every animal, its original may be more or less discerned. That the tame and friendly beasts, are, with respect to their original, nearer related to the one element; when the wild and not so tractable ones are nearer to the four elements. That the state and condition of the living creatures, before the fall of man, was much different from what it is now, after the fall and curse. That in all the living creatures, a character of the Holy Trinity may be found, though in none of them so plain and em-

might effectually remove their propensity, as it exhibits reason not the empress (as the French and English freethinkers have displayed her), but too often 'the blind tool and most abject drudge of the passions.'

"I might here mention the opinion of Mr. John Wesley, respecting Mr. Law's literary abilities, viz. that 'his writings would remain an everlasting testimony of the strength and purity of the English language.' As also the testimony of that erudite critic, Dr. Johnson, inserted in Boswell's Life of him, third edition, vol. i. p. 43, and vol. ii. page 110, (which may be known to most of your readers):—"When at Oxford," said he, "I took up 'Law's Serious Call to a Holy Life,' expecting to find it a dull book (as such books generally are), and perhaps to laugh at it; but I found Law quite an overmatch for me, and this was the first occasion of my thinking in earnest of religion, after I became capable of rational inquiry."—"He much commended Law's Serious Call, which he said was the finest piece of hortatory theology in any language."

The following interesting letter from a clergyman, may also be worthy of insertion in this place; it was originally addressed to the editor of Lloyd's Evening Post:—

"—*Sunt certa piacula, quæ le*

Ter pure lecto poterant recreare libello."—Hor.

"Scarborough, Dec. 21st. 1771.—Sir,—As I have an universal love and esteem for all mankind, so particularly for my brethren of the established church; of which I should think myself an unworthy member, did I not take all opportunities of doing good, according to the abilities with which God has enabled me. But as I have ever thought a concern for men's souls to be preferable to that of their bodies; so, I have, in a more especial manner, extended my charity to that better part.—We live in an age wherein numerous objects present themselves to our view, that are destitute of every virtue that can make them worthy of the divine favour; and, consequently, there never will be wanting occasions for exercising ourselves in a laudable endeavour for their amendment. I, for my own part, though I live (when at home) in a small country village, have had sufficient work upon my hands to bring my parishioners to any tolerable degree of piety and goodness: I preached and laboured amongst them incessantly, and yet, after all, was convinced my work had been as fruitless as casting pearls before swine; the drunkard continued his nocturnal practices, and the voice of the swearer was still heard in our streets. However, I was determined to leave no means untried for bringing this profane and obdurate people to a sense of their duty: accordingly, I purchased many religious books, and distributed them amongst them; but, alas! I could perceive no visible effects. In short, I had the grief to find that all my labour had proved in vain, and was ready to cry out with St. Paul, *Who is sufficient for these things?*—About this time, I happened to peruse a treatise of Mr. Law's, entitled, *A Serious Call to a Devout and Holy Life*, with which (if I may be allowed the expression) I was so charmed and greatly edified, that I resolved my flock should partake of the same spiritual food. I, therefore, gave to each person in my parish one of those useful books, and charged them upon my blessing (for I consider them as my children) to carefully peruse the same. My perseverance was now rewarded with success; and I had the satisfaction of beholding my people reclaimed, from a life of folly and impiety, to a life of holiness and devotion.

Before I conclude, I must beg leave to recommend the afore-mentioned book to the perusal of all your readers; and I heartily wish they may receive as much benefit therefrom, as those have who are committed to my charge.

inent, nor so glorious and efficacious as it is in man.

Page 149. *ad finem*. Two different things are here desired in one question, which yet must needs be parted in two. The first is concerning the two tinctures and their division, and the second concerning the *magia*, and the appearing of animals in it. (1.) As to the first, this I think may be a sufficient declaration thereof, and as short as I can make it. Fire and water are and must be in the generation of eternal nature, and so of temporal nature also. When and wheresoever eternal nature is in its right harmonious order, then and there these two cannot but be united, or stand in a most internal union. This union is consequently holy, pure, and heavenly, and so must also those creatures be wherein this union is. Now then, seeing that this third principle was spoiled, and all its properties disharmonised by the fall of Lucifer; seeing further, that it was not to be restored immediately unto its primeval glory and dignity, but that it should be settled for an appointed time in a lower and exterior condition, wherein it cannot be called holy, pure, and heavenly, but mixed, transitory, and elementary: and again, seeing that nevertheless in this mixed state it should have the whole nature, or all the properties of nature, working and generating therein; these two therefore which cannot be separated from nature, must needs in this third principle have been divided. Yet so (because of its being but one world) that a communion or mutual communication between them might be left both in the whole government, or whole generation of this temporal nature, and in the particular creatures also belonging thereunto, and governed thereby. Now this division was made accordingly on the second day of the creation, not in any particular place or thing, but generally throughout the whole extent of this region, that so a perpetual communication might be between that which is superior and that which is inferior. When therefore the living creatures now were produced, to be temporal, mixed, four-elementary, not eternal, holy, one-elementary creatures, they must needs have been formed in and according to this division also. For seeing that their original was only in, and their end only to this mixed world, they could not have been gifted with that holy union, which heavenly creatures only can be capable of. But man, having a higher original, came not out of this divided twofold source, but according to that end he was designed for, he had the whole eternal nature in its due harmonious order and union within his own single person. So therefore, as it was impossible that he should be a twofold male and female image in his first creation, so was it impossible also that animals should not be males and females, or should not have (which is the same thing) the two tinctures in their division. For the tincture here with respect to the living creatures, may be sufficiently described by saying that—it is that tender, loving inclination towards that which from the first original in eternal nature is its nearest and most internal part. Though I do freely grant that a deeper description thereof might be given by saying—that it is rather that ground which in animals is the root of that inclination, that which stirreth up the same, that which floweth out therein, and which

This excellent treatise is wrote in a *strong and nervous style*, and abounds with many new and sublime thoughts: in a word, one may say of this book as Sir Richard Steele did of a discourse of Dr. South's, that it has in it whatever *wit and wisdom* can put together; and I will venture to add, that whoever sits down without prejudice, and attentively reads it through, will rise up the *wiser man and better christian*.²⁹ [Errat. The 'Serious Call' was first published in 1729, not 1728.]

It would, perhaps, be difficult to conceive a finer illustration of Mr. Law's solid and universal theological knowledge, than this circumstance, namely, that individuals, who had begun their religious course under the discipline and guidance of his practical books and conversation, but who afterwards were induced to abandon his rule, on the plausible representation of a shorter 'way to Christ' and salvation, than the Old Testament experimental path in which they were traveling,—that they, on again glancing over the elementary treatises of their early studies, some twenty or thirty years afterwards, expecting to meet therein with low and superficial knowledge, should find, to their great surprise, the author's ground of understanding to be manifestly, as much superior to their own, with all their supposed evangelical light, as when they first put themselves under his direction. Like the continental tourist, who, having set out to make the ascent of a neighbouring mountain, after proceeding some twenty or thirty hours on his journey, looks up, and to his astonishment, finds it towering above him at almost the same distance, though in more imposing majesty, as on commencing his excursion.

But the full merits of his genius as an evangelical divine, cannot be duly appreciated, until the spirit of his mind, as portrayed in his writings, have been traced through all the degrees of the christian life, up to the last or highest point thereof; to which, as an *able minister of the Spirit and not of the letter*, he conducts his faithful follower and disciple, introducing him apprehensively, into immediate communion with the triune Deity of Father, Son, and Holy Spirit, thus rendering him a worshipper of God, 'in spirit and in truth.' For as such is the sole end of all divine dispensations and institutes, so it is the design and consummation of all his teachings as an illuminated interpreter of religious truth.

These latter ministrations are contained in that series of his works, beginning with the 'Spirit of Prayer,' and terminating with the 'Address to the Clergy,' the last words of which, wrote only a few days before his decease were, by a singular coincidence, those of his master, the 'Great Teacher' himself, on closing his earthly ministry, thus:—"All that Christ was, did, suffered, dying in the flesh, and ascending into heaven, was for this sole end: to purchase for all his followers a new birth, new life, and new light, in and by the Spirit of God restored to them, and living in them, as the support, comforter, and guide into the truth. And this was his, *Lo I am with you always unto the end of the world.*"—The first series of his theological works may be considered to close with the 'Three Letters to a Lady inclined to the Church of Rome;' the second series to commence with his discourse 'on the Sacrament;' and the last, as just stated, with the 'Spirit of Prayer.'

It is, however, to be well observed, that the true apprehension and profit of his writings, can only be obtained, by passing through them experimentally, in regular order, from the commencement. Indeed, the reason why complaints have been made against his later works may be said to be solely owing to this, that *half-instructed* christians, or totally unqualified readers, instead of so entering upon and pursuing the study of them, (which had been according to the *order of spiritual nature*, and the process of the Holy Scriptures,) they have, as it were, jumped into the midst of his last dissertations, and thereupon found themselves out of their depth, having nothing to cling

is conveyed thereby from the one into the other. Yet seeing that this latter, abstracted from that former, is all imperceptible in man as well as in beasts, and that it is made perceptible only in and by that former, by a joint consideration of these two, the tincture may be sufficiently described, viz. in this peculiar place, and with reference to the living creatures. If then this be, as to the fiery part in males, and as to the watery in females, their longing desire from both sides after a conjunction, and in the conjunction, the impregnation, and propagation may be easily understood. (2.) As to the second; the *magia*, wherein all the living creatures shall appear eternally, is in short, that incessant operation of the six working properties of eternal nature in the seventh, whereby an infinite variety and multiplicity of figures, forms, and images, was produced, changed and altered from eternity. If there now had been intellectual creatures before the creation of angels, all these wonders of this eternal *magia* would certainly have appeared unto them; but since there were none, they could not be known except only to the Spirit of eternity. Considering then (1.) That after the time of this world there shall be innumerable hosts of intellectual creatures, men especially, that are more concerned with the wonders of this third principle than angels. (2.) That this principle with its wonders is not to be annihilated, but shall be exalted again into its primeval glory and dignity. (3.) That all these temporal creatures are but figures, representatives, and outbirths, of those eternal magical powers. And (4.) That it shall be kept eternally in man's remembrance, what God hath done with him in time; what wonders he hath brought forth by his eternal wisdom, and that nothing, neither great nor little, was done or made in vain, etc. Considering, I say, all these and the like things together, we may easily come to understand what Behmen meaneth when he saith that all the creatures of this world, and so the living creatures also, shall appear in the eternal *magia* to the praise and honour of the Creator, and rejoicing or delight of men and angels. Which yet is to be understood in a different way, according to the difference of the two eternal worlds. For the last day of judgment, and purification by fire, is a day of separation, dividing the good from

to, or depend upon, but *God alone*, a character of divinity they were unacquainted with. On emerging from which, and again feeling their wonted *creatural or doctrinal supports*, they have 'blessed their stars' for the 'way of simple faith,' and resolved for the future to keep clear of the *infatuating quagmire of mysticism*.

'*Speak thou with us, and we will hear*,' said the Israelites to Moses, '*but let not God speak unto us, lest we die*.' It was not, it has been observed, through irreligion they escaped from God, but it was through a religion, and a divinely appointed religion. Though they had no direct intercourse with God, they had to do with *ordinances* of his own appointment, and by these they pacified their *consciences*. Here was their great delusion: for they came to have a religion for their *God*, instead of God for their religion. And is it not so, even in our own day, under the full light of the Gospel? Are not 'evangelical doctrines' treated in the same way, as 'blessed' and 'soul saving' and 'comforting'? Is not the 'atonement' and 'death of Christ,' the 'finished work of Christ,' as it is termed, hugged in the conscience as a *rest* and a *confidence*, whilst the religious professor is neither living *crucified to the world*, with its goods and its ills under his feet, nor worshipping God spiritually, nor trusting in him immediately and altogether? Thus what was done by the ancient children of God, with their *ordinances*, is it not acted over and over again in all ages? at one period by the *serpent of brass*, at another by *rosaries* and *crucifixes*, and *intercession of saints*, at another by the *church* and *apostolic successions*, and at another by *evangelical doctrines*—whilst but a *mystical* 'seven thousand' are ever found who worship God 'in spirit and in truth.'

An equally rational and substantial answer, might likewise be given to the objections, which have been made by the same description of persons, at another time, against his early publications of the 'Christian Perfection' and the 'Serious Call,' as not sufficiently dwelling (they say) upon 'faith in the atonement,' in connection with that prayer, self-denial, humility, universal love, resignation, and other constant exercises of devotion to God, which are so fundamentally inculcated in those works; whereby the devout soul might (in their phraseology) '*at once obtain pardon*,' and rise out of self-abasement, penitence, and humble confidence in the mercy of God, into '*joy*,' '*peace*,' and '*salvation*.'

But, such complaints may be made against the Old Testament dispensation itself, in regard to its practical character, as the mystical childhood of man's spiritual renewal, the whole Bible itself being the entire symbol—as only a preparatory school unto Christ, a ritual of carnal ordinances, washings and purifications, as confessions and memorials of an inward spiritual pollution, and as sure types and figures of a cleansing and deliverance from it; thereby inducing its subjects, in the full assurance of faith and hope, to call upon God for deliverance, without understanding how or when that should be effected—Why, it may be asked, why were not these devout worshippers led to Christ at once: *i. e.* and suddenly from children, turned into men? "*Why put a foundation below the foundation?*" As justly, might the mosaical and prophetic dispensation be objected to, as these two fundamental treatises of Mr. Law; for they are both of the same mystical character, in respect to the soul that is to be restored to perfection.

As, however, the coming of Christ, both in the flesh and in the spirit, was suitably timed to the preceding dispensations, and his whole process figurative of that of our renewal, so did the analogy truly hold in Mr. Law's experience and writings. Wherefore, in his succeeding works of the 'Sacrament Book,' the 'Tract on Regeneration,' and the 'Serious Answer to Trap,' there will be found every thing stated, to not only strengthen the hope and assure the faith of a devout, penitential soul, but they, as it were, *lift him up* into the heavenly sanctuary itself, where is the true high priest, with the blood of the sacrifice, *ever making* the full, the perfect, the effectual atonement and intercession; where, moreover, he sees as it were, the *title-deeds* to every degree of salvation, purity, holiness, and wisdom he may desire to be possessed of—yea, constituting him the 'heir of God, and joint-heir with Christ,' and (1 Cor. iii. 20—22,) of 'all things.' Thus, indeed, defying him not to 'believe.'

But it may be worth the enquiry, on the present occasion, What does all this, in effect, amount to? Is the subject of divine drawings to consider the lively representation to him of such verities, and his apprehension thereof, *pardon*, *justification*, *divine peace* and *salvation*; and the temporary composing effects upon the mind flowing therefrom, that *love*, *joy*, *peace*, etc. which are 'the fruits' or direct communications of the Spirit of God in his truly regenerate children? as is too commonly taught. Truths these are, precious and glorious truths indeed, as they are the ground of all divine re-

the evil, and giving unto each its own proper place. So, therefore, of all the creatures of this mixed world, only the good part separated from the evil, belongeth and shall be gathered into the light; when contrariwise, the evil part, separated from the good, shall appear in the dark world, out of which it had its first original.

Page 151. Q. 1. Seeing that the greatest emphasis in this question lieth in the word *finishing* all his works; I think a little more might be reflected thereupon in the answer, by representing more distinctly, that the whole generation of nature, as to its working part, is finished in the six first properties; and that therefore, when these six had done what God would have them do, the creation-work could not have gone further, but must needs have been finished also.

Q. 2. Six days were employed in the work of creation, not only to represent (as here is said) which is as it were only *a posteriori*, but also and even chiefly to employ and set to work all the six operating spirits of eternal nature; which being just six, neither more days nor fewer, could have been employed.

Page 153. Line *ult.* More explicitly, I think, might here be declared, that man should have been translated into eternity, when the appointed time of this third principle had been expired, viz. if he had continued in rest from his own work.

Page 155. Line *ult.* I find something, which, if it shall represent the sense of Behmen, must needs be otherwise expressed; but if no regard is had to Behmen's ground, doctrine, and declaration, it may be left as it is. For it concerns but an opinion, and such a one as he could not indeed himself approve of, but left it, nevertheless, to every one's own liberty to hold thereof what he thinks himself able to understand, viz. of the *seventh blessed time or age* (which, I suppose, is taken to be during this four-elementary world, before the period thereof is quite expired; that is, before the coming of Christ as judge of the dead and living,) two things are said here, which in such absolute terms Behmen would not have owned. (1.) *The creation shall be delivered from the bon-*

velation and intercourse with fallen man. But what is the end of such truth, and of the knowledge of it? Not to induce those who for the first time apprehend it, to believe themselves 'justified,' 'pardoned,' 'saved,' and so to settle down and rejoice, as having made a grand advance in religion, as having received some extraordinary manifestations of the divine favour (which is too commonly done): but, to set them upon 'working out their salvation' with 'fear and trembling,' yet with all the courage, cheerfulness, and gratitude, which the conviction of the love and gracious assistance of God, and the certainty of final triumph and endless glorification with Christ, are calculated to inspire. To nerve their souls with holy resolutions, to magnanimously 'fight the good fight of faith, and lay hold of eternal life.' Thus leading them necessarily into the true order of spiritual advancement; namely, to feel their own nothingness, and the absolute necessity of the new birth, and a total momentary dependence upon God alone, in every step of their progress; which only deserves the name of 'conversion,' or 'salvation.' Such, then, being the ground of understanding of Mr. Law's practical treatises, where stand the objections against them? and who can henceforth utter them, but such as are imperfectly acquainted with the theory of true Christian theology?

The sum of the matter (with respect to Mr. Law's evangelical knowledge and systematic exhibition of practical Christian truth) is this, or may be thus represented. He, as a wise master-builder, profoundly versed in the ancient science of spiritual architecture, which, by the way, seems now to be almost lost, not only designs a noble edifice, complete in all its parts and perfect, but lays the basis broad and solid, upon the eternal 'foundation that is laid,' the rock Christ Jesus, and thence proceeds to raise the superstructure in due order and degree, according to the principles of the science and his own practical experience. Such being the case, he has no occasion during the construction, to be perpetually reminding himself that he must 'believe' in the rock, upon which he is building, (for he knows it to be firm and steadfast, and laid by God purposely for him to build upon,) neither to regard the diversified opinions of professors of imaginary evangelical architecture, one party of whom, on examining the ground floor of the edifice, laments his want of 'comforting views of the principles of building,' for that he keeps the rock or 'foundation in the back ground,' or at all events is not always talking about it at every step of his progress; another avers that he ought to rest his whole hope on the 'finished work' of the foundation, for that is the true evangelical way of building, while a third pities him as a most 'unscriptural' workman, that he is seeking to raise his edifice by his 'own works,' and so detracting from the merits of the foundation; whereas he ought to do nothing more than 'merely believe' in the rock, and then the superstructure would rise of itself, for that St. Paul teaches 'justification,' as well as 'sanctification,' to be 'by faith alone.' But disregarding all this babylonish confusion of scripture science, he soberly proceeds with his labours, until the top stone be put on, when, the whole being completed according to the Gospel model, he gives glory to God for his *free grace* in providing a ground or rock, so sure and steadfast, whereon to erect his edifice, with all the materials for its construction, and for enduing him with wisdom and strength, and perseverance to complete it, though at the cost of all worldly satisfactions. Such is a figurative representation of the ground of Mr. Law's understanding in his devotional writings; and such the character of the critical observations which have been made upon them, by some modern professors of divinity.

To proceed with the narrative. Another of Mr. Law's correspondents was the celebrated Dr. Byrom, of Manchester, sometime Fellow of Trinity College, Cambridge, a poet of renown in his day, and an inventor of stenography: who was a great admirer of his genius, so much so, indeed, as in after years, to render into verse copious selections from his writings, and to voluntarily carry on a controversy in his defence, with the celebrated Dr. Warburton, against the perverse attacks of that indiscreet writer. To which Mr. Law himself paid no attention, until the appearance of the 'Divine Legation,' when he took up his pen, and wrote his famous 'Letter' to Bishop Sherlock on that work, and thereby so effectually silenced his antagonist, that the latter did not venture either to reply to that letter, or to mention his name again in public, until after his decease, which was some years afterwards. (See *Payne's Letter to the Bishop of Gloucester, 1761.—Dr. B.'s Poems.*)

A large accession of fortune rendering Dr. Byrom independent of his profession as a physician, he became a great reader and collector of the books and writings recommended or approved of by Mr. Law, and also published a new edition of Behmen's 'Way to Christ,' 1752. His estate and library have descended into the inheritance of a lady of the name of Atherton, residing in the

age of corruption under which it groaneth. For though, indeed, he owneth a seventh blessed age, which he calleth the *manifestation of Zion, the time of lilies and roses, the Enochian life, etc.*, and whereof he foretells many great, wonderful and excellent things that shall be done therein to the church of God; yet he hath declared also himself, and shown his ground sufficiently, that the creation, during this time of the four elements and the starry heaven, cannot be fully, totally, and universally delivered from the bondage of corruption and vanity, though, it may, indeed, partake something of the immunities and advantages of this blessed *time of refreshment*: which expression of the scripture itself, denotes but such an imperfect state as cannot yet be applied to a total or universal deliverance.

(2.) Of this blessed seventh age is said also, that *therein the paradisaical, inward, invisible things, hid under the thick veil of this gross, earthly world, shall be manifested.* If this were so expressed that it could be understood of the mysteries of the kingdom of Christ, hid under the veil of Moses, and with a particular relation to the inward, regenerated part of man; or also, so that it might be understood of a nearer communication than what is now, between paradise and this corrupt four-elementary world, nothing could be objected. But if the meaning shall be this—that paradise shall be re-opened in this world, and shall penetrate the earth and the four elements, as it did before the fall and curse; and that so, not only as to man and his regenerated part, but also as to all the creatures, the same state shall be again, which then was in this principle when man stood yet in his entire perfection, without any apparent mixture of good and evil, very much could be said against it. But because it is not my intent to overthrow any man's harmless opinion, which Behmen himself hath left free unto every one, and hath only declared his ground and reasons why he could not embrace it; this only may suffice, *viz.* to recommend to a serious consideration, that a manifestation of the one pure eternal element, and a manifestation of the four temporal elements, cannot consist together in one time and place. For, when and where the four are manifest, then and there the one must needs

neighbourhood of Manchester, who is as distinguished for her high christian principles, and princely liberality in the cause of religion and charity, as was her worthy predecessor for his estimable old English character, and benevolent attempts to diffuse the love and practise of religion and virtue, among all mankind. In the year 1736, he wrote to Mr. Law, stating that one of his relations, a devout woman, was on the point of separating from the Church of England, to join the Quakers, which he was anxious to prevent, and therefore requested Mr. Law, as a writer, in whose piety and judgment the party in question had expressed great confidence, to address her, in dissuasion from her purpose, giving him the grounds of her secession. He accordingly wrote five letters, (dated November and December, 1736,) wherein he considers the several points of her case, and forwarded them to Dr. Byrom, with a request that they might be returned to him again; possibly with a view to revision and publication, but which did not take place, and they are now in the possession of the writer of these lines.

At the close of this same year, his ancient friend, Mr. Gibbon, died. This necessarily led to a change in his domestic circumstances, though he did not finally retire from the town until about four years after that event. Whether any pecuniary mark of respect were bequeathed to him in the will of the deceased, does not appear, though an allusion in the letter of one of his correspondents might induce a conjecture to that effect.

As already stated, it was between the years 1733 and 1736, he first became acquainted with those writings with which his name has become so identified, that he is now scarcely known by any other distinction. That may be considered another important epoch, and eventful circumstance in his life; not so much on account of what has ensued therefrom hitherto, as what may justly be expected, but as yet lying in the inscrutable womb of Providence: though the nature of those writings, the intrinsic necessities of mankind, the prophecies of revelation, the progressing developments of the great spirit of nature, and the relative state of the world, may enable an enlightened mind to form some general surmises what those events shall be, and when they shall be brought to the birth. In a letter to a friend, (November, 1754,) Mr. Law thus expresses himself, 'But all pretences and endeavours to hinder the opening of the mystery, revealed by God in Jacob Behmen, and its bearing down all before it, will be as vain, as so many attempts to prevent or retard the coming of the last day.' In order to understand the exact sense of this wonderful author, he took the extraordinary pains and trouble to make himself thoroughly acquainted with the German language, in which the writings in question were originally indited and published.

Here, indeed, there would be room for enlargement, if place and circumstances would allow. The effect upon him, on first accidentally alighting upon the treatises of Behmen, has formerly been alluded to. To understand the sentiments of his mind on that occasion, it will be needful to consider the character of his education and studies up to that period; which may be inferred from the treatises he had already published, and from the fact of his having been solidly versed in all the regular university learning, science, and philosophy of his day. Then, is to be taken into account, his strong distaste for anything visionary or novel in religion, which would only be a natural consequence of his sober, orthodox views, and pure christian principles; as, singular enough, but recently exhibited in his correspondence already mentioned with Miss 'Dodwell,' for instance, in the following extract therefrom (which may also, serve as a specimen of his high qualifications, and great powers as a casuist):—

"The short of the matter is this: man fallen from innocence and perfection, can only turn to God as a penitent; he is, therefore, as such, turned out of Paradise, a place of heavenly enjoyment, into a world cursed for his sake, full of cross, and trouble, and burthen, and vanity, that he may there have continual occasion to exercise all the humble tempers of a pious penitence, and meet with every trial that may best purify and prepare his soul for its return to God.

And when one considers how poorly and vainly human philosophy has, in all ages, talked about God, and religion; and, on the other hand, what a depth of wisdom and treasure of knowledge is discovered to us in the Scriptures, without any help from human parts, or human learning; it is easy to see from whence our light and knowledge in religion is to be expected, and who are the best qualified to partake of it.

If we look into history, we can hardly find any churchman remarkable for an uncommon extent of human learning, without having troubled the world with some inventions of his own, some fan-

be hid under and by this manifestation of the four. And so contrariwise,—when the one is manifest, the four are swallowed up in this one, and by this same manifestation thereof. Now, in the one is only good; and, in the four, is good and evil, mixed. Good and evil, therefore, cannot be separated (though this latter, in a great degree, may be suppressed and kept under by that former,) before the day of Christ's appearing unto judgment, who shall then find all still in a mixed state, which is apparent enough from that description he gave himself, concerning the day of his appearance. From hence, it is now plain that the following words, *which they think to be the opening of the seventh seal in the revelation*, cannot be understood with reference to Behmen; for he truly did not think that this which was so expressed, is the opening of the seventh seal, but only that which he did own thereof, and found a ground for it in his communicated gift, and which in part is here by me declared, and is answering also to his own declaration of the seventh seal's opening in the philosophical work; which doth not bring in an absolute paradisaical or heavenly perfection, but only such a perfection as the creature can be capable of, during the time of this four-elementary world. [N.B.]

Page 157. Line *penult*. This matter would, I think, be plainer, and more significantly expressed, if it were shortly thus represented,—that Christ, as the eternal Word, belongeth not to the number of the seven, being beyond and above them; but that he came down into them, by taking upon him human nature: wherefore, then, he was truly and properly *as an eighth* unto them; and must have been so, because neither all the seven together in general, nor any of them in particular, was able to reharmonise the disordered state in human nature.

Page 161. A. 1. In this answer, nothing is said of that great, mysterious, principal point which Behmen delivered, by saying—man is created upon the cross: his body hath the figure of a cross, and because of that first creation, Christ must have redeemed him on the cross, etc., without which the creation of man cannot be fundamentally understood. But seeing that this is left out, because

cied improvements upon the common christianity. The great Origen was one of the first instances of this kind; he was celebrated as the oracle of learning, as a possessor of all the sciences; along with this, he was of a very pious and mortified life, and full of contempt of the world: but, for my own part, I should have left his conversation, his deep discoveries, and allegorical explanations of Scripture, to have spent my time and learned religion with a poor mechanic that I have somewhere read of, whose heart and life was governed by this spirit: 'I am nothing, I have nothing, I am worth nothing: I desire nothing, but to love, adore, praise and obey God, in every thing, and for every thing.'

Was the world to see this remark upon learning, they would in all probability impute it to my want of learning; and though they would be very right in judging my pretensions to learning not to be great, yet it would be unjust to think me an entire stranger to the nature of it.

But I profess to you, that whatever parts or learning I am possessed of, I think it as necessary to live under a continual apprehension of their being a snare and temptation to me, as of any worldly distinctions, whether of riches or dignity, that I should be possessed of: and I desire no other improvement of science or knowledge, nor to see into any depths, but such as penitence, humility, faith, hope, charity, the pure love of God, and an absolute resignation to his providence, shall discover to me. These virtues fill the mind with more light and knowledge of God, than all the libraries of human learning in the world; and are a much shorter and surer way to the possession and enjoyment of Divine Truth, than that of turning over the endless volumes of the learned. They are the keys of divine knowledge, and afford an easy entrance to those that keep them: they make us 'friends of God;' and, as such, always in a state of finding his certain care and guidance of us: they are, as it were, so many inward eyes of the soul, always receiving a sufficiency of light from God: and we never are at loss or perplexity, but when some of these divine virtues are either too imperfectly practised, or wholly neglected by us.

I take the matter to be just thus with relation to the discourses about *the restoration of all things, etc.*, they are about something that we have not the least knowledge of, nor any faculties or foundation for such knowledge: we have nothing certain or plain within ourselves about it, and so have nothing to oppose to anything that is told us; we are, therefore, easily taken by every writer, that has parts and abilities to form an agreeable scheme of it.

Again, there is another thing which prepares our minds for a reception of such discourses. The irrecoverable state of men, or angels, is a dreadful thought to us; our sense of misery, tenderness, and compassion for our fellow-creatures, makes us wish that no creatures might fall into it; and we are unable to shew how such a state should result from the infinite wisdom, goodness, and perfection of God; and so we are mightily prepared to think every scheme to be rational and well-grounded, that puts an end to such a state.

But then we must consider, that we are here governed by our passions and weakness, and only form a God according to our own conceptions: we must consider, that the infinite wisdom, goodness, and perfection of God, is the fathomless object of our faith and adoration, and not of our comprehension; and to pretend to know what God must do, by virtue of such attributes, in the vast compass of futurity, with regard to his fallen creatures, is as absurd, as to pretend to be infinitely wise ourselves. For as God is so, for this only reason, because he knows what infinite wisdom, goodness, and perfection, require of him; so if we knew that, we should be in the same state of perfection.

The inability to account for the present disordered state of the creation, has made many philosophers turn atheists, and deny an all-wise and good providence; but these poor men are self-condemned, and fall into the greatest of all absurdities, only to avoid a difficulty that has no absurdity in it. They deny a providence of an infinitely perfect being, because they cannot account for such a providence in the present state of things: and yet, if there was such a providence, it could not be what it is supposed to be, unless it was infinitely above their comprehension: this is their great self-condemnation and absurdity.

Again, they reject a first and governing cause of infinite wisdom, and goodness, because they see so much evil and disorder in the world.

But why do they conclude thus? It is from their own sense of wisdom and goodness; they feel such a goodness and benevolence in themselves, that they would not permit what they see per-

(as I suppose) of its being uncommon, and requiring a deep understanding of the generation of eternal nature and its cross, I shall say nothing more of it.

Page 161. No. 3 Here I meet with some obscurity. These two, *man's fallen estate*, and the *earthly property of his body*, seem to be set together as one only thing, without any distinction; when they must needs be distinguished. For the earthly property (according to what is said No. 4, and again Page 165, A. 1) was that which was in man of the earth before his fallen estate; when it was not manifest, but covered by paradise predominant in him. But his fallen estate is now the manifestation of that earthly property, made afterwards, when paradise was covered and veiled by his now predominant earthliness.

Page 162. Lines 4 and 5. *with a power of manifesting themselves*. Seeing that these words are indifferently applied to two different bodies, when only the one of them, *viz.* that which was interior and superior, can be said to have had such a power; I think the sense of these words might be rather thus expressed, or after any other the like manner—the one with a power of manifesting itself in its due time, and the other with an ability of being manifested by man's own wavering imagination. Or this latter part thus—and the other with a power of appearing and exerting itself immediately after a disappearing of that which then was still predominant, and kept it under. For that inferior, four-elementary body, while it was a body only potentially, had no power in it for to manifest itself, nor should ever have been able to do it, if man's own imagination had not empowered it, by turning itself away from its internal, pure and holy object.

Page 163. A. 2. The latter part of this answer I would alter a little, for several reasons, and to prevent a two-fold objection, saying thus, or something the like—but not so highly dignified, glorious, and heavenly, as it would have been at the changing of this third principle, if he had not fallen.

Q. *ult.* Seeing that the paradisaical property was the middlemost, as having above it the hea-

mitted in the present state of things; and, therefore, they conclude, that such a state cannot come from, or be under the direction of a cause of infinite wisdom and goodness.

But here they are again in a state of self-condemnation, and taken in the greatest of absurdities: for if they feel wisdom and goodness in themselves, whence have they them? As their existence is an infallible proof, that something did always exist; as everything finite is a proof of something infinite in the same kind; so their own wisdom and goodness is as plain and infallible a proof that the cause from whence they proceed, and under which they subsist, is infinitely wise and good.

So that for a being to argue from his own wisdom and goodness, that the first cause is destitute of both, has all the absurdity in it, as if he should conclude from his own power and life, that the first cause from which he proceeds, and under which he subsists, is destitute of power and life.

These absurdities must be embraced by those, who are too reasonable to adore an infinitely wise and incomprehensible providence.

Deep and long thinking upon the providence of God has an appearance of a very pious exercise; and a zeal to set it in some new light, or confute adversaries in some better way than common texts of Scripture, has often betrayed well-meaning men into measures prejudicial to religion; and that which they intended as a support to religion, has helped the adversary to oppose it with a greater shew of argument.

I am not against our using all the arguments that reason and learning can furnish us with, in defence of religion; but I think we are much mistaken, when we place our chief strength there, and conclude that Christianity must prosper, or infidelity decline, accordingly as all objections and difficulties are more or less cleared up and solved.

For as religion never entered into the fallen world that way, by condescending to explain all the difficulties, or answer the objections that ignorance, malice, self-love, pride, curiosity, wit, or worldly learning, could bring against it; as no revelation from God ever dealt in this manner, with this kind of adversaries; so it is against reason to think, that it must now, or at any other time, be supported in that manner.

For these tempers have no right or claim to be answered or satisfied in their own way; as they are only so many disorders or corruptions of the soul, so they are to have no relief from religion, but that of *dying before it*. To give pride, self-love, or curiosity, the resolutions they require, would be keeping up the disorder of fallen spirits, which, as such, can only be saved by a religion that calls them to *self-renunciation*, to *penitence*, *humility*, *faith*, and *absolute resignation* to God.

If speculative instructions, and resolutions of doubts, had been the right way of delivering man from the corruption and disorders of his nature; if nice and determinate decisions of the difficulties and depths of providence, had been a proper requisite for entering into the spirit of christianity; can it be thought that our blessed Lord would have said, 'Except ye be converted and become as little children, ye cannot enter into the kingdom of God?'

But if an infant simplicity, if self-renunciation, if humility of heart, and a total resignation of ourselves to the wisdom and goodness of God, be *proper and necessary dispositions* of the soul that is to be saved through Christ; it cannot well be thought that Christianity is then best defended, or the hearts of people best assisted for the reception of it, or adherence to it, when speculative decisions of its matters of faith are most studied and appealed to.

If all who wish well to Christianity, and are desirous to stop the growth of infidelity, would oppose it with their lives, and produce the practice of true Christian virtues in defence of religion; infidelity would sink into the utmost shame and confusion, and Christianity would be more than mathematically demonstrated to common sense. But the misfortune is, that, in every attack, we think there is something wanted in point of argument, and so are racking our thoughts for something new in the way of reasoning; whereas the enemy is in his state of strength, and we in our state of weakness, because we are doing nothing but argue, and are contending for a dead christianity: did we but begin its defence, by entering upon *new lives*, the old arguments would be sufficient.

You ask, 'When discoveries of this kind are thrown into our way, is it matter of strict duty to reject, instead of giving them entertainment, and not rather be grateful for them? And if we may

venly, and under it the earthly, it is not very proper to ask (as here is done) *which was the next to it?* for though, in one particular respect, the earthly might be conceived as the next; yet in another, the heavenly may also be conceived so; and in a third, the one of them was as near as the other. Wherefore then, the question might be formed thus—which was the second property? or thus—which property may be supposed to be next, with respect to this exterior third principle?

Page 165. *A. 1. the corrupt property of the earth, which it had from the fall of Lucifer.* An understanding reader may find, indeed, in these words the intended, right, and true sense; yet to him that is not yet so well acquainted with these uncommon things, they may seem to be hard, and liable to several objections. To prevent which, I would express it thus, or after any other manner like unto this—the earthly property, which though pure in man, (as a quintessence is pure, in comparison to that grosser mass out of which it is extracted) was yet nearly related to the earth without him, which was infected from the fall of Lucifer. For though the whole third principle may well be said to have been corrupted by Lucifer, *viz.* when it is considered as his region or kingdom, and with respect to what he hath done and acted therein; yet, when it is considered as taken from him, and brought into another state in the creation by God, whose works are altogether good, we cannot well call it *corrupt*, without giving offence, more or less. But this we may say, that it had, as it were at the bottom, an infection from Lucifer, whose dwelling place in some sense it is; who still pretendeth to be the prince thereof, and who hath an access into the dark infected bottom thereof. For this is plain and demonstrable enough, from its having a certain period of time, appointed in the very creation, and a day of separation, in which it shall be entirely purified by fire, and delivered from that infection.

And so also the words, *with the corrupt property in it*, I would alter a little accordingly, that they might not be understood so as if the corrupt property, *as corrupt*, had also been formed into Adam's body. For this was extracted out of that, and by this same extraction made pure; but that

not give them the credit of Divine revelation, yet may we not entertain such things as probabilities, as a harmless entertainment of one's busy thoughts, as things that may innocently be believed or rejected? I do not deny that there are such things.

But if I knew of any body that wanted them, or sought for relief in them, I should caution him against them; for such entertainment of our busy thoughts, is often as dangerous as the entertainment of our restless passions; because the activity and curiosity of our minds is not a little prejudicial to true devotion and piety of heart.

If it could be supposed, that these probabilities would always be considered as we at first received them, there would be very little to be said for them; for why should our mind, which should be always in a state of reverence and adoration of divine truths, and feeding itself with solid enjoyment and satisfaction in them, seek for religious amusement in groundless imaginations? for, supposing (what is here supposed) that they may be as innocently denied as believed, they can only be groundless imaginations. But when we consider the weakness of our minds, how easily they are affected with what they admit, and how soon that which was thought of only as an amusement or bare probability is changed into a solid truth or fundamental point, we shall find that such entertainment is a dangerous indulgence of our thoughts.

The matter you here propose, seems to be taking this very turn upon your own mind: you propose it as an innocent probability, or speculative amusement of one's busy thoughts; yet, a few lines after, you say, 'This does not, therefore, seem to be a matter of mere speculation, but of great use and benefit.' And perhaps a little longer dwelling upon it, would make you take it for a fundamental point, and that christianity could not be received without it: and so the entertainment of busy thoughts would drive you upon a rock. Humility, faith, and a total resignation of ourselves to the fathomless depths of the divine providence, are our only guard against this danger.

As the fall of our first parents, though in innocence, seems to be owing to the desire of a knowledge not suitable to their state; so we sin in the same temper, when our curiosity searches for a higher knowledge than that which is revealed to us. It is an excellent saying of the son of Sirach, 'Seek not out the things that are too hard for thee; neither search the things that are above thy strength; but what is commanded thee think thereupon with reverence. For it is not needful for thee to see with thine eyes the things that are in secret. Many are deceived by their own vain opinion, and an evil suspicion hath overthrown their judgment.' Chap. iii.

I hope I shall not offend you by observing of your great and good father, whose memory I esteem and reverence, that his chief foible seems to have lain in a temper too speculative; and, perhaps, you may have some reason to resist and guard against it, as a temper to which you have a natural inclination. *[Surely he is here referred to, not Dodwell.]*

But be that as it will, thus much I think I may assure you of, that however such curiosity might be innocently indulged, yet, if upon a principle of humility, faith, and resignation to God, you deny it, you will be a much greater gainer by the exercise of these virtues in such an instance of self-denial, than you could possibly be, by any knowledge such curiosity would lead you into.

You may perhaps think, that I have too often recourse to these virtues, and seek for too much support from them; but, Madam, they are the highest virtues of the most enlightened souls, and as they lead the mind farthest into the truest, deepest knowledge of the mysteries of God, so the best knowledge of the mysteries of God, gives the greatest height and strength to these virtues. And when a Christian is at the height of all the perfection which the spirit and grace of the Gospel leads to, though he has been with St. Paul in the third heavens, he will then be, more than ever, all humility, all faith, and all resignation to God; and will find all language too weak to express that fulness and extent in which he desires to practice these virtues.

As to the matter proposed, it cannot well be looked upon as an harmless probability, because the tenour of Scripture, both as obvious to common sense, and as interpreted by the constant general belief of the church, is contrary to it; and therefore, till it shall please God to give some new revelation of this matter, and show its consistency with the divine revelation already made, there seems to be no room for an innocent reception of it.

As to the relief which is sought for in such discoveries, humility, faith, and resignation, make it needless, and give the mind a comfort and rest in God, which cannot be equalled by any such

which it was extracted from was infected: and this, therefore, by reason both of this extraction and of this infection, was able to bring the corruption into man's body, when he descended into this lower infetted property, and stirred it up by his lustful imagination.

Page 165. *A. ult.* This answer cannot stand in these expressions, for the reasons following—
 (1.) The description here given of the heavenly property, is applicable unto the paradisaical also. (2.) Between the paradisaical and heavenly property, and so also body, I cannot find that Behmen makes any other considerable difference, but that of a higher and lower degree or dignity, relating to the two different stations of the first Adam. For the paradisaical, as the lower, was manifest when he was in paradise upon earth, and should have continued so until this third principle had been recalled into eternity; and the heavenly, as the higher, should then have been manifested when he was to be translated and exalted from this paradise into heaven. Since, now, this first order is broken by his fall, and his blessed eternal station must now be re-obtained quite another way, *viz.* by a regeneration out of water and Spirit; Behmen, when declaring this way, and speaking of that body which he is to put on in the regeneration, takes no more great notice of a distinction between a heavenly and paradisaical body, but useth these two denominations promiscuously, and calleth man's new-born body sometimes, indeed, paradisaical, but frequently also heavenly; notwithstanding that we still do rightly own, with him, a difference of degree between paradise and heaven. All which could be further illustrated and confirmed from the forty days of Christ, between his resurrection and ascension; wherein he was but in a paradisaical, not yet in a heavenly state, notwithstanding that he was always the Lord from heaven. And further also, from a consideration of the

speculative light. For *my own part*, this one saying, 'Shall not the Judge of all the world do right?' is more to me, is a stronger support to my mind, and a better guard against all anxiety, than the deepest discoveries that the most speculative, inquisitive minds could help me to. With this one assurance of the *infinitely infinite goodness of God*, I resign up myself, my friends, relations, men, and angels, to the adorable and yet incomprehensible disposal of his wisdom; content and happy with this thought, that myself and all creatures will not only be treated with a goodness and benevolence like mine, but with a goodness so *exceedingly superior* to it, as *no thought can comprehend*, or language describe.

This, Madam, is the spirit and temper you are to have recourse to; and I make no doubt, but the piety of your heart, and those degrees of holiness to which you have already attained, will by the grace of God, enable you to find your peace and rest in it.

When, therefore, difficult questions or objections about the providence of God, are either suggested to you by the activity of your own mind, or from other people; you must look upon it to be as right and just to silence and confute such suggestions by humility, faith, and resignation to God, as it is right to throw water upon a fire that ought to be quenched, or to use any medicine proper to any distemper.

And as this is our strength, so it is always at hand, and nothing can take it from us. Every disorder, calamity, or temptation of life, whether within or without us, only helps us to so many more occasions of being more eminent in these virtues, and of finding our relief and strength in them. It is always in your power, to express to God your want of these virtues, and your earnest desire to practice them in the most perfect manner, and to find your strength and protection in them; and so long as you do so, you will put yourself into a condition to say, with the apostle, *When I am weak, then am I strong.*

Such were his principles, and such his counsels, [doubtless, in the above extract delicately referring to Jane Lead's professed 'Revelations'] at this time, which was about two years previous to meeting with the writings in question, of Behmen.

Now when all these circumstances are taken into consideration, his education, his judgment, his principles in favour of pure theology, and his prejudices against any improvement or enlargement upon the common christianity, and then—his taking up a book at an old book stall, and reading the title-page, thus, 'Concerning the Three Principles of the Divine Essence, of the eternal dark, light, and the temporary world: showing what the soul, the image and the spirit of the soul are; as also what angels, heaven, and paradise are: how Adam was before the fall, in the fall, and after the fall: and what the wrath of God, sin, death, the devils, and hell are: how all things have been, now are, and how they shall be at the last.' Then, his turning over to the contents, perusing a page or two, and finding, though the language strange, a deep and solid sense couched therein, every sentence, indeed, seeming to awaken a secret, and heretofore, unfelt knowledge in the depth of his mind, the author being, moreover, manifestly, a man of the purest, truest, liveliest evangelical experience—

When all these things are considered—what, it is remarked, must have been the power of truth, to produce such effects as did ensue thereupon, in a mind so constituted as his was! so furnished with defences against the insidious entrance of every species of error, and, as just shown, so averse to the reception of any the most seemingly innocent knowledge, beyond what was openly contained in the sacred scriptures. Nor can it be any wonder that the first insight into those writings, as he stated to a friend, *put him into a perfect sweat.*

Here, the secret mystery of all things, of all time, of all eternity, appeared to be *fundamentally* opened. Here, all that lay in religion and nature as a mystery unsearchable, and which had so often been the subject of his reverend thoughts and contemplations, was in its *deepest ground* revealed. Here in short, was presented the key to the universe of intellectual and physical nature, to all its laws, powers, and operations, every where, and in every individual thing. Here, in an instant, was unveiled the true ground and source of the Newtonian philosophy, and here the head-spring of all future solid progress, in all the branches of divine and natural, metaphysical and experimental philosophy. And finally, here was the *natural* means whereby to bring all nations, and people, and tongues, into the understanding, belief, and acknowledgement of the one only true faith, of the christian revelation. And the instrument—through which this incontestibly all-but-a-miracle was accomplished—a poor, illiterate man, whose only qualifications for the free divine action upon him therein seemed to have been his earnest devotion to God, his christian simplicity, and perfect abandonment of self-will! Thus much with respect to his first acquaintance with Behmen's writings.

It may also be added, that what Newton was with regard to *natural* philosophy, Law after-

mechanical

new Jerusalem, which, forasmuch as coming down is certainly paradisaical, and is yet not said to come down out of paradise, but from God out of heaven. (3.) The simile of the gold in the ore, or the tincture in metals, is not applicable to the heavenly body in the paradisaical: nor is it ever so used by Behmen; because there is no such difference between these two pure internal things, as there is between the other two external things; the one of them only being pure, and the other all impure. But with respect to man's fallen state and new regeneration, he useth this simile frequently, comparing the ore (or, as he commonly expresseth it, the hard, gross, rude stone) to man's corrupt four-elementary body, or flesh and blood, which cannot inherit the kingdom of God; and the gold or tincture to the regenerated body, born from above, of water and spirit; which he calleth sometimes heavenly, because it is from heaven; and sometimes also paradisaical, because it cannot be had in man as heavenly, except it be first had as paradisaical. Wherefore then this question, *What do they mean by this heavenly property?* I would answer after such a manner,—They mean the same paradisaical property as to substance, they both being of the water and spirit of eternal life; but they consider it as higher and more inward, and with a particular relation to that exalted state which Adam, if he had not transgressed, was to have been taken up into, after the consummation of time, in the perfect restoration of this third principle. And then, for more distinction's sake, I would add further this following question and answer:

Q. Is this paradisaical and heavenly property still in all men? A. The paradisaical and heavenly property lieth still in all, though in different degrees, as a possibility to their regeneration and

wards came to be with respect to metaphysical science. And what Boyle said in his 'Usefulness of Natural Philosophy,' that 'man is born the interpreter and priest of nature, ordained to celebrate divine service, not only in it, but for it,' is applicable to him in the highest sense. And further, what Kepler was to Newton, that Freher may be considered to have been to Law. Indeed, the analogy that runs between the development of the two branches of science, physics and metaphysics, since both had been placed upon a correct basis, through Behmen, (to be contemplated in the third chapter, from § 4, of 'Maclaurin's Account of Newton's Discoveries') is most remarkable. Unhappily, however, the pursuit of the latter branch, since Law's day, on the only sound basis, has been as much disregarded, as the former has been cultivated; which, if the reason of things were duly considered, must needs appear a strange circumstance, for there is the same positive truth in one as in the other, inasmuch as they relate to nothing more or less than the inside and outside of the same thing. As the powers and instinct of nature have in them a governing power and wisdom, so it cannot but be highly profitable to know the philosophy of the superior principles, their union and co-operation with the inferior natural powers, but above all, their relation to the supreme unity of all powers, with all the relative philosophy thereof, both of grace and nature: which is the science in question, based upon the soundest principles, and capable of endless research and experiment.

The appearance, in 1737, of a book, entitled, 'A Plain Account of the Nature and End of the Sacrament,' afforded him an opportunity of appearing again before the public, equipped, indeed, with fresh powers, as the champion and interpreter of revealed truth, which he had derived from his newly-discovered original source in the writings of Behmen, though as yet he ventured to use them but sparingly and inoffensively. His answer to the work in question, is entitled, 'A Demonstration of the Gross and Fundamental Errors, in A Plain Account, etc.,' and to such as desire to see through the imperfect common notions of that divine institution, and to obtain a clear understanding of its real nature and character, it may be heartily recommended for perusal, as well on the ground of edification as of instruction. The latter portion of it 'explaining the nature and extent of the redemption of all mankind by Jesus Christ' may, as already intimated, be considered an introduction to that grand system of fundamental and practical truth, or of true philosophical divinity, which is opened to the world, in so noble and captivating a manner, in all his subsequent writings.

His works, from this period, have been descriptively divided into two series, the first embracing the active and contemplative divinity of all ages, and sections of devoted christians, purified and raised to its highest perfection. And the second, consisting of an ascent from thence, into that cloudless atmosphere, whence St. John wrote his epistles, and where he also, pierced through and through with the divine light, was constrained to break forth in the same strain, proclaiming, with all the powers of his ravished soul, that *God is love*, mere love, the *spirit of love*, and love only; and to endeavour henceforth, by all the ingenuity of divine and human wisdom, to draw all the world to the full belief of that truth. His experience in such respect, answering to that of the four-and-twenty elders round about the throne, whose *highest adoration* of the divine glory, is the expression of the *simplest truth*, viz. 'thou art worthy to receive honour and glory, for thou hast created all things, and for thy glory they are and were created'—an unvarying devotion of all those whose inward state is a sense of the nothingness of creature and the *all of God*.

His chief study and employment, about this particular period, would appear to have been the making himself master of the substance of Freher's writings, and copying out those portions of them which he deemed desirable to possess. Part of the extracts thus made, though somewhat altered as to their form of paragraphs, and occasional retrenchments, have been inserted in the preceding pages of this treatise. Nor was he remiss in making researches after other enlightened writers upon theosophical science, as also upon spiritual quickening truth. For the time was at hand, when his high evangelical knowledge was to be called into service, as he himself afterwards, in the midst of its exercise, thus writes to a lady of quality, who was much mixed up with the great movements therein referred to: 'As to myself (he observes), I seem to myself to have no other part to act, nor any *call* to anything else, in this hurry, and struggle of zeal against zeal, in such a variety of forms; but only and fully to assert the true ground, and largely open all the reasons of that one inward regeneration, which is equally the one thing needful to every sect, and the one thing alone, that can make every sect, or method, or outward form, not hurtful to those that adhere to it.'

With respect to his opinions concerning the merits of the peculiar and extraordinary religious professors and writers, foreign and domestic, of the previous and then present generation, whose works were much read by certain descriptions of so-considered spiritual individuals, about this time, the statement thereof must be left to another occasion, as his recorded observations upon them varied according to his experience at the time of writing, and the supposed requirements in regard to edification, of his correspondents who had solicited them. In after life, towards the conclusion of his

exaltation. But the paradisaical body lieth in them only that are actually born from above of water and spirit; and in them it lieth hid under their gross four-elementary flesh and blood, increasing more and more, as gold in the ore. And the heavenly body, or the paradisaical considered as heavenly, cannot be said to be manifest in any, before the passing away of time.

Page 167. Q. & A. 1. From what was animadverted above, concerning the *corruption* and *infection* of this principle, it is here plain, that either this question cannot be so formed, if the asker thereof be supposed to have taken any notice of what was then given him in answer; or if, notwithstanding this, it shall be formed so that this answer must be altered. For (1.) barely as the words lie, and as they may be understood with a prejudice to the honour, goodness, and purity of the Creator (especially if the reader be apt to carp and dispute), *no corrupt property was in man*; but only it could be raised up in him by his lust, going forth without him into that which was by Lucifer infected. (2.) These words in the answer, *God permitted it to be so*, cannot well stand, because they are too popular, and in this place too insignificant. And though Behmen himself, in a popular sense and manner, may have used this expression, when he declareth this same reason which here is given of God's *foreseeing the fall*; yet seeing that still a deeper ground is to be shown from Behmen, which this expression is not well consistent with, it will be needful to alter it. For (3.) It was not so much, or not so properly a permission of God, because of his foreseeing the fall; but it was rather an absolute necessity in the nature and in all the circumstances of the thing. Man was to be a prince and ruler of this third principle, instead of fallen Lucifer; out of the es-

course, he remarked in conversation of Marsay, a sort of French-German mystic writer of his day, that 'the best of what he had written was translated in the Scotch volume; that his sending souls to the moon and stars for purification was a mere fiction,' (which particular, however, though modified, the celebrated Swedish mystic, Swedenborg, after him appears to have adopted;) 'and though he says that he writes entirely from a revelation from God, yet it may be proved that he has borrowed largely from Madame Guion;' that 'Marsay, Madame Bourignon, [Jane Lead,] and other mystics who were continually pretending to *revelations*, and deep openings in the divine life, *should show their ground*,' and then he (Mr. Law) added, that '*the ground of all things was never opened in any man but Behmen, and perhaps never would be opened in any other man*.' In reply to a letter from Dr. Cheyne, concerning Marsay and the above mentioned spiritual writers among the protestants, he said, 'it would have been as well if there had been none in the mystic way among them;' but his opinions on this point have been already expressed in the note of page 157. In reference to certain descriptions of professed converts to religion, he wrote in another letter to a friend,—"Such persons when they become religious, will talk of religion just as they used before to talk and determine about everything. I have met with very few people, who are free from the foible of turning all their awakened zeal into curiosity." And in the course of a conversation, he observed, that 'a man's taking up merely a new opinion in religious matters, was of no more use or consequence to him (while it remained only an opinion) than helping himself to a new hat.' Also, that 'every Christian had four states to pass through, in the process of his return to God, namely, the state of nature—the state under the law—the state under Christ come in the flesh—and the state under Christ come in the spirit;' but that the experience of each state necessarily varied according to the complexion and character of the individual subject thereof. Speaking of Gregory Lopez, the Spanish hermit in Peru, [with whom might be classed Brother Nicolaus, the Swiss hermit,] Mr. Law said, that 'he was the man that his writings require, not barely a good man, but a *highly divine soul*; but that he had nothing to say about the peculiarity of his outward life.' [If Mr. Law had lived to the present day, he would have pointed to Bramwell as of the same first class divine character, if not—as an apostolic evangelist, treading like his master, the common paths of life, and shewing how, according to the scriptural rule and standard the populace may live—even more to his mind than any preceding one whatever.] And, alluding to Frère Laurence of the Resurrection described in 'La Théologie de la Presence de Dieu, Cologne, 1710,' and which was translated by Dr. Heylin, in a book entitled 'Devotional Tracts, 1720,' Mr. Law observed, that 'he was a living example of the divine life, and did not, like most of the rudimental, formalist divines, and scholastic mystics, divide and subdivide it into various invented rules and gradations; which he condemned.' As he also expressed himself in a letter to one of his correspondents thus, "Again, (through the same talkative spirit) you tell me, it is objected by some, that I never make any distinction between repentance, justification, and sanctification: and you have more than once called upon me to speak to this matter. You add 'Here' (that is, in this distinction of these three words, thus understood) 'is the beginning, the middle, and the end of the work of the triune God upon the soul. Happy are they who experience these great and important things.'—Now, Sir, if you and the objectors are in possession of this happiness, feeling the benefit of these three words, *thus distinguished*, I have said nothing to rob you of that happiness. And you might call to mind, that a much greater teacher than I am, who justly calls himself *the light of the world, the way, the truth and the life*, never makes any more mention of this distinction, than is to be found in my books. If, therefore, they are defective, or blameable for want of this distinction, how will you excuse the four Gospels?" The above series of observations, it will be borne in mind, were expressed towards the close of Mr. Law's ministry: his opinions from time to time to his various correspondents will, as above intimated, belong to a more complete history of his life.

Marsay was the strange and fanciful writer he was looking into, when accosted by P. Böhler, the newly arrived Moravian, in Somerset Gardens, in 1738, who, it would appear had some personal knowledge of that writer, which Law being then informed of, was induced to make a few inquiries concerning him. Whereupon, Böhler whose knowledge and experience of Christian truth had doubtless impressed him with a just opinion of the unprofitable, ungospel character of Marsay's views and writings, might have hastily concluded that Law, who had been previously represented to him as attached to the mystics, was of a similar turn of mind; and so, as common with zealous sticklers for exciting interpretations of gospel doctrines, he would peremptorily judge him accordingly, and not hesitate to express his opinion to such of his friends as desired it. Whence may be accounted for, those groundless and injudicious letters that, shortly after this interview, were addressed to Law by his quondam pupil, as already referred to, and which, however sincere and right meaning, betray the uncertainty and imperfection of the writer's theological science at

ences, therefore, of this principle he must have been made, and his own personal essences must have had some sort of communion and communication with the essences and things of this principle. And though he was not made out of the corrupted essences, as corrupted (which would have caused himself to have been corrupted also from his first creation), yet he was extracted out of those essences that were without him infected by Lucifer's corruption. And if so, these infected essences without him must needs have been in such a state and capacity as that they could have been stirred and awakened by their Lord and Ruler, and so have brought their infection and corruption into his own personal essences also. And (4.) This was the true deepest reason why man of all necessity must have been created in and out of this principle, which before was spoiled and corrupted by Lucifer; and that other, *viz.*, that he might not fall immediately into the dark world, though also good and true, is yet as it were but posterior, and to be superadded or super-structed unto this. Wherefore, then, I think this question and answer could be fitly thus proposed:—

Q. *Why was that earthly property which was infected from the fall of Lucifer permitted to be so in man as you mentioned above?* A. We cannot properly speak of a permission, but may well of a necessity. For man was to be a prince and ruler of this principle instead of Lucifer; and therefore his essences must have been taken out of the essences and things thereof, and must have had a communion therewith, which he could have had without corrupting or infecting himself thereby. And then also God foresaw his fall, chose him in Christ Jesus from before the founda-

the time when he wrote them.

It might have rendered this outline of Mr. Law's history more interesting, to have inserted therein specimens of his talent, selected from his several treatises, as they have successively come under review; as also to have introduced some of his letters, written during the periods of his life already considered, in illustration of his style and progress of thought. But as the present notices are rather of the nature of a general sketch of his life, with the lights and shades broadly but correctly thrown over the chief points of the landscape, as a guide to a minute and perfect delineation of the whole, in a finished drawing, by a master artist; and as such an attempt would have extended this outline beyond the limits which its present position would afford, it has been deemed proper, as a general rule, to defer such insertions, either to the proposed larger biography, or to a second and more correct, and polished edition of the present work, if called for. In which case, the whole would be revised and corrected by competent parties, so as to render it a standard reference book, or directory of pure evangelical and metaphysical science, according to the latest experimental discoveries and developments. It would, also, be printed in larger type, being then adapted for popular reading; whereas, now it is in the character of a pioneer, to prepare the way for a new era in science, embracing the unity, connection, and dependance of supersensuals and physics.

There have been few, if any, writers, who have made, or been qualified to make, Law's character and talents their special study, and approached to anything like an apprehension of his ground of understanding. Mr. Richard Tighe, in 1813, published a brief, but inexact memorial of Law, from some slight information which he had collected on a visit to King's Cliffe, and from a perusal of his works. But he had, manifestly, no philosophic perception of the constitution of his mind, as appears by his book; in which, also, his religious idiosyncrasy is but too evident. And though reference has sometimes been made to Coleridge in such respect, yet he must be considered to have been as far removed from Law's sphere of mind as the former individual, and equally as incapable of offering a just representation of him. For his piety, according to report, and appearances, was like his genius, mere ideality, not issuing in exalted, practical virtue. It was not of the genuine gospel stamp, beginning in a broken and contrite heart, and proceeding by the degrees of faith, of earnest prayer, self-denial, watching, fasting, and such like exercises, and cultivation of the divine life, to perfection; and therefore, whatever might have been his philosophic imaginativeness, through the reading of the higher departments of Law, Behmen, and others, he was incapacitated for such a task.

To describe the character of Law, who, as before observed, is considered by the writer, after looking over eminent individuals of antiquity, and later times, to be the finest classic specimen of a perfect common-sense mind, uniformly developed through all the solid attainments and accomplishments of human erudition, sterling wisdom, and enlightened, impartial piety, that has ever appeared; as much beyond Socrates or Epictetus, as full christianity is an improvement upon the most perfect light that preceded it—to describe his character justly and universally, the author must be radically of a similar mental organisation and complexion; and have been subjected to a similar course of universal Spartan mental training and studies; (he would have to carry himself back, to view the state of learning, religion, and leading circumstances of Law's epoch, accompanying him *Mentor-like* in his understanding, and thence to proceed up to the *present time*; and he must, especially, have passed through a similar course of evangelical ascetic piety and religious experience.—*Secondly*, he must be devoid of all idiosyncrasy, having been led through all the partialities and imperfections of the several sections of christianity, so as to have reached the centre of truth; and further, be able to express and demonstrate the justness of his perceptions, so that all his readers, who are capable of sound reasoning, shall be irresistibly convinced thereof, though, when they recede back to their own several positions in the circumference of truth, and measure his declarations by the standard of their own oblique light and imaginary conceptions, or personal interest, they shall agree in rejecting them as 'mystical' and 'erroneous.'—*Thirdly*, he ought to be an individual of a searching, exact, and philosophic turn, of at least *forty* years of age, and to have been brought up, as to religious communion, amongst the Methodists. Such should be some of the chief characteristics, or qualifications, of the individual who is to do justice to the portraiture of Law.

Those who are familiar with Gibbon's auto-biographical memoirs will have noticed his remarks and critical observations on Mr. Law and his writings. Upon a close scrutiny thereof, from a right point of vision, it may afford matter for speculation, whether Gibbon's perusal of those writings (whatever had been the results of his researches into history, devoid of the light of faith), did not, in reality, remove from under him the entire ground of his scepticism. Hence, may be accounted for the peculiar modest tone of those observations, considering their author. Though for him to have turned confessor, and thereby invalidated his pretensions to the character of a philo-

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tion of the world, and consequently showed even herein that he created him so, his endless wisdom, goodness, and mercy. For man being so created could not fall immediately into the dark, hellish principle, as the devils did, but into one which was capable of being changed and exalted again, together with its fallen prince, into its primeval station of purity and glory.

Page 167 to 169. Here are six different questions, all relating to soul and spirit; upon each of which several things, and some of great importance, were to be animadverted. And in some of the answers, also, this or that could be excepted against; but to particularize all this, I think, would be of greater prolixity than benefit. Wherefore, it may be the best and nearest way to set them only down so as they may be answered from Behmen's ground, with some alteration of their order, and augmentation of their number; when, nevertheless, you may, Sir, freely alter again what you please, and where you may find any more convenient expression. I represent, then, the sense as followeth:—

Q. *What was breathed into this threefold body?* A. A threefold breath of life, in relation to the threefold manifestation of God, made in the two eternal and in this third temporal principle which all three must have concurred and contributed to the creation and perfection of man, the true image and likeness of God.

Q. *Which of them was breathed first?* A. None was breathed first, and none last, but all three together in one single act: for they were all in a strict union; neither of them was without the other two, and all three made up but one life in one body, though both this and that is rightly also

sopher—to expect him thus to have died to self, and pride, and honour, and interest, in the incipency of his religious convictions, is not warranted by the observations of experience. The power of faith must be increased in the believer to such a degree, as to force nature into subserviency, ere she will consent to the performance of pure and magnanimous virtue.

Amongst the observations in question, on the present occasion, the following remarkable sentence:—“His theological writings (he states) which our domestic concerns induced me to read, preserve an amiable, though imperfect, sort of life, in my opinion; but here, perhaps, I pronounce with more confidence than knowledge, on the merits of the man no pen can justify.” What, is there no pen that can do justice to the merits of Mr. Law? Remarkable words, indeed and the more remarkable, coming from so thoughtful, and, in some instances, judicious a writer, so penetrating and critical a judge of mental ability, as the historian Gibbon. But they were the words of soberness, carefully considered, and uttered by one, who, whatever he may affect by “perhaps,” was, doubtless, as intimately conversant with the character of Law's private life, through the conversations of his own father upon the subject, as with the nature of his sublime genius from his writings. Whence it was, he could place upon record, that immortal panegyrick upon the author of the ‘Christian Perfection,’ and ‘Serious Call,’ and ‘Answer to Trap,’ that he *lived all he taught, and practised all he enjoined*.

And, had Gibbon been able to enter into further particulars, without seemingly compromising himself in the way above-mentioned, or giving ground of suspicion of his real sentiments, he might, possibly, have added (from the same source) that—his life, from his youth to seventy-five years of age, was one *continual growth* in knowledge, piety, wisdom, and truth. That he did not, like the rest of men of learning and genius, after their quittance of the university, and on the completion of an enlarged course of theological studies (such as set forth in Dupin's translated work), settle down to the ease and quietness of domestic life, but with his wonted academic severity, and according to his unvaried principle of living by strict rule, he *proceeded onward* to fresh attainments—now fathoming the recorded spiritual or mystical science of all ages, making all that was evangelical, just and solid in it, his own. And further, that he did not stop there, but, moved by an insatiable desire and impulse after wisdom and perfection, he was finally led into the highest sphere of science, namely, into the contemplation of the supra-sensual ground of the divine wisdom, and its relation to all after being, of nature and creature; the philosophy of which, he discovered had been revealed by God through Behmen, though the popular class of mankind (as indeed, unavoidable) considered the contents of that author's works to be ‘stupendous reveries.’ And further still, he might have stated (from the same source of information, for letters are still in being referring to the fact,) concerning the ‘regular and good life’ at King's Cliffe his father had been witness to, when on a visit there, and to the ‘discipline’ of which, even during so short a period, he had attributed an improvement in his bodily health; and how that, according to his (the historian's) aunt Hester's own manuscripts still in existence, Mr. Law died as he lived, ‘in the perfect vigour of his faculties, as if he had not attained to half the age of man,’ his whole conversation, in the intervals of the agonies of his nephritic and mortal affliction, consisting either of apostrophies of adoration to the triune Deity of love, or declarations concerning the new birth and full ‘opening of the divine life in the soul, to be all;’ and that ‘after taking leave of every body in the most affecting manner, he expired in divine raptures.’ Such might have been the character of some further particulars respecting Mr. Law, had Gibbon permitted himself to have inserted them.

The following quotation from a friendly letter of Law to the Dr. Byrom before mentioned, who had turned into poetry part of his writings, and was then further engaged in the same occupation, is here inserted to show the effects of Law's writings on some of the learned deistical writers of his day, from whence to infer the effect that could not fail to be derived from a solid and continuous perusal of them, by so clear-headed a man as Gibbon:—“I have (he writes) lately received two or three sheets of paper, the remarks of a very learned and ingenious deist, upon the ‘Appeal,’ written to a gentleman in London, who sent them to me. They are written with great spirit and vivacity, but leave the ‘Appeal’ as unhurt, as the northern archdeacon did. He promises to give it a reconsideration, and says thus of it:—*I sincerely admit the preference of Mr. Law's system, to any I ever met with; and since some religion is necessary for the mass of mankind, I could wish to see his system established—a spiritual elizium.* He ends his strictures with saying of the author of the ‘Appeal,’ *whom I look upon as one of the greatest and best divines that ever did honour to mankind.*—He has this postscript, viz., *I have read Dr. Byrom's poem. I think it an admirable one; and was I to believe the Fall at all, it certainly should be his [Law's] system of it, far preferably to that of the bishops.* [1751.]”

With respect to the averment, that *no pen can do justice to him*, (which is to be considered to

considered as threefold.

Q. *But seeing that we cannot consider them, nor speak of them all three at once, is there not a certain reason to be had, by which they may be considered in order and distinction, as a first, second, and third?*

A. Yes, there is a good reason why the fiery breath may be considered as the first, the light as the second, and the airy as the third. And this reason hath its ground, not only in the order of eternal and temporal nature, but also in that order wherein man's life was to continue in conformity to the eternal being and will of his Creator, who ordered his light to stand as in the midst, and to rule both on the right hand and on the left; as it is so with himself in his threefold manifestation through eternal and temporal nature.

Q. *What was then that first breath?* A. A spiritual fire out of the first principle of eternal nature; which had, therefore, the four first properties thereof in their own reciprocal generation, so knit together that they nevermore can be dissolved.

Q. *How is this properly called in man?* A. When so considered as separately and to itself alone, it is peculiarly and eminently called the soul, and described as a dry, hungry, anxious fire, or fire-eye, having the centre of its birth in itself, and being the proper root and only original of life, though also life itself.

Q. *What is the meaning of its having the centre of its life, or birth in itself?* A. This is so much as to say, that its life, or whole living being is perpetually generated in and by itself, with-

imply, that a man must have the same capacity of mind, and have studied as universally and successively for more than half a century,) it is hoped that such a difficulty will, by the instrumentality of the present treatise, be, in a sufficient degree, done away. And that, whether by one or more enlightened men of God, full of the purest human and divine erudition, justice shall be done, not only to Law, but to truth itself, manifesting her undivided unity and multiplicity and yet harmony in nature and grace. For let her but be exhibited in the rise and termination of all her tissues and elaborations, from the centre to the remotest extent of natural being (symbolized in the concatenation of the parts of every living natural form), and then shall 'all nations' and people proclaim respecting the author of christianity, as did the unbelievers of old, when they cried out,—“the Lord he is God; the Lord he is God.”

As to this point, some further remarks which the specific character of this brief memorial will require to be inserted hereafter in the order of the subject, in exposition of the fundamental relation of Law to the elaborated physical science of the present day, may afford a presumption that the time is nearer at hand than is ordinarily supposed. For, indeed, the science of the present time has seemed to the writer to stand in a somewhat analogous position to that of astronomical or cosmic science at the close of Kepler's life, when he declared that—it belonged to the next generation to discover the true system of the material universe, and that God would not fail to reveal it—thus justly may an observant, penetrating, and enlightened understanding judge of the approach of great natural events. For all the needful practical discoveries and experiments to that end were then supplied, and nothing was wanting but the metaphysical key to the matter, whereby the latter and the former could be made to correspond; which accordingly had been prepared by the divine wisdom, and revealed in Behmen. Whose demonstrations of the ground and constituent qualifications of Nature, of the Three Principles of the eternal dark light and temporal universe, and of the magnetical tendencies and instincts of all things therein to their respective centres and to one another, with the other corresponding laws and relations thereof, all being in number, weight and measure—so far as related to this temporal or material principle, Newton translated into the mathematical and philosophical conceptions of earthly reason, and so produced his system. As then such was the state of science which gave birth to the Newtonian system, so it has occurred to the writer, the present state of physical science seems to stand in a somewhat analogous relation—nothing being wanted but a true theosopher, acquainted also with all the advancements and theories of experimental philosophy, to manifest openly to the world the whole clockwork of nature from the centre to the outermost circumference of dead and gross matter—in a word, her science, and working powers, properties and effects in everything; such an one as is implied in the following allusion of Mr. Law:—

“But would you divinely know the mysteries of nature, the ground and reason of good and evil in this world, the relation and connection between the visible and the invisible world, how the things of time proceed from, are influenced by, and depend upon the things and powers of eternity, there is but one only key of entrance; nothing can open the vision but seeing with the eyes of that same love, which began and carries on all that is, and works in visible and invisible nature.” As he likewise describes the qualifications of a true scientific divine:—“Would you divinely know (he proceeds) the mysteries of grace and salvation, would you go forth as a faithful witness of gospel truths, stay till this fire of divine love has had its perfect work within you. For till your heart is an altar, on which this heavenly fire never goes out, you are dead in yourself, and can only be a speaker of dead words about things that never had any life within you. For without a real birth of this divine love in the essence of your soul, be as learned and polite as you will, your heart is but the dark heart of fallen Adam, and your knowledge of the kingdom of God will be only like that which Cain had.”—Let but such a philosopher arise (a master of the science of Behmen, Freher, and Law), having his inward eye opened, as implied in the above quotation, and at the same time conversant with the whole sphere of physical science, and then truth or in other words wisdom shall be justified of her children, then shall it be understood, how Law may be termed the Newton of metaphysics. But, as observed, the primary tracing of this fact belongs to a subsequent place in this memorial.

And without such a two-fold light and qualification, the disjointed theories and experiments of modern philosophy (the former in many cases, being pure imagination), will unavoidably continue to be but a kind of school-boy, scientific recreation and theorising, instead of the clear apprehension of divine philosophers, who, spiritually dwelling in him that sits upon the threefold rainbow throne in the centre of nature, as the true life and light of angels and men, see all things in his light: who is Christ and God.

The writer has been further led into these considerations by a perusal of the ‘Poetry of Sci-

out concurrence of anything without itself; the four essential properties thereof being all of that active nature that each of them is generated by the other three, and must concur again with all the rest, to the generation of each of them: which is also the nearest and most internal essential reason of its being an immortal life.

Q. If it be thus an immortal life itself, why then is it said also to be the proper root and only original of life? A. When life is taken for that eternal glorious and blessed life, man was created and is redeemed unto, this soulish being is nothing else but the root and original thereof; having, as in itself alone, no glory nor blessedness, but only restlessness and mere anxiety. But when by life is understood a never-ceasing continuance in its will, desire and sensibility; it is for itself also an immortal living being, which never can desist from being what it is, and doing what it doth, according to its own peculiar fiery nature.

Q. What was the second breath? A. A spiritual light out of the second principle of eternal nature, called strictly and peculiarly the spirit, or the spirit of the soul; and described as a glorious flaming breath of light and love, illuminating, tincturing and harmonising all the fiery properties of the soul, and making it to be an holy angel of God, endued with Divine wisdom, and fit to stand and worship before his throne.

Q. Is not the soul then perfect without the spirit? A. No; for though it is perfect as to its own peculiar nature, requiring nothing else but its own four eternal properties, for to make it a living soul: yet it is not perfect as to that life which God had introduced it into; for it is not that

ence,' which he procured, to obtain thereby a general insight into the present state of physical science, he not being versed therein, and to form a conception how far it had approximated to a discovery of the ground and constitution of nature. And though but a mere tyro in the elements of theosophy, he found himself, in the perusal of that treatise in a somewhat familiar country, being able to translate the technical phraseology thereof into its true mother language, and to refer back the phenomena therein described of powers, motions, primary forms, etc., to their essential ground and relations, as set forth in Behmen. But to return to the narrative.

In the year 1739, Mr. Law published his 'Grounds and Reasons of Christian Regeneration, offered to the consideration of Christians and Deists.' In this work, he writes as a philosopher to philosophers, desiring nothing to be granted, but what will be easily conceded by honest and rational minds. He introduces the discourse thus: "Though (says he) the subject is particular, and seems only to relate to one point, yet the things which come under consideration, extend to matters of the most general moment, and contain the most affecting reasons to awaken and convert the heart, both of the Deist and of the Christian.—For (he continues) it is my intent to search and lay open the true grounds and reasons of the christian new birth, that the things said, may equally reach both these sorts of readers.—For the Deists and unbelievers, have a great share of my compassionate affections, and I never can think, or write of the infinite blessings of the christian redemption without feeling in my heart an impatient longing to see them the happy partakers of them.—And as one naturally believes, what one strongly wishes; so I cannot help hoping, that both Christians and Deists will here find truths of such a nature, as must, in some degree, touch their hearts, if not read with prejudice and aversion."

One of the ends in view by this treatise, was, undoubtedly, to counteract the evil effects of the wild and extravagant representations of the gospel doctrine of the 'new birth,' which were so common at the general promulgation of it, throughout this country, about the time he wrote this work. Which could only be accomplished by a fundamental and philosophic handling of the subject; showing, by a chain of strict deduction, the nature and necessity of regeneration, with the means and attendant circumstances of it, according to the sense of scripture, and the testimony of enlightened children of God, who had been the subjects of it.

It has been considered out of place, in the present general narrative, to accompany the notices of Mr. Law's works by selections from each, in illustration of his genius and views at the respective periods when he wrote them: but having made some observations in a former paragraph, with reference to a prevailing fallacy, that the sentiment of surprise and joy, which the mind experiences on a first apprehension of the truth of the ever-perpetuated 'atonement' and 'intercession' of Christ, is not regeneration itself, as is too commonly taught, (even by such as have been the subjects of regeneration, for want of a clear understanding of the doctrine thereof,) it may be advisable, in this instance, to depart from the original rule, and give an extract from the work under notice, wherein is described what *that faith* is, which saves the soul. And shewing that the blessing of the new birth is not any mere intellectual perception, but only and solely the opening or germination of the holy Spirit of God in the soul of man, or of the soul in God. And that its nature and effects are or may be as decided and sensible as those of a birth into this world, or of a man who had been imprisoned in astringent cold and darkness, suddenly emerging into all the delightful sensibilities of light and earthly comforts. And that the only way to such a birth, is the ancient *Jacob-way* of wrestling prayer.

For as nature, whether spiritual or temporal, always proceeds in one uniform way, so the causes and effects of the new birth are the same in all ages. And that persevering, faithful prayer, and wrestling with God, which made Jacob a prince in Israel, Behmen a pure original fountain of divine wisdom, and Hester Ann Rogers a conscious subject of the *distinct operations* of the triune Spirit of love, and model of practical gospel holiness, diffusing the savour of the vital knowledge of Christ, and winning souls for heaven wherever she appeared, that same must be the process of every soul that will realise equal results, according to its signature. There is nothing artificial or to be obtained by *trick*, or the knowledge of an easier or 'shorter way' in this matter; but all who will reap the full blessings of the gospel dispensation, can only do so in the standard gospel-way, by absolutely breaking with *earthly reason*, and dying to all that the *world*, the *flesh*, and the *devil*, have in them, and put upon them; and then, summoning all the powers of an omnipotent faith, *breaking through* the barriers of death and hell which environ the soul, into the light of God.

Further, from the confusion of ideas upon this particular point, have arisen the crude conceptions and misrepresentations of the doctrine of the 'witness of the spirit:' which would declare itself at once, did we but consider what the new birth really is. The 'witness of the Spirit' is not a kind of arbitrary attestation of God, that he has accepted the new-born *champion* soul, because of

entire image of God which he created.

Q. How doth the spirit chiefly differ from the soul? A. So as the second principle in eternal nature differs from the first; and as in temporal nature the light doth from the fire. For as the light is a product of the fire, upon which notwithstanding its own quite contrary constitution, it so dependeth as to have no being of itself without it, so also is and doth the spirit in relation to the soul.

Page 169. This question concerning the *pre-existence of souls*, I think would be answered sufficiently by the four first lines, if they were put in such a construction, viz.—that they did not pre-exist as creaturely formed beings, but only as to their ideas in the divine intellect, and as to their unformed essences which were from eternity in eternal nature. Souls may be conceived to have pre-existed from eternity, in such or the like sense as in which our souls that live to this day in the temporal world, may be said to have pre-existed from the creation of the first Adam's soul; when we all were in his loins. Concerning which some considerable places might be produced from Behmen; with the whole analogy of whose writings this sense is moreover all consistent, and firmly supported by the generation of eternal and temporal nature, considered as both concurring in the creation of man.

Page 169. *Q. 2. What was the third life breathed into Adam?* This question belonging still to the former, and requiring, as I think, several things more to be added, might be answered thus with the following additions.

his 'believing;' but it is the natural effect or sensibility of the soul, on entering into, or abiding in the element of Christ, of which the Holy Spirit is the moving life, and therefore witnesses to such as are in the truth, that they are 'in him that is true, even in his son Jesus Christ.' As the powers, and properties, and elements of this world, witness to us our existence in it; so the powers of the holy, divine, intellectual world, witness to those who are inhabitants and children thereof, that they are the children of the triune God.

The consideration of which and other theological points, that have been, or may be hereafter entered upon, will, on reflection, be found to be in strict accordance with the character of the present memorial, as a general yet specific index to Mr. Law's life, principles, and writings. Though the spirit and scope of the practical remarks will not be fully apprehended by a mere abstract perusal thereof, but rather require a duly prepared reader, who is in communion with some zealous and spiritual outward church, and such a season, as, for instance, on returning from some of its solemn devotional services, when the mind is deeply impressed with the stupendous and affecting concerns of eternity, and the soul's everlasting state. The extract, then, proposed for insertion on the present occasion, is as follows:—

'The reason why we know so little of Jesus Christ, as our *Saviour, atonement, and justification*, why we are so destitute of *that faith* in him, which alone can change, rectify, and redeem our souls, why we live starving in the coldness and deadness of an historical, *hearsay-religion* is this; we are strangers to our own inward *misery and wants*, we know not that we live in the jaws of *death and hell*; we keep all things quiet within us, partly by *outward forms* and modes of *religion* and morality, and partly by the comforts, cares, and delights of this world. Hence it is that we consent to receive a Saviour, as we consent to admit of the four gospels, because only four are received by the church. We believe in a Saviour, not because we feel an *absolute want* of one, but because we have been told there is one, and that it would be a rebellion against God to reject him. We believe in Christ as our atonement, just as we believe that he cast seven devils out of Mary Magdalene, and so are no more helped, delivered, and justified by believing that he is our atonement, than by believing that he cured Mary Magdalene.

True faith is a coming to Jesus Christ to be saved and delivered from a sinful nature, as the *Canaanitish woman* came to him, and would not be denied. It is a faith of *love*, a faith of *hunger*, a faith of *thirst*, a faith of *certainly*, and firm assurance, that in love and longing, and hunger, and thirst, and full assurance, *will* lay hold on Christ, as its loving, assured, certain, and infallible Saviour and atonement.

It is this faith that breaks off all the bars and chains of death and hell in the soul, it is to this faith that he always says what he said in the gospel, *Thy faith hath saved thee, thy sins are forgiven thee; go in peace*. Nothing can be denied to this faith, all things are possible to it; and he that thus seeks Christ, must find him to be his salvation.

On the other hand, all things will be dull and heavy, difficult and impossible to us, we shall toil all the night and take nothing, we shall be tired with resisting temptations, grow old and stiff in our sins and infirmities, if we do not with a strong, full, loving, and joyful assurance, seek and come to Christ for every kind and degree of strength, salvation, and redemption. We must come unto Christ as the blind, the sick, and the leprous came to him, expecting *all* from him, and nothing from themselves. When we have *this faith*, then it is that Christ can *do all his mighty work in us*.

Temper and inclinations are the *fruits* of the new-born nature, and not the nature itself; and as fruits and flowers are entirely distinct and different from the *root* and the *tree*, and necessarily suppose the root and the tree, before they can be brought forth, so holy tempers and inclinations are distinct from, and posterior to that nature which is to produce them as its fruits.

And if holy tempers, rightly purified, could really arise, or be brought forth in us, without a *change* first made in the *root*, or *nature* that is to bring them forth, it would be no absurdity to say that men may *gather grapes of thorns, or figs of thistles*.

But if our blessed Lord has declared this to be contrary to the nature of things, and has further said, that *the tree must first be made good, before it can bring forth good fruit*, then we can, with sufficient ground of assurance, say, that our *nature* must first be made good, its root and stock must be new made, or regenerated again, before it can bring forth the fruits of a holy, Christ-like walk and conversation.

The whole nature of the christian religion stands upon these two great pillars, namely, the greatness of our *fall*, and the greatness of our *redemption*. In the full and true knowledge of these truths, lie all the reasons of deep *humility, penitence, and self-denial*, and also all the motives and incitements to a most hearty, sincere, and total concession to God. And every one is necessarily more or less truly converted to God, according as he is more or less deeply and inwardly sensible of

A. An astral and elemental life out of this outward world; which life especially made him to be a living creature in this created temporal principle, and to have communion in his essences with all the things therein. Like as the former two, and especially the second made him to rule over them, as a mighty, glorious prince; and not to have their own twofold qualities manifest and qualifying in his pure paradisaical life and body.

Q. Which of these three was that breath of life which Moses saith was breathed into man's nostrils? A. Seeing that all three were but one life, and were all three breathed together by one only act, standing in such a connexion as the three principles are connected in one only, though a gradual manifestation of God; they were all three that breath of life (or according to the Hebrew text of *lives*) which made man to be a living soul. Notwithstanding that this particular expression of breathing into his nostrils, is properly applicable unto this third only. For the former two being much deeper and interior, could not have been breathed from without into his nostrils, but were rather raised and breathed from within, each out of its own internal world.

Q. Can there any ground be shewn for a confirmation hereof? A. Yes, several ways could it be confirmed, but this only can do it sufficiently; in the dying of man this third astral and elemental breath is only that mortal life which goeth out of his nostrils again, into that same outward receptacle, wherout it had its original; and therein it can be perceptible, like as a smoke arising from a candle as soon as extinguished. When the soul and spirit are much deeper and interior, and do not go through his nostrils from within into this outward world; but go rather out of this

these truths.

And till these two great truths have both awakened and enlightened our minds, all reformation and pretence to amendment, is but a dead and superficial thing, a mere garment of deceit, to hide us from ourselves and others.

Nothing can truly awaken a sinner, but a true sense of the deep, inward possession and power that sin has in him. When he sees that sin *begins* with his *being*, that it rises up in the *essences* of his nature, and lives in the *first forms* of his life, and that he lies thus chained and barred up in the very jaws of death and hell, as unable to alter his own state, as to create another creature; when along with this knowledge, he sees the *free grace* of God has provided him a remedy *equal* to his distress, that he has given him the *holy blood* and *life* of Jesus Christ, the true son of God [by the 'incorruptible seed' of the 'engrafted word' of promise], entering as deep into his soul as sin has entered, to change the *first forms* and *essences* of his life, and bring forth in them a *new birth* of a Divine nature, that is, to be an immortal image of the holy Trinity, everlastingly safe, blessed and enriched in the bosom of Father, Son, and Holy Ghost; when a man once truly knows and feels these two truths, there seems to be no more that you need do for him. You can tell him of no *humility*, and *penitence*, or *self-abasement*, but what is less than his own heart suggests to him. Humility can only be feigned or false before this conviction. He can now no more take any degree of good to himself, than assume any share in the conviction of angels; and all *pride* or *self-esteem* of any kind, seems to him to contain as *great a lie* in it, as if he was to say, that he helped to create himself.

You need not tell him that he must turn unto God with all his strength, with all his heart, all his soul, and all his spirit; for all that he can offer unto God, seems to him already less than the least of his mercies towards him. He has so seen the exceeding love of God in the *manner* and *degree* of his redemption, that it would be the greatest of pain to him to do anything but upon a motive of divine love. As his soul has found God to be *all love*, so it has but one desire, and that is, to be itself all love of God. This is the *conviction* and *conversion* that necessarily arises from a right understanding of these truths; the soul is thereby wholly consecrated to God, and can like, or love, or do nothing, but what it can in some way or other turn into a service of love towards him. But where these truths are not understood, or not acknowledged, there it is not to be wondered at, if religion has no root, that is able to bring forth its proper fruits.

And if the generality of Christians are a number of dead, superficial believers in christian doctrines, as unwilling to have the *spirit*, as to part with the form of their religion, loth to hear of any kind of *self-denial*, fond of *worldly ease*, *indulgence*, and *riches*, unwilling to be called to the *perfection* of the gospel; professing, preaching, and practising religion, merely as the custom of the sect or church they belong to requires—these are delusions that must happen to those who, however they may talk about the 'corruption of human nature,' and the 'way of simple faith,' do not yet know the *true nature* of their own fallen soul, and what a *kind* of regeneration can alone save them."

Thus may be seen the difference between true regeneration and a lively apprehension of the certainty and efficiency of the 'atonement' and mediation of Christ, as the ground of human salvation. But for a full unequivocal elucidation of the subject, the reader is referred to Behmen's Tract of 'True Repentance,' by the practical study of the directions of which, it will be found that regeneration is the actual enkindling of the life and light of God in the soul, which is more or less powerful and sensible as the soul is more or less qualified for it, and which therefore nothing can effect but the immediate action of God himself, nor by any other than the natural means there exemplified, viz. of continuous ardency or vehemency of desire on the part of the soul, directed towards God, and yet not then until its resignation, self-abandonment, humility, and faith be complete, and so capable of it: "all things are possible [to be done] to him that hath faith." Which process in its essential character and beginning, it may be well to remark, will be also found to be as diametrically opposed to the insidious, self-delusive, 'quiet-turning of the spirit inwards' with its consequent unproductiveness of that burning and shining devotion and holiness, and outflowing practical godliness, which are represented in scripture as the inseparable fruits of true healthy regeneration, as it is to the boisterous outward action of the self-willed, uninformed young professor, or the ignorant enthusiast.

For a close to these observations, the following extract of a letter from Mr. Law, to one of his correspondents, (dated Oct. 12th, 1757,) may be here appropriately inserted:—"My unknown friend in Christ Jesus,—I am glad that you are so heartily affected, and so deeply instructed in the things of God. It is a happiness that no one knows, or can know, but he that is possessed of it.

world into their own spiritual eternal ground.

Q. *How doth this third life differ from the other two?* A. So as time differs from eternity, out of which it is, and into which it is to be reduced again. Or so as this third mixed world differs from the two eternal principles. Or so as air differs from fire and light: which all three are notoriously different enough, and yet also all three so firmly combined that none of them can be without the other two.

Q. *How do your authors call this third life in man?* A. They call it the *astral spirit*, the exterior spirit, the outward part of the soul, the transitory, mortal soul, etc. Not that it was mortal from its beginning; but because it is now mortal since man's transgression, and cannot but be mortal, because of the earthliness manifested in his body.

Page 171. *In what do they place the image of God, after which Adam was created?* God created man after his image, not as he is in himself unmanifest, but as manifest, not only in eternal, but also now in temporal nature; after (and not before) the creation of which man was created. If then this manifestation of God was now threefold; viz. according to the two inward, and to this third outward world; man also, who was to be an entire image of God manifested, and a prince of this outward world, must have had all these three as so many essential parts of his created human being. Not therefore only in the soul's fire illustrated with its light, the entire image of God consisted, (which might be said indeed of the holy angels, created before the creation of this world,) but in all these three considered in their due order and relation to each other, wherein they stand

One of the surest signs of divine light and true regeneration, is an inexpressible tenderness an unfeigned love, an unchangeable compassion towards all that are under any hardness of heart, blindness or delusion of our fallen nature.—This is the necessary effect of regeneration; it brings forth nothing but the nature of Christ in the soul. All that Christ was towards sinners, is in its degree found in the truly regenerate man. [N.B.]

He cannot murmur or complain, though he sees foxes have their holes, birds their nests, but he hath not where to lay his head. He must turn the other cheek to the smiter; he cannot revile the reviler; is as free from censure and judging his brother, as a new-born infant. As all that he has to rejoice in, is the unmerited, free love and compassion of God towards his own once wretched state; so he has no eyes but those of love and compassion towards those, who are only as blind and dead as he was, till the Giver of life and light did that for him, which he did for Lazarus, lying in the grave.

All the concern that he has for the outward state of things, whether in church or state, is discharged in these words, *Hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven*; and as for those who oppose this kingdom, he only thinks and speaks of them in the spirit of its king, *Father, forgive them, for they know not what they do*.—Wishing you all increase of light and life in Christ Jesus, is the best proof I can give you of my being your hearty friend, Wm. Law." To proceed.

In the early part of the year 1740, Mr. Law appeared again in print. The occasion thereof was the publication of a sermon by one Dr. Trap, a high church zealot, wherein after picking to pieces isolated portions of the 'Christian Perfection,' and 'Serious Call,' he attributed the great religious movements then commencing throughout this country to those two practical treatises, saying that 'on their appearance he had prophesied they would do harm, and so it had happened (he added), for shortly afterwards up sprung the Methodists:—a conjecture, by the way, as to their results, true enough, if with them had been associated Jeremy Taylor's 'Holy Living and Dying.' Which was also reaffirmed some dozen years afterwards, though mistakenly as a reproach, by the before-mentioned Doctor Warburton, who, upon reading the journals and other publications of the chief leader of that body of people, remarked in his usual coarseness of expression, that 'Mr. Law begot Methodism, and Count Zinzendorf was its wet-nurse,' or words of a similar import. However, Dr. Trap in his sermon had shewn no measures to the subject of his criticism and remarks, asserting that those treatises 'contained false and scandalous doctrine, reproachful to the Christian religion, and deserving of public censure.'

To this discourse, Mr. Law then published a reply, entitled an 'Earnest and Serious Answer to Dr. Trap's Di-course of the Sin, Folly, and Danger of being righteous overmuch,' wherein he sufficiently justifies his own writings, whilst he probes to the quick the principles and sentiments of the doctor's sermon, testing them not by the conventionalities and customs of a church by law established, but by the perfect standard of the spirit and counsels of Christ, and his apostles, and the practice of the church in its first and purest state. He therein also complains of a serious defect in the doctor's discourse, who, though deprecating throughout it the evils of being 'righteous overmuch,' and what he terms the 'baneful plague of enthusiasm,' fails to lay down for the information of his hearers, the right and proper measure of sober gospel piety, showing how far it ought to regulate a man's spirit and conduct in the world: by which omission the doctor had laid himself open to the charge of that 'half-thinkingness' which he had so heartily attributed to 'enthusiastic pretenders to a more than ordinary degree of sanctity.' This essential deficiency however, Mr. Law, not taking for granted like the doctor, that his readers were sufficiently versed in the holy requirements of evangelical Christianity, takes upon him in his 'Answer' to supply; which he does with a master hand, shewing himself thereby to be a learned scribe in the kingdom of God, bringing forth out of his treasury of theoretical and experimental science, things new and old.

In the life of the Redeemer, who declared that he 'came to do not his own will, but the will of him that sent him,' it will doubtless have been the subject of the reader's reflections, that he did not wait for extraordinary or singular occasions whereon to do his mighty works; but that he timed his actions and discourses to the common events and circumstances which each day brought forth, turning them into a means of shewing forth the glory of God: which is undoubtedly the true order of co-operating with the Divine wisdom and providence. And further, that although such occasions seem to have arisen entirely by what is termed 'chance,' sometimes as the product of natural causes, and at others as the result of malice or ignorance, on the part of men, whether of the reigning orthodoxy of the time or the common people, yet that they seem to have been the very circumstances that were needful for his personal ministry, whereby to convey his divine instructions down to all future ages of mankind.

also in God, manifested in eternal and temporal nature. Wherefore, then, this question might be thus answered.——A. They place it in his having all the three principles in his created being which God hath likewise himself, as manifested in eternal and temporal nature; but especially do they place it in that due order according to which the first and third were to be subject and ministering unto the second, which only was to be predominant. And unto this I think could well and properly be added that which here followeth:

Q. Do not they exclude hereby all those perfections of holiness, wisdom, dominion, etc., wherein the image of God in man is commonly said to have consisted? A. No; but they consider all such glorious attributes as posterior consequential things, which of necessity must have resulted from the union of these three, and none of which could have failed or been prevented from proceeding forth thereout freely, so long as he stood without alteration in the order of this threefold life: which therefore, they look upon as the very basis of all his perfections, and think, therefore, they have sufficient reason to say, that in this order, chiefly and fundamentally, the image of God is to be placed.

Page 171. Q. 1, and 2. Concerning paradise, and the paradisaical state. In the first question no mention is made of that notable distinction, between paradise and the garden Eden. And in the second, nothing is said but what is common and general, when Behmen hath declared thereof so many particular and most considerable things. Wherefore then, if his sense as to these two questions should be represented, it might be done in the following manner:

Now as it pleased the wisdom of God thus to act in the life of our blessed Saviour, so does it please him to act in a similar manner in those in whom the same Spirit rules and governs, who are called out of the common path of life, to be as extraordinary guides to the rest of the world; they being constituted for such office by their great devotion and experience in the spiritual life of Christ, their clear, uniform perception and impartial love of religious truth, and the possession of sound learning: qualifications which may naturally be conceived to be indispensable in those to whom the 'word of wisdom' is especially given, in these last, and more accomplished ages of christianity. Accordingly, these features will be found to signally mark the whole of Mr. Law's career, as a moral and religious instructor. All his works bear this peculiar stamp, of being *well timed*, both as to occasion and matter, and full of the most natural, profound, and lasting instruction. And as he combined within him the quintessence or substantiality of all solid human erudition, as of theological science, which he brought to bear in due proportion, in whatever subject engaged his pen, so his writings must remain standards, in regard to the subjects upon which they severally treat, to all posterity.

But, if one more than another of his works illustrate the principle that has just been enunciated, (though, where all are of equal cast of judgment, it were, perhaps, improper to make any distinction,) of turning every day events in an elevated spirit of wisdom, to their right ends, the glory of God and the edification of men, it may be said to be the treatise under consideration, namely, the 'Earnest and Serious Answer to Dr. Trap's Sermon;' to which may be appropriately added, the 'Animadversions upon Dr. Trap's Reply,' hereafter mentioned, as forming together, a lively epitome or mirror of evangelical christianity. And the reader of those treatises will have only to refer to the biographies of some acknowledged exemplars of holiness and perfection, whose lives were, according to their particular form and complexion, a natural exhibition of the regenerated and highly developed spirit of Christ in the human nature, after the gospel model and idiosyncrasy,—take, for instance, as a modern life, 'Sigston's Memoir of Bramwell,' or, amongst those of past times, numbers which are but just sketched off in 'Butler's Lives of the Saints,'—to be convinced of the justness of such an observation. Indeed, it is far from speaking too highly of this brief discourse, to say, that it is not unworthy of the most devout and judicious bishop that ever addressed an assemblage of clergy; being just what might be expected from the Spirit of Christ, speaking through an erudite apostle to these last times, (as he spoke by his forerunner to the characters of his own day): which, however, is but a common characteristic of all Mr. Law's ministrations, as the reader, who is acquainted with his works, is doubtless prepared to affirm. Happy would it be for this nation, if those portions of the treatises in question, relating to the nature and design of the christian religion, the duties and obligations of the pastoral office, and the true character and requirements of divine love, were, in conjunction with the author's practical treatises, 'Jeremy Taylor's Holy Living and Dying,' and other works that will be mentioned in the following section, made a regular study in every theological institution, and the daily meditation of every administrator of apostolic functions throughout these kingdoms.

Further, with this treatise may be deemed to be completed the series of elementary instructions and directions for the full development and sober guidance of the new evangelical spirit, which arose into fresh manifestation at this period,—as the result of his own instrumentality, and, as to its peculiarity of experimental character and missionary zeal, (through the Moravians,) of that of Behmen. Whose little book of the 'Way to Christ,' even in his own day, according to the account of his life, had begun its operation; and which, especially the tract 'of Repentance,' and 'of the Four Complexions' therein, will be found, on examination, to be both original, and containing the rudiments of all that was solid, practical, and evangelically operative, in the principles and economy of the 'Church of the United Brethren,' which, derived therefrom, was superinduced upon the ground structure of 'Methodism.' The term 'Methodists,' as already stated, devoid of all mystification concerning its origin, was given, and that very naturally and appropriately, to the individuals who associated themselves together to practice the *methodical devotion* to God of the 'Serious Call' and 'Christian Perfection.'

All which interesting facts, taken from authentic sources, with the chain of connection between them, and the manifest instrumentality of the whole in the advancing regeneration of the world, in an evangelical sense; as also concerning the germ and growth of the present and progressing universal amelioration and aggrandisement of this country, (as of its ancient dependencies,) where the principles of civil and religious liberty have had a free course of operation, will require to be set forth in the proposed larger biography. For it is owing to the action and reaction of the religious spirit which was revived at this period, first planting a new shoot of the tree of gospel christianity in every corner of the land, full of its original vigour and purity, and then raising a society around it,

and these answers, extracted and given in the "Introduction to Theology" (p. 676)

Q. What was the paradise, or garden Eden, in which this glorious person was placed? A. The garden Eden is not to be confounded with paradise; seeing that into paradise no beast can enter, when into the garden Eden all the beasts were brought before Adam; though these two are also not to be divorced, but owned in their union: nay, if but a due distinction between them is understood, the garden Eden may well enough be called paradise in some sense and respect.

Q. What distinctions do your authors make between these two, which are commonly understood to be but one and the same? A. They say, with a good ground, that paradise was a holy spiritual qualification in Adam's mind, or in all the essences of his spirit, soul and body. But the garden Eden was a certain circumscriptive place upon earth, or a part of the earthly globe, which remained still a part thereof, though paradise was lost and gone in Adam's fall.

Q. In what respect and sense can then this garden be called paradise? A. It can be called so (and for distinction's sake it may be called the local paradise), because it had a paradisaical property manifest and predominant in it, which was not so in any other place of the earth.

Q. What was this paradisaical property, and what were the effects thereof in this garden?

A. It was a quint-essential or one-elementary principle of vegetation, producing the most excellent, incorruptible vegetables of all sorts, wherein the four elements were not manifest in their contrariety; which fruits, therefore, were fit for man, when no beast was capable of eating thereof.

Q. This principle our philosophers assert to be a nitrous salt, which giveth fecundity to all things: to which not only vegetables, but minerals owe their original, and which is the spirit of life

for its special cultivation, in the nature of things chiefly composed of the poor and ignorant, (and therefore subject to many absurdities of doctrine and practice,) just as the parent stock itself in the first churches where it was planted,—it is to the religious and moral regeneration of the ~~world~~ *we do* ~~and~~ operative classes, which constitute the base of the social structure, that this country is indebted, in connection with its rich endowment by providence of great natural resources, for its present solid towering greatness, wealth, power, and aggrandisement. Unstable and unhappy must be all nations, in proportion as religion is disesteemed by the masses of the people, as the christian sabbath is not strictly venerated, at least in outward appearance, and as the word of God is not an inmate of every house, and cherished member of every family: their prosperity can only be that of blind nature in her annual process, a constant building up and pulling down: as recent continental occurrences have but too fatally demonstrated. It is the Bible which is the key to England's solid greatness. May the contents of that precious volume be more than ever the daily study and practice of all her children, from the least unto the greatest: so shall she continue to be the favoured instrument of God to bless the world.—[Mr. Law's ministration for the renovation of the Gospel spirit closing, then, with these discourses, it will remain to show, from his succeeding writings, the second part of his office, in regard to Jews, Turks, and Heathens; as also to *Natural Philosophy*.]

The 'Appeal to all that Doubt or disbelieve the truths of the Gospel, whether they be Deists, Arians, Socinians, or nominal Christians, wherein the true grounds and reasons of the whole christian faith and life are plainly and fully demonstrated,' was the next independent treatise that issued from his pen. This appeared in the same year as the preceding tract, and was accompanied by an 'Appendix,' being the before-mentioned 'Animadversions upon Dr. Trap's reply.' It would seem that this individual had not the discretion to keep silence under the rebuke he had received in the 'Earnest and Serious Answer;' but, (not considering the puny ability and vulnerability of a mere scholastic theologian and state church-man, in comparison of the giant-like qualifications of a true mystical divine, who, besides being equipped with all the regular acquisitions of learning, has 'the world, the flesh, and the devil' under his feet,) he must again venture to take up the cudgels, and try his hand with so perfect a master of the science of evangelical theology in its two branches of theory and practise, and so accomplished a controversialist as was his antagonist.

Which reply accordingly drew forth a rejoinder from the latter, being the 'Animadversions' in question; wherein, as may be surmised, the doctor's professional reputation was entirely laid prostrate, though it had already become the subject of popular discussion and ridicule, one of the publications that appeared on the occasion, being ironically entitled, 'Dr. Trap vindicated from the imputation of being a Christian.' This latter discourse, then, as observed, is a most felicitous conclusion to its predecessor, and of equally a providential character, as affording to its *Elias*-spirited author, the opportunity of completing what he might have before left unsaid, for the purification and good of the church. The following extract, taken from the former treatise, as exhibiting his heavenly enkindled spirit in both these discourses, and serving also to justify what has just been stated concerning his mystic vocation, and, moreover, on account of its great practical importance, as involving the best interests of christianity, may not be deemed unsuitable for insertion on the present occasion:—

"The whole Christian world, from the time of our Saviour to this day, has been praying, *Thy kingdom come, thy will be done on earth as it is in heaven*. Sacraments, divine worship, and the order of the clergy, are appointed as ministerial helps for this end, to raise, set up, and establish this kingdom of God on earth.—The fall of man brought forth the kingdom of this world; sin, in all shapes, is nothing else but the will of man driving on in a state of self-motion and self-government, following the workings of a nature broken off from its dependency upon, and union with the divine will. All the evil and misery in the creation arises only and solely from this one cause. There is not the smallest degree of distraction, pain, or punishment, either within us, or without us, but what is owing to this, viz. that man stands out of his place, is not in, and under, and united to God as he should be, as the nature of things requires.—God created every thing to partake of his own nature, to have some degree and share of his own life and happiness. Nothing can be good or evil, happy or unhappy, but as it does or does not stand in the same degree of divine life in which it was created, receiving in God, and from God, all that good that it is capable of, and co-operating with, and under him, according to the nature of its powers and perfections. As soon as it turns to itself, and would, as it were, have a sound of its own, it breaks off from the Divine harmony, and falls into the misery of its own discord; and all its workings then are only so many sorts of torment, or ways of feeling its own poverty.—The redemption of mankind can then only be effected, the harmony of the creation can only then be restored, when the will of God is the will of every creature. For this reason our blessed Lord having taken upon him a created nature, so continually declares against the doing any thing of himself, and always appeals to the will of God, as the only motive

in all animals; and is not this that very same? A. A paradisaical property lieth still, indeed, in all things, yet no more manifest and predominant therein, but all surrounded and infected with a four-elementary corruption: and upon his account, therefore, it cannot be said absolutely to be the very same. For if it were, all things would still be paradisaical and incorruptible, as they were then. Man, also, would still be in paradise, and enjoy a paradisaical state, both within and without, as he did then, when he was in this garden in paradise.

Q. *What do your authors say of this paradisaical state?* A. Many great, glorious, and most considerable things. For instance, concerning this paradisaical state within, they say that it consisted in an entire subjection of all his exterior faculties to his immortal fire-light-soul, and of both to the holy Will, Word, and Spirit of God; in a child-like, innocent mind; in a continual holy communion with God and Angels; in his being filled with angelical joys, delights, and praises; in being endued with divine wisdom, and understanding all the creatures of this world: in an ability to look into all their essences, and to have dominion over all, etc. And as to his paradisaical state without, they describe, particularly, (1.) the glorious condition of his body, which could freely pass through earth and stones, without being withheld, resisted, or hurt by anything. (2.) His living indeed in a temporal principle, but standing not so much in time as in eternity; having no night, no weariness, nor sleep in him, and not wanting to take in his breath from the outward air, so as he must do now. (3.) The manner of his eating and drinking, which was done in his mouth only, without filling a belly and emptying it again; but almost like as the sun swalloweth up water, and

and end of everything he did, saying, that it was his *meat and drink to do the will of him that sent him.*

What, now, can be so desirable to a sober, sensible man, as to have the *vain, disorderly* passions of his own corrupted heart removed from him, to be filled with such *unity, love, and concord*, as flows from God, to stand *united to*, and *co-operating* with the divine goodness, willing nothing, but what God wills; loving nothing, but what God loves; and doing all the good that he can to every creature, from a principle of *love and conformity* to God. Then the kingdom of God is come, and his will is done in that soul, as it is done in heaven. Then heaven itself is in the soul, and the life and conversation of the soul is in heaven. From such a man the curse of this world is removed, he walks upon consecrated ground, and everything he meets, everything that happens to him, helps forward his *union and communion* with God.—For it is the *state of our will*, that makes the *state of our life*; when we receive everything from God, and do everything for God, everything does us the *same good*, and helps us to the same degree of happiness. *Sickness and health, prosperity and adversity*, bless and purify such a soul in the *same degree*; as it turns everything *towards* God, so everything becomes *divine to it*. For he that *seeks* God in everything, is sure to *find* God in everything. When we thus live wholly unto God, God is wholly ours, and we are then happy in all the happiness of God; for by uniting with him in *heart, and will, and spirit*, we are united to all that he is, and has in himself. This is the purity and perfection of life, that we pray for in the Lord's Prayer, that *God's kingdom may come, and his will be done in us*, as it is in heaven. And this we may be sure is not only *necessary, but attainable* by us, or our Saviour would not have made it a part of our daily prayer.—It may now, then, justly be asked, have we yet obtained that which we have been so long, and so universally praying for? Can we look upon the church of this nation, as drawing *near*, or even *tending* to this state of perfection? Can we be carried to any one *parish*, either in *town or country*, where it can with truth be said of any one *pastor* and his *flock*, that there the kingdom of God is *coming*, and his will *begins* to be done on earth, as it is done in heaven? Can we, therefore, find any one *parish*, where the *pastor* has not *great reason* to reject the doctor's discourse, and to pray both for himself and his flock, that they may enter *much farther* into the spirit and practice of christianity, than they have yet entered, that the gospel may have *much greater* power over them, than it hath yet had, and that they all may, with a most awakening conviction, *see and understand* what it is, that has made so *divine and powerful* a religion, so without its *proper effect* upon them?—For if the case be thus, if we stand at this amazing distance from that state of perfection to which Christ has called us, though we have his infallible promise to be with us to the end of the world, to assist us with *such power and strength* from above, as to obtain, and do everything that we pray for, through a *right faith* in him, and conformity to his laws and example; if the case be thus, does not *heaven and earth* seem to call upon every *minister* of the gospel, to take *some share* to himself of this *miserable state* of things, and to endeavour to convince both *himself* and his *flock*, that they have not yet been christians in *true earnest*, that they have professed Christ with the tempers of *Jews and Heathens*, that they have not yet entered into the *narrow way* that leads to life, that they have not yet enough *renounced* the world, not enough *denied* themselves, not enough *emptied* their hearts of passions hurtful to piety, not enough *offered and devoted* themselves to God, not enough made the spirit of religion the spirit of *their lives*, not enough sought for strength and deliverance from sin, by a *firm and living faith* in Jesus Christ, who is made *righteousness and sanctification* to every sinner who turns to God through faith in him; not enough prayed and desired that they might be *born again* of God by the awakening and quickening the *incorruptible seed* of divine life in their souls, so that Christ may be truly said to be *formed* in them; not enough prayed and desired to be *everywhere and on all occasions* under the perpetual influence and guidance of the Holy Spirit, that they may think, and say, and do everything by his holy inspiration; not enough looked to that *first and great* commandment, of loving God with our whole heart and whole strength; not enough endeavoured to keep the *next*, which is like unto it, that of loving our neighbour, *as we love ourselves*; not enough renounced such fashions, customs, and conformities to the world, as greatly corrupt the heart, and grieve and separate the Holy Spirit from it.—Now, which way soever we consider the lamentable state of religion amongst us, whether they be evils *within or without* the church, no evil can be removed, nor any *remedy* be procured by us of the *clergy*, but in this *one way*, that every *individual* of the order, from the highest to the lowest, begin in right earnest with himself, open the book of his *own heart* and life, and consider seriously in the presence of God, whether, according to his *degree* in the ecclesiastical function, the world has had its *due share of salt and light* from him; whether all that is in the world, the *lust of the flesh*, the *lust of the eyes*, and the *pride of life*, have been so *openly, so constantly* discouraged and renounced by him, that the *whole form* of his life has been one loud

is yet never filled, nor made gross and thick thereby. (4.) The manner of his generation, or multiplication, which should have been pure and undefiled, without concurrence of a woman, and answering, in a sense, unto that in which he was himself brought forth by the Creator—from not being, into being. (5.) His clothing, which was no other but his own interior brightness and lustre, breaking forth, penetrating, and covering his outward body, so that its nakedness could not appear. Like as the obscurity of an iron may be entirely covered by the brightness of that fire by which it is possessed and penetrated through and through. (6.) His work or business, which was a childlike play, but full of wisdom, and freely left unto his own pleasure; all was pure unto him, for he was pure himself. He might have planted trees and flowers, and searched out all the wonders of this third principle, especially in the noble metallic tincture, etc.

Q. *But what evidence can be given for the belief of all these things, which seem to be impossible for man to know?* A. Paradise is not annihilated nor destroyed, but is still that same now in itself which it was then, though it be veiled by the curse, and fallen man be not therein. If, then, there is a possibility that man can be raised up from the fall and curse, and as to his renewed, inward part can be admitted again into paradise, and this even still during his outward life, there must needs be also a possibility for such a one to know what paradise is; what the first Adam, and what his paradisaical state was. And as that former cannot be doubted of, so this latter, also, cannot be questioned.

Page 173. Q. 1. *What command was given to Adam in paradise?* According to Behmen's

continual call to all orders of christians, to set their affections on things above, to mind only the one thing needful; to have nothing at heart, but to be in Christ new creatures, seeking, intending, desiring nothing through the pilgrimage of this life, but to *live unspotted from the world*, and to obtain every height of holiness, and heavenly affection, which becomes those who are to be called sons and heirs of God with Christ Jesus. If religion was at this time in a most flourishing state amongst us, abounding with such congregations as made up the primitive church, it would be *great injustice* to suppose that the clergy had not, under God, been the *chief instruments* of building it up to such a state of perfection, since they are considered by our Saviour himself, as the *salt and light* of the world, which are to preserve it both from darkness and corruption.——Seeing, then, that an *universal corruption* of manners is on all hands confessed to have overspread this christian nation, and the *true spirit* of religion hardly *anywhere* to be seen, nothing can be more *reasonable* in itself, more suitable to the *present state* of things, than for every *clergyman*, wherever his *lot* is fallen, to suspect himself to have, in *some degree* or other, contributed to this common calamity, and to be *more or less* chargeable with the guilt of it, and to try to discover his *own state* by such like questions as these, laid home to his conscience: If christianity has not done that to my flock which is the *only end* and intent of it, is there nothing of this failure *chargeable* upon my conduct over it? Can my righteous Judge lay nothing grievous to my charge on that account? Can my own heart bear me witness that I did not run in my *own will*, was not driven by *human passions*, but stayed, and waited till the *Holy Spirit* called me to this office? Have I not undertaken the *care* of others souls, before I had ever any *true and real* care of my own? Have I not presumed to *convert and strengthen* others, before I was converted myself? To preach by *hearsay* of the grace, and mercy, and salvation of the gospel, whilst I myself was an *obedient slave* to sin? Have I not taken upon me to *explain and lay open* the mysteries of God's love in Christ Jesus, before they had had their *proper entrance* into my own soul? Has my own *repentance, compunction, deep sensibility* of the burden of sin, and *want* of a Saviour, taught me how to make the terrors of the Lord known in the deep of every man's heart, and to awaken and pierce the consciences of sinners? Has my own *true and living faith* in Christ my Saviour, my own experience of the atoning, cleansing, sanctifying power of his precious blood, enabled me with great boldness to tell all sinners, that to the *faith* which *worketh by love*, Christ always and infallibly saith, what he said in the gospel, *thy sins are forgiven; thy faith hath saved thee; go in peace*.

Can my own heart, and God, who is greater than our hearts, bear me witness that in my sacred office I have not sought *myself*, or my *own things*, but the things of Jesus Christ? If I have changed one *flock or station* for another, or added one *cure* to another, have I done it in *singleness of heart*, as unto the Lord, and not for *myself*? Has all that I have *sought or done* of this kind, been *only* from this motive, and in this view, that I might be more truly *faithful* to him that hath called me, and be more and more *spent and sacrificed* for the salvation of souls? Have I neglected no means of fitting and preparing myself for the illumination of God's Holy Spirit, which alone can enable me in any measure to speak to, and work upon the hearts and consciences of men? Have I earnestly longed, and laboured after every kind and degree of inward and outward holiness, and purity of *body, soul, and spirit*, that my *standing at the altar* may be acceptable to God, and my prayers and intercessions for my flock *avail* much before him? Has my own *self-denial, renunciation* of the world, and *love* of the cross of Christ, enabled me to preach up those duties in their *full extent*? Has my own strictly *pious use* of the things of this world, my own readiness to relieve and assist every creature to the utmost extent of my ability, fitted me to call others to these things with power and authority? Have all ages and conditions of people under my care had their proper instruction and warning from me, so that I have spared no folly, vanity, indulgence, or conformity to the world, that hurts men's souls, and hinders their progress in piety? Have I done all that by my prayers and preaching, life and example, which Christ expects from those whom he has enjoined to feed his sheep? Can my flock, by looking at me, see what virtues they want? Can they, by following me, be led to every kind and degree of christian perfection? Lastly, has the will of God and the spirit of the gospel been the beginning and end, the reason and motive, the rule and measure, of my liking or disliking, doing or not doing, everything among those people with whom I have lived as their minister? These are a few of such questions as the present state of religion in this island calls upon every minister of the gospel to sift and try himself by.——For as the *order* of the clergy is instituted for no other end, but for the *preserving* of religion and true piety in the world; so when any age is more than ordinarily sunk in vice and impiety, the *whole order* of the clergy, and every member of it, have great reason not only to be deeply *afflicted*, but greatly *affrighted* at it, and to suspect and fear their *own conduct*, since that which is their *particular work*, has had so *little success*. They have great reason to apprehend, that it is some *degenerate*

ground, this question is more deeply and distinctly to be answered. Adam, in paradise, must be considered as in a twofold different state. (1.) As he was, before the first beginning of his wandering imagination, only and purely a workmanship of God, having his threefold life out of the mouth of his Creator, and being an entire image of him, made in purity, without any defilement, or disposition thereto. In which state he had in him all the characters expressed of the perfections of him whose image he was; viz. so far as they could have been expressed in, or be communicable to the creature. And (2.) as he was in the first beginning, and further carrying on more and more his own work of a lustful imagination, taking delight gradually more and more in things inferior unto himself. In which state that holy image of God was not yet indeed wholly destroyed, but, nevertheless, already more or less polluted; and began with the beginning of his own work to decrease, decreasing still further always as much as that did increase. Now, in this latter state, viz., in the first beginning thereof, not in that former, the command was given him. The command is to be considered as posterior, and presupposing a previous beginning, or a ready disposition to the transgression: when the transgression is to be looked upon as prior, and as that which had given occasion to the command. For the command, *Thou shalt not eat*, presupposeth the tree of knowledge. Now, this tree was not before, but was brought forth by the concurrence of Adam's lusting imagination, and presupposeth therefore a beginning of the transgression, or a moving, active disposition thereto; and so the command is posterior both unto this and that. All this is conformable to that order which the apostle observed, saying, *Because of the transgression the law came in*; but

racy of spirit, some common misbehaviour, some general negligence, some want of example, some failure in doctrine, some defect in zeal and care of their particular flocks, that too much contributes to so general a corruption of manners. This does not suppose, that it is in the power of our order to regulate the manners of people as we please; it only supposes, that of all human means it has the greatest effect; and that when any nation or people are either very good or very bad, the behaviour of the clergy may reasonably be reckoned to have greatly contributed to it.—Let us all, therefore, of the clergy, who have any right sense of the nature of our order, any true love for our brethren of it, awaken and stir up one another to a faithful diligence in our callings, not such as may secure us from public scandal and the laws of the land, but such a faithful diligence as the nature of our office, the spirit of the gospel, and the present decay of religion calls for. Let us beseech and intreat one another deeply, to consider the great need that this poor nation hath of a zealous, pious, exemplary, disinterested, and laborious clergy; to consider the dreadful judgments of God, that may justly be expected to fall first upon our own heads, if this true, only relief and remedy is not procured by all of us, according to the utmost of our ability.—It is now no time for ease, indulgence, or worldly repose; all is to be renounced, all is to be sacrificed; and we must, in the spirit of martyrdom, awaken the world into a faith and love of the gospel. Now is the time that we must give up all our worldly regards, forsake all that we have, that we must hate father and mother, wife and children, and brothers and sisters, yea, and our own lives also, or we cannot be faithful ministers of Jesus Christ. The same spirit which first planted the gospel, is now required to recover and restore it amongst us. We must break off our chains of worldly prudence, and come forth in the spirit and power of the gospel; so live, and speak, and act, whether in the pulpit or out of it, that all who see and hear us may be forced to confess that God is in us of a truth, and that his Holy Spirit hath sent us. A ministry that hath not this power, that have not full proof, both to themselves and others, that the Holy Spirit is thus with them, opening the kingdom of God in their own souls, and enabling them to preach it to others with spirit and power, are to answer to God for their want of it. [Here and throughout, consider the remarks of p. 378: "Further, &c."] To ask whether the assistance of the Holy Spirit is to be ordinary or extraordinary, is as needless and groundless a distinction, as to ask whether a minister of the gospel ought to be an ordinary or extraordinary good man. The operation of the Holy Spirit in us since the fall, is a supernatural power, and therefore, in a just sense, always extraordinary, because enabling us to be and do that, which the ordinary power of fallen nature is insufficient for; but it is more or less restored to us, as we are more or less fitted to receive it. And all that assistance or renovation of the Holy Spirit which an apostle might expect, for the raising his own personal holiness to its greatest height, or for enabling him with spirit and power to move, affect, and convert the hearts of men to the faith of the gospel, may be justly expected now by such ministers of the gospel, as do all that which an apostle did to obtain and receive it. Our religion is founded on this doctrine, that we are to be born again of the Holy Spirit,—that it is to be the breath and life of our new-born inward man,—that there is no sanctification of the heart, no illumination of the mind, no knowledge of divine mysteries, no love of holy things, possible to be had, but in and by the motion and life of this Holy Spirit renewed or born again in us;—that its life, motion and power in us, increaseth according to our faith, prayers, and desires of it.

Is it not now a flat denial of all this to say, as is said by some, that the establishment of the gospel in the world, together with the assistances of human learning and languages, has been the occasion why the assistance of the Holy Ghost is abated, and become only such as may be called ordinary? For if we consult either scripture or experience, must it not be said, that worldly peace and prosperity want as much to be sanctified by the Holy Spirit, as persecution and distress? That human learning and knowledge need as high degrees of divine grace and help, as human ignorance? Is not the blindness, the infatuation and corruption of men of letters, as notorious as that of unlearned men? Does an editor of Terence, Horace, or Virgil, receive such illumination from man establishments, as to need less to be led and governed by the Holy Spirit of God? Or will we say, that a critical study of divided languages, and a religion established in worldly ease and peace, are not only in themselves free from danger and corruption, but have so much of the nature of the Holy Spirit of God in them, that they can be to us in his stead, and make his sanctifying operations upon us needed in a less degree?

On the part of God, our redemption in Jesus Christ, and our sanctification by the Holy Ghost, stand always in the same degree of nearness and fulness to all of us; there is hardly a chapter in the New Testament that can be understood, or its doctrines observed, but upon the supposition of this great truth. If Christ is less formed in us than he was in the first saints of the church, if

not the transgression came in because of a foregoing command, or law. Nay, with that first state of man in paradise, before the beginning of his transgression, it is all inconsistent to speak or think of a command or law. This was formerly represented more particularly, and, as I think, sufficiently. But seeing that in this answer no notice is taken thereof, because, as I suppose, it is thought to be of little or no importance, I say here nothing more thereof but this,—that as to me, it is of great consideration, and hath very much in it, and depending upon it, in this present matter of man's perfection, temptation, and fall.

Page 173. Q. 2. *How long was Adam in Paradise?* This question, according to Behmen's declaration, is to be answered thus: A. They say, that Adam alone, before his Eve, was in paradise forty days, until his sleep; and then with his Eve forty days again (?) until they both saw that they were naked. And that (besides many other types or figures of the Scripture) first our Saviour's resisting the temptation in the wilderness for that space of time; and, secondly, his forty days between his resurrection and ascension, are a sufficient proof of it: the second Adam being to continue under the temptation so long as the first had done.

Page 173. Q. 3. *How and by whom was Adam tempted?* A. By his sensitive soul, etc. Here the question is twofold: *How* and *by whom*, but the answer only single; for to that former nothing at all is replied, though the manner of the temptation, as to my thinking, is well worth to be declared. And then, further, there is nothing at all said of a necessity, viz. that he needs must have been tempted. Which, if something shall be said thereof, as I think it needful, would have

we come not to the perfect man, to the measure of the stature of the fulness of Christ, it is not because Christ is now become only our Redeemer in an ordinary way or degree, but it is because we have not so turned to him, not so turned from ourselves, not so counted all things but dung, that we might win Christ, and be found in him, as the first saints did. If the Holy Spirit does not now in such a degree renew, quicken, move, and sanctify our hearts, and fill us with such degrees of divine light and love, as was done in the first age of the church, it is not because this sanctifying Spirit has committed some part of his work to human learning, and so is become only our sanctifier in a lesser and ordinary degree, but it is because we ourselves have forsaken this fountain of living waters, and hewed out broken cisterns for ourselves; it is because we have grieved this Holy Spirit, resisted his motions, quenched his holy fire, and under an outward profession of Christ, have kept up that old man, with his deeds, which cannot be the temple and habitation of the Holy Spirit.

If, therefore, we have any true sense of the nature and weight of our ecclesiastical calling, any desire to do the full work of the ministry, to satisfy the wants and necessities of our flocks; if we have any fear of being condemned as useless, insignificant labourers in Christ's vineyard, it is high time to awake from this dream of an ordinary and extraordinary sanctification of the Holy Spirit; it serves only to keep us unsanctified, shut up in death, in the dead workings of our own corrupted nature, to keep us learnedly content with our state, as if we were rich, and increased in goods, and had need of nothing, and hinders us from knowing that we are wretched, and miserable, and poor, and blind, and naked.

Several of the clergy, whose lot is fallen in this corrupt age, may be supposed to have taken upon them the sacred office, and to have lived in it, not enough according to the nature and spirit of it, merely through the degeneracy of the times, and from a consideration that they are well enough, according to the measure of religion that now passes in the world. And perhaps there are few, if any, of the order, however eminent for good works, whose virtues have not received some abatement from the same cause. This, therefore, may be added as another reason why all the clergy of this land should search into their lives and conduct with the utmost severity, and bring everything to the test of the letter and spirit of the gospel.

The christian religion has not had its proper effect, nor obtained its intended end, till it has so set up the kingdom of God amongst us, that his will is done on earth, as it is done in heaven. This is the perfection that every christian, when advancing forward in the several degrees of holiness and purification, is to tend to, and aspire after. And if they who are to be taught, are to be thus separated from an earthly nature, thus emptied of all worldly passions, thus dead to the workings of self-will, and self-love, that the Spirit of God may be all in all in them, what manner of men ought they to be, who are to teach, promote, advance, and lead the way to this purity and perfection? What a distance ought he to be from every appearance of pride, that is to draw others to love and practise the profound humility of the blessed Jesus? How ought he to deny his appetites, to humble his body, and be steady in all kinds of self-denial, who would convince his flock that they who sow to the flesh, shall of the flesh reap destruction? How heavenly-minded, how devoted to God, how attentive to the one thing needful, how unspotted from the world ought he to be, who is to persuade others that they cannot possibly serve God and mammon? How empty ought he to be of all selfish cunning, all worldly policy, all arts and methods of ambition, who is to fix it deep in the hearts of his hearers, that unless they become as little children, they cannot see, nor enter into the kingdom of God? What open hands, and open heart ought he to have, what an extent of charity ought to be visible in him, who is to bring his flock to this faith, that it is more blessed to give than to receive? How remarkably plain, open, sincere, undesigning, and faithful, should he be, who is to recommend, plant, and establish sincerity, plainness, simplicity, truth, and innocence amongst his flock? There is such a necessary fitness in these things, that the force and power of religion must be much prevented, when its precepts are recommended to the world by such as excuse themselves from the plain and open practice of them? [Consider Bramwell!]

The office of the ministry is of the highest nature, it is a trust which no language can sufficiently express; and the unfaithful discharge of it is, of all conditions in life, the most dreadful. To be charged with the death and blood of souls, by that God who laid down his life to redeem them, is a condemnation that will carry more of guilt and punishment in it, than any other. Would you know the office of a christian pastor, you must look at the office of Christ; would you know what manner of spirit he ought to be of, you must look at the spirit of Christ. For the work of the ministry is only the work of Christ committed to other hands, who are to supply his absence, to be here in his stead, to be doing the same things, and with the same spirit that he did, till the end of the world.

Nothing is so highly honourable as to bear a part in the priesthood of Christ, and be employed

here its proper place. Wherefore, then, for my part, I would represent this matter by several distinct questions and answers, after this or the like manner:—

Q. *Do they give any reason why the first Adam was tempted?* A. Yes, they give several reasons, all concentrated in this point,—that there was an absolute necessity for it. For they say, that as there was a necessity, by which Adam must needs have had a threefold life in him, if he should have been an entire image and likeness of God, and a prince in this created world; so there was the same necessity, also, that he must needs have been tempted, if he should have possessed the throne of fallen Lucifer. And this necessity they demonstrate chiefly from the very nature, combination, and internal constitution of that threefold life.

Q. *But his threefold life stood, as you said before, in a good and excellent combination, order, agreement, and harmony, as only one, because only one was manifest and predominant in him, which was the paradisaical; how then could this have caused or necessitated a temptation?* A. His threefold life stood so, indeed, in him; and even this made him to be an entire image of God. But it stood not so without him in the three great worlds which he was an epitome of, and each of which had a natural communion, answerableness, or sympathy with that part in man which was extracted out of it: for in them it was disordered and disharmonised by the false magia of Lucifer. And from hence the cause of the temptation can be seen sufficiently.

Q. *How, then, or in what manner was this temptation done?* A. The third life without him, viz., the spirit of this world, represented unto him its manifold powers and wonders, which he

in the work of the ministry; but then it should be *well considered*, that it is only honourable in the *same sense* as it may be said that nothing is more honourable than to suffer as a *martyr*. It is an honour that is as different from all worldly figure and distinction, as the glory of Christ upon the cross is different from the triumph of an earthly prince. When, therefore, we think of the *honour and dignity* of the pastoral function, we should be careful to remember, that it is only the honour of *dying* a martyr, an honour of *humbling, abasing, and sacrificing* ourselves with Christ, and continuing the exercise of his suffering priesthood for the salvation of the world. The holy function is often considered only as an *authoritative commission* to minister in holy things; but it is much more than this; it is a call and command to act with the spirit of Christ, to represent his purity, to continue his holiness, to bear a part of his sacrifice, and devote themselves for the good of others as he did. A priest that has *only* his ordination to distinguish him, wants as much to make him a true priest, as *Judas* wanted to make him a true apostle. For though holiness gives no man a *commission* to exercise the pastoral office, yet all who are called to it, are as much ordained and appointed to a *peculiar holiness* of life, as to the *administration* of the sacraments; and when they cease to be as *tight and salt* to the rest of the world, they sin against the pastoral office in as *high a degree* as they that enter upon it without any authority.

For the sacred office is God's *appointment*, to continue through all ages of the world, the spirit and power of Christ, for reconciling men to God in the same manner and by the same means of holiness, sacrifice, and devotion, which Christ exercised when he was upon earth. We need no other proof of this, than this one saying of our blessed Lord: *As my Father hath sent me, so send I you*. That is, for all the ends for which I am come into the world, for all the same ends I send you into it, to be there in my stead, to supply my absence, to carry on the work that I have begun, to exercise my power, to act with my spirit, to continue the exercise of my love, and labour, and suffering for the salvation of mankind. To be sent by our blessed Lord for the same ends as he was sent into the world, is such an appointment of us to all kinds and degrees of holiness, as can never be rightly discharged, but by our giving and devoting ourselves wholly and absolutely unto God.

Imagine that you had lived with our blessed Lord when he was upon earth, that you had learned the dignity and divinity of his person, that you had seen the love which he bore to mankind, that you had entered into the glorious designs of his kingdom; which was, to convert the inhabitants of the earth, poor creatures of flesh and blood, into sons of God, and heirs of eternal glory.

Imagine that you had seen him after his resurrection, when he had redeemed the world, conquered sin, death, and hell, and was about to take possession of his throne; imagine that then, in that state, you had seen him commission some of his followers to be *priests and intercessors* with God on earth, as he had been, to *feed, and nourish, and watch* over his flock, as he had done, to go before them in *such exemplary holiness*, such love of God, such compassion for sinners, such contempt of the world, such poverty of spirit, such obedience and resignation, as they had him for an ensample; had you been present at all this, how would you then have heard and felt these words, *As my Father hath sent me, so send I you?*

What sentiments of piety, what magnificence of spirit, what exalted holiness, would you have expected of those, who were called to succeed so great a master in so great a work? Could you think they could be fit for this office, or were enough like him that had called them to it, unless they had *renounced and sacrificed* everything for the sake of it? Could you think that any care but that of the church of God was proper for them? Would you not own that the conversion of sinners to God, ought to have been their *one only* labour and pains? That they were to seek for no other happiness in this world, than such as their Lord and Master had done, but consider themselves as called from the common affairs, ease and pleasures of life, to be in Christ's stead towards the rest of mankind, to conduct them safely to eternal happiness?—Now, when we consider the apostles in this light, as being the first who were entrusted with the *care of souls*, and from Christ himself, we can see no *degree* of zeal, no height of piety, no compassion for sinners, no concern for the honour of God, no contempt of sufferings, no disregard of worldly interest, no watchings or mortifications, no fervours of devotion, to which we of the clergy are not equally obliged. For the salvation of mankind is still the same glorious, great and necessary work that it was in their days, is still to be carried on by the same means, and is now in the hands of the clergy as it was then in theirs. If it was their happiness and glory to be faithful to him that called them, to forget the little interests of flesh and blood, and have nothing at heart but the advancement of God's kingdom, we shall fail both of happiness and glory, if we seek it any other way. If an apostle, considering the weight of reconciling souls unto God, is forced to cry out, *Who is sufficient for these things?* shall we think any care but that which is the greatest, sufficient to make us stand uncondemned before God? It is a fatal deception to imagine, that the life of a minister of God is ever to be a

must needs have been affected or touched with, so as to be made sensible thereof; because the third part (if I may so say) of his life was extracted out of it, and he was a lord and ruler thereof. And the devil, being full of malice and envy against him, pretending still to be the prince of this world, and having also an entrance into the dark root thereof, stirred by his false magia that which he had infected before, and darted so by this means his malicious imagination into that third life of man, in whom he raised up and increased thereby successively and gradually, first an attention, then a delight, further a lust, and, at length, a consent and desire.

Q. *Here you set chiefly the spirit of this world and the devil together; but which of them was properly that by which Adam was tempted?* A. Whether you say he was tempted by the devil, or by the spirit of this world, or by his own lust, or by his sensitive soul, all will be right and true, each in its sense and order. For the devil was, indeed, the chief agent, and more secret; but the spirit of this world was his active instrument, and more appearing. And as they both were without man, so there was also within him his own lust and his sensitive soul, answering unto, and concurring with the two without him.

Page 173. Q. *Why did the sensitive soul, etc.* From what was said in several places above, it is apparent that this question might now be reasonably looked upon as superfluous, because it is answered, as to substance, several times. But, notwithstanding this, if it shall stand so, and be answered again more explicitly, it is well to be observed, that the words, *The knowledge of the wonders of this world depends upon the knowledge of the forms of things, etc.*, cannot so be brought in as

life of ease or worldly repose. For though the temporal sword be not always drawn against them, nor they forced to flee from one city to another, yet the world, the flesh, and the devil have, perhaps, never so much difficulty to be resisted, as in temporal prosperity; nor have the ministers of Christ ever more occasion to put on all their armour, than when the world is given up to ease, and peace, and plenty. Swarms of vice steal upon us in these seasons, the spirit and life of religion is in danger of being lost, and the salvation of souls is made more difficult, than in the most perilous times. And how is such a state of temptation to be resisted, such a torrent of vice to be opposed, but by the clergy's showing themselves *visible* and *notorious* examples of all the contrary virtues. When mankind are wallowing in debauchery, wantoning in pleasures, and given up to vanity and luxury in all shapes, it is then the duty of the faithful minister, by his being crucified to the world, to proclaim himself the messenger of a crucified Saviour, and to make his own self-denying, mortified, and heavenly life, a *plain, open, and constant* reproof of all vain indulgences. For to yield to, or fall in with the softness, vanity, indulgence, or avarice of the world, is the same infidelity, and breach of trust in the sacred office, as to depart from the true faith, and fall in with some abominable heresy.

And here I cannot help addressing myself with great affection to all my younger brethren of the clergy. According to the course of nature, you are likely to have the care of the church wholly upon your hands in a short time; and therefore, it is chiefly from you that the restoration of true piety is to be expected in this nation. I beseech you, therefore, for your own sakes, for the gospel's sake, for the sake of mankind, to devote yourselves *wholly* to the love and service of God. As you are yet but beginners at this great office, you have it in your power to make your lives the greatest happiness, both to yourselves and the whole nation. You are entered into *holy orders* in degenerate times, where *trade and traffic* have seized upon all holy things; and it will be easy for you without fear to swim along with the corrupt stream, and to look upon him as an enemy, or *enthusiast*, that would save you from being lost in it. But think, my dear brethren, think in time, *what remorse* you are treasuring up for yourselves, if you live to *look back* upon a loose, negligent, corrupt, disorderly, worldly, unedifying life, spent amongst those whose blood will be required at your hands. Think, on the other hand, how blessedly your employment will end, if, by your *voices, your lives, and labours*, you put a stop to the overflows of iniquity, restore the spirit of the *primitive clergy*, and make all your flock bless and praise God, for having sent you amongst them. — Lay this down as an infallible principle, that an *entire, absolute renunciation* of all worldly interest, is the only *possible foundation* of that exalted virtue which your station requires. Without this, all attempts after an exemplary piety are in vain. If you want anything from the world by way of *figure and exaltation*, you shut the power of your Redeemer out of your own souls; and, instead of converting, you corrupt the hearts of those that are about you. Detest, therefore, with the *utmost abhorrence*, all desires of making your fortunes, either by *preferments or rich marriages*, and let it be your only ambition to stand at the *top* of every virtue, as *visible guides and patterns* to all that aspire after the perfection of holiness. Consider yourselves merely as the *messengers* of God that are solely sent into the world on *his errand*, and think it happiness enough, that you are called to the *same business*, for which the Son of God was born into the world. — I do not call you from a *sober use* of human learning, but I would fain persuade you to think nothing worthy of your notice in *books and study*, but that which *directly* applies to the *amendment* of the heart, which makes you more *holy, more divine, more heavenly*, than you would be without it. You want nothing, but to have the *corruption* of your natural birth *removed*, to have the nature, life, and spirit of Jesus Christ *derived into you*; as this is *all* that you *want*, so let this be *all* that you *seek* from *books, study, or men*. This is the *only certain* way to become *eminent divines*, instructed to the kingdom of heaven. — And above all, let me tell you, that the *book* of all books is your *own heart*, in which are written and engraven the deepest lessons of divine instruction; learn, therefore, to be deeply attentive to the presence of God in your hearts, who is always *speaking*, always *instructing*, always *illuminating* that heart that is attentive to him. Here you will meet the divine light in its *proper place*, in that *depth* of your souls, where the *birth* of the Son of God, and the *proceeding* of the Holy Ghost, are always ready to spring up in you. And be assured of this, that so much as you have of *inward attention* to God in your hearts, of *inward love and adherence* to his *holy light and spirit* within you, so much as you have of real, unaffected *humility and meekness*, so much as you are dead to your *own will and self-love*, so much as you have of *purity of heart*, so much, and *no more*, nor *any further*, do you see and know the truths of God. These virtues are the *only eyes, and ears, and senses, and heart*, by which you will know and understand everything in Scripture, in that *manner*, and in that degree, in which God would have it understood, both for your own good, and the good of other people. — It was owing to this *purity of heart, and attendance upon God*, that an an-

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a cause why the sensitive soul tempted Adam. For although they are now all true, in a sense, yet they were not so in the same sense before the fall; or, at least, the full sense as it is applicable unto Adam in paradise, is not thereby expressed. For Adam, giving names unto all the beasts, and being able to look deeply into all their essences, originals, constitutions, properties, etc., *knew certainly the internal forms of all things*. In a word, the whole nature, with all its powers and wonders, stood open before him, and he had knowledge thereof. Which, if it had not been so, he could not have been so tempted as he was: but then he could also not have been a prince and ruler of this principle. His temptation and fall, therefore, was not because he desired a *knowledge of the wonders and forms of things*, but because he had such a knowledge of all the wonders and powers without him, he desired to know them within himself also, in a *sensible manifestation of their contrarieties*. And this was the knowledge of good and evil, which, as then, he had not yet, and could not have had it, without falling down himself from his eminent station in and under the same twofold government of good and evil. That former knowledge was well consistent with his paradisaical state, nay, it was a precious jewel of his crown, when this latter was his utter destruction. Not knowing whether I have expressed my sense and intent intelligibly enough, I cannot but declare it again, by saying, that Adam knew, well enough, there were contrary qualities and qualifications without him, in all the things of outward nature; and this knowledge was an eminent perfection of his, without which he could not have been what he was ordained to be in this world: and this, therefore, was not that which he lusted after. But because of this he came to lust after an experimental knowledge, or own sensation of these contrary qualities within himself. His sensitive soul would prove actually by feeling and tasting how it would be with itself, when these contrary qualities were manifest, each in its own operation. And this was the thing which was agreeable to the nature of the sensitive soul.

In the next following Q. (Page 175,) something the like is said, indeed, as to the words, but not as to this sense, viz., *which experimental practical knowledge, I suppose, was the thing chiefly desired by the sensitive soul*. This, I say, hath almost indeed the same expressions; but is, for all that, greatly different in sense. For I cannot understand it otherwise but that there is meant thereby only a *setting of forms on work in things without him*; because I see it is said afterwards to be *now so useful and praiseworthy*. And this is so indeed now, and was also so before; for it was an eminent piece of Adam's dominion over all things; but for this same reason it was not that which the sensitive soul so blindly desired. For it was never useful nor praiseworthy, but always hurtful and accursed, that Adam set on work the forms of nature within himself; because of which he must now bear in soul and body all the disharmonised properties in their contrary operations, and is fallen into sin, anxiety, vexation of spirit, trouble, misery, all manner of sickness, and death.

Page 175. Q. *ult.* In the first part of the answer to this question, if I should form it, I would leave out those things that are brought in only as probable, and would rather put this No. 1 into such a construction:

Q. *Did not Adam resist the temptation?* A. Not faithfully, and therefore also not successfully, for he was wearied and overcome by it. As appears,

1. By his desiring a help-meet, or a female associate, as he saw all the rest of the living creatures to have. When God said, *It is not good that the man should be alone*, it doth declare sufficiently, that an alteration or change, more or less, from good into not good, was made already in man; and by man himself, because not by God. If, then, by man, it must needs have been from his not resisting faithfully the appetite of his sensitive soul. And that this appetite was not only in general after a sensual knowledge of good and evil, but also in particular after such a *help-meet*, can be manifest from the event, wherein that same was given him which he desired.

2. His falling asleep argues, etc.

3. The division, etc. Here, instead of saying, as in uncertainty he *seems to have been overcome*, I, for my part, would rather say positively, —he was overcome; or, at least, as hitherto frequently, —they say he was overcome by the temptation.

Page 177. Q. *ult.* and 178. What is here objected concerning the honourableness of the matrimonial state, could have been objected also (*mutatis tantum circumstantialibus*) against the doctrine of our Saviour, concerning polygamy. Which doctrine seemed to the Jews no less offensive, and reflecting upon Moses and the law, than this may seem to reflect upon the words of the apostle. If I were asked, Was there somewhat not good in Adam, and what was it when he desired a female help meet? I would answer, it was *that same* which the Lord called the *hardness of the heart*, because of which Moses had permitted polygamy. Not that it was so gross in Adam . . . and in such an outbirth as it was in the Jews; but yet it was the same internal root out of which this hardness came forth afterwards. If, then, this hardness was not good in the Jews, when out-born in this world, its root also could not have been good in Adam, when first conceived by his sensitive part in the paradisaical state. From the beginning it was not so, saith the Lord, that man should be married unto more than one wife; and yet he would not say absolutely the law and Moses's permission was not good. So also we may say justly, From that first beginning which is to answer unto that ultimate end, wherein, according to the Lord's own words, *there shall be neither marrying nor being given in marriage*, it was not so. And yet we do not say thereby that the permission and institution of God was not good; but we say only that it was made by God, because man was departed already, in his imagination and desire, from the first, most pure, and best paradisaical state; which departing of man was certainly not good. In the creation of this world, God saw all his works, that they were all good; and yet all this goodness is hardly comparable to that goodness which Lucifer had destroyed, and unto which this world shall be brought back again. So then there is goodness and goodness, not indeed fighting against each other, as good and evil, but nevertheless distinct and different in degree and order; so that when both compared, the one is better, but when considered separately, each is good by itself. What then can this objection signify against the apostle's word? He says, indeed, the matrimonial state is honourable, and shall

cient widow, named Anna, knew him to be the true Messiah, whom the rulers, chief priests, and doctors of the law, condemned as an impostor. Had they, instead of their adherence to critical knowledge, and rabbinical learning, been devoted to God in such purity of heart as she was, they had known as much of the kingdom of God as she did. Place, therefore, all your hope and con-

be accounted and kept so; but truly, honourableness in a state of this world is not an absolute holiness and purity in the paradisaical world. Marriage, therefore, as it is an association from without of male and female, is justly to be accounted honourable here in this world, [but will not be honourable in that which is to come, where the Lord said himself it shall not be at all, and where, nevertheless, nothing that is pure and holy shall be wanting.

Page 183. A. 1. *By the rib they mean somewhat taken out of all the essences, etc.* Though it is true, that they say somewhat was taken out of all the essences, yet it cannot be said that *they mean* or understand this *by the rib*, as if this rib did signify all that which was taken. More members besides the rib were not taken out of Adam, saith Behmen, expressly. And by this rib, which as then was not yet so hard and gross, he understands nothing else but that which then, in Adam's body, answered unto what we now call rib, and which also came to be the rib as a particular member, when the body came to have such gross earthly flesh and bones as it hath now.

Page 185. Line 3. Here I think it is not well said, *that text seems to say, etc.*, as if there were only a probability of this text's saying so, when it is clear and plain unto every one, that this excellent text saith positively, and by so many express words, that *God created but one, because he sought a godly seed.*

Page 185. A. 2. Here, the description of Adam is well and right enough; but that of Eve, calling her a *gross elementary creature*, is not applicable to that state wherein she stood before her eating of the tree. For she was indeed flesh of Adam's flesh, and bone of his bone, but not yet grosser nor more elementary than Adam was. She was indeed made for to be his wife afterwards, in the elementary state of this world; but as then the elements were not yet manifest nor predominant, neither in her nor in him. But they were both alike in glory, happiness, holiness, and purity, and were both in paradise, though they had none of these things in that eminent degree in which Adam had them all, when he was a single person.

Page 187. Line 1. *A perfect virgin, with fire and light in union.* This must here needs be expressed with an addition of these or the like words—with fire and light, and with the two tinctures thereof in union: or shorter, thus—with the two tinctures of fire and light in union. For the union of the tinctures in one person presupposeth and implieth also an union of fire and light, and is therefore enough to describe Adam as a perfect paradisaical virgin; but the union of fire and light only, without an union of the two tinctures, is here, in this place, not enough, where Adam is considered not only as a single person, but also immediately as divided into two: so that an account is to be given of what was divided, and what was given unto each divided part. Not fire and light, but only the two tinctures thereof were divided. For Eve had a fiery soul, or soulish fire, as well as Adam, and had also a shining light, as well as he; and had therefore fire and light in union, neither more nor less than he. But for all that neither he nor she was any more such a perfect paradisaical virgin as Adam had been before his sleep.

Page 187. Q. *What do they mean by the two tinctures?* A. I know not how to express it better than by what I have expressed it already, saying that they mean the two generating powers in man, out of the two eternal principles; neither of which can be complete by itself, nor acquiesce with itself alone; but each must embrace the other, find its accomplishment therein, and be enabled thereby to produce a living image after its likeness.

Q. *Which of these two was left to Adam? and is there a reason to be had, why that which was given to Eve could not as well have been reserved to him, so that Eve might have had that which now Adam hath?* A. The temptation before Adam's sleep was chiefly about propagation, and even especially was it in his fiery soul; for therein the lust was conceived, and the desire arose after a female associate. That part, therefore, of the propagating power which was inseparable from his soulish fire, must needs have been reserved to him; and that was the strong, fiery, masculine tincture. And so then that other part which he was not willing to have had further within himself in a paradisaical integrity, but without or besides himself, after the manner of all the beasts, must needs have been taken out of him and given unto Eve. And this was the weaker watery female tincture, not able (for want of fire) to raise up a life by itself.

Page 187. Q. 4. *Could not a paradisaical birth or godly seed, etc.* Here are two reasons given for a negative answer, which are both indeed right and true; but that which might be the most considerable, at least upon some certain particular account is not mentioned, which I think should be set in the first place, and thus expressed:

A. No; because (1.) in the womb of Eve no union of the two tinctures, according to the right of eternal nature, was, nor could have been made; but only an outward familiar conjunction, which soon after must have been turned into disagreement and strife. And moreover (2.) both tinctures were defiled, etc. Concerning the next following words, I observe this, that Eve did not expect *such a birth*, or *such a paradisaical virgin*; because after her being turned out of paradise, she knew paradise no more, and much less what a paradisaical virgin was. But she expected (according to her understanding the promise of the serpent treader) a valiant champion against the devil, who should conquer him after an outward earthly manner, etc. And this she called a *man from the Lord*. But as she was disappointed in this her blind opinion, so she must have been disappointed much more, if she had or could have expected a paradisaical virgin.

Page 189. Q. 2 and 3. These two questions belong together; and seeing that several things could be expressed and represented plainer and more distinctly; and also, that this and that expression could be excepted against, I think therefore that this matter might be declared in such a manner:

Q. *What do they say concerning the formation of Eve's body?* A. They say, with the scripture, that the Lord God made of the rib a woman. And more particularly do they declare their sense by saying:

(1.) That the chief work-master was the eternal speaking Word, in conjunction with the first attracting, binding, or compacting spirit; not only of eternal, but also now especially of temporal

confidence, all your learned help and skill, in the ardent love and practice of *these virtues*, and then, and then only, you will be able ministers, holy priests, and messengers of God; your cleansed hearts, like so many purified *mirrors*, will be always penetrated, always illuminated, by the rays of divine light, and you will no more need the *critics*, to tell you what God speaks to you in your own

nature, which latter they call the exterior fiat, under whose power man was fallen in his sleep.

(2.) That this exterior fiat gave in this act unto Adam, as well as Eve, those distinct marks of male and female, now required for their propagation; and those other parts and members, also, that are now necessary for their living an earthly life; though nothing thereof was as yet manifest unto them, until their eyes were opened, when they had actually eaten of the earthly fruit, and seen that they were naked.

(3.) That therefore Eve was made to be a woman of this world only, and for the use of this transitory life; and not to continue a woman for ever, but to be restored into a perfect virgin-image in the world to come, such as the first Adam was before she was taken out of him.

(4.) That all this was done with Eve from the sixth hour to the ninth; whereunto, they say, do answer the three hours of our Lord's being nailed to the cross, until his dying to the male and female of this world.

(5.) That in this space of time her body, as then yet not so gross and earthly as it is now, arose into a full stature; and this by the power of the tincture (the principle of growth and increase), which then was still very lively, though not so powerful as it had been before the heavenly virgin was withdrawn from Adam.

Q. What do they say concerning her soul and spirit? A. They say, (1.) That her soul was not created anew, or infused into her body by a repeated act of creation, but generated out of Adam's soulish essences, as all souls now still are, viz. according to the process of the generation of eternal nature, in its four first properties.

(2.) That her soul was neither higher nor lower graduated than Adam's soul was in that state, which having been defiled already with his lust, could not but have infected with the same lust the soul of Eve also, as it showed forth itself soon after.

(3.) That her spirit arose out of her soul, as the light out of the fire, and as all the soulish spirits do to this day; which will be made more clear hereafter.

Q. But was not something of the substance of Adam's soul taken from him, and given unto Eve? A. No; only the watery tincture, as the one-half part of the propagating power, was taken from him, and given unto Eve; but this doth not belong to the substance of the soul, of which he lost, and could have lost nothing; like as the flame of a candle may communicate its fiery essences to another candle, and can for all that lose nothing of its substance.

Page 191. *Q. 1. What do they [here] mean by the eternal Virgin Wisdom?* A. They mean that breath and mirror of the power of God, that image of his goodness, that ray of the Almighty, and that treasure of man, which is called so by the author of the book of Wisdom; and which, in the Proverbs of Solomon, viii. 30, 31, saith of herself,—*I was set up from everlasting: I was by him as one brought up with him: I was daily his delight, rejoicing always before him: my delight was with the children of man, etc.* And this, they say, is that same which the prophet Malachi, ii. 14, 15, calleth *the wife of thy youth, thy companion, and the wife of thy covenant, against whom thou hast dealt treacherously.* This Adam should have cleaved unto faithfully, but dealing treacherously against her, he got, instead of her, the woman of this world, called a strange woman, and described emphatically, Prov. v. 3, etc.

Page 193. In this matter, concerning the temptation of Eve by the serpent, I see it would cause too great a prolixity, if all the observations that might be made should be particularised. I will, therefore, only set down the sense of Behmen, so and in such an order as I am apt to think it might best be represented.

(1.) They say, that Eve was tempted by the devil, who envied man, because he was to have possessed that third angelical throne from which he fell.

(2.) That the devil did not tempt Adam directly, but Eve; because he had tried it already with Adam before, and could not prevail against him, so far as for him to condescend to this degree of transgression, though he was prevented chiefly by an intervention of the great mercy of God, who caused a deep sleep to fall upon him, and divided him. But after this division, he saw his own evil seed, which he had sown into Adam, spring up in Eve, whom he knew to be made for a woman of this world; and whose watery tincture, as the weaker, he might well suppose, would not prove so strong as to resist effectually the poisonous darts of his dark magic fire.

(3.) That he did not tempt her immediately by himself, because, having nothing of this third outward principle in him, he could not have wrought so effectually upon her sensitive part; and wanted, therefore, a medium, fit to procure a familiar communication, and then an union of will between himself and her.

(4.) That this medium was the serpent, which in its own living substance was of the same qualities as the tree of knowledge was of in a lifeless figure. And that, therefore, unto this tree, as its own most agreeable likeness, not only the serpent could and did apply itself, but also through the serpent the devil could and did act his parts most properly, to persuade Eve that she might freely eat of the fruits thereof.

(5.) That he therefore entered into the serpent's properties and tincture, and especially into the subtlety in this tincture; for this was the most suitable for his end, viz. to insinuate himself after the most advantageous manner into the tinctures and properties of Eve.

(6.) That the deepest ground why he made use of the serpent, rather than of any other living creature, is to be found in the serpent's originality. Concerning which they say,—*That ens which in the creation became the serpent, was nearly related unto Lucifer before his fall.* For as he was a most eminent prince, both as to fire and light, so that also was a fire-light image of great powers and virtues. No wonder, then, that in and after his fall, also, it was nearly related unto him, when, by his false magia, he had infected and impregnated it more than anything else with the properties of the dark world. These properties, say they further, not being able to exalt that kind of intellect which is therein to a degree of holy wisdom, and true understanding of truth, do sharpen it only in subtlety, guile, deceit and lies, fairly coloured with the glistering astral light of

hearts.—There are indeed in the scriptures *secrets and mysteries*, only fully to be known in God's own time, and not a *minute* sooner; but of all men in the world, the critical dealers in *words and particles*, know the *least* of them, and make the *vainest* attempts to understand them. But scripture, considered as a doctrine of *life, faith, and salvation* in Jesus Christ, is a *sealed or unsealed*, an

outward nature. Now all this being so in the serpent, he was for this reason more fit than any beast of the field to be made use of by the devil in his present purpose of transforming himself into a creature of light. [See Behmen as to its figure and appearance.]

(7.) That he spoke through the serpent, and by that speech transfused his infecting subtle tincture into her, which eclipsed her light and weakened her will more and more, till at length her former secret lust came to be an open resolution to try whether she might find out that hidden treasure which the serpent told her God had kept back from her; and laid it up within the good and pleasant fruit of this desirable tree. *[Animal magnetism comes in to illustrate deep man's truth]*

(8.) That this the devil's transfusing his poisoning tincture into Eve, was done after such a manner as still to this day his wicked instruments are able by incantation to convey poison, pain, sickness and all manner of evil into another's mind and body, if he be capable thereof, by not being armed or provided against it.

Q. *I do not well know what you mean by the tincture of the serpent, nor what the subtlety in this tincture is: pray, Sir, therefore satisfy me in these doubts?* (Here I am to show the reason for which I left out the word twofold, together with this whole question, *Why do you assert this creature alone to have this tincture?* And then also why I say the subtlety in the tincture, instead of the property of subtlety.)

(1.) It is plain enough that one and the same thing, and under the same name, may be considered and spoken of differently with respect to different qualities, powers, operations and effects. Now then the tincture is here not considered any more as that propagating power which upon its division came to be twofold, as it was so spoken of above; but as a power operating upon another thing without it, influencing it, and communicating or conveying unto it this or that. The tincture is a powerful thing, whose true name, says Behmen, is wonderful, and none can name it but he to whom it is given; and he can name it only in himself, but not without him to another. It is not the spirit itself, but the spirit's and soul's habitation and instrument. Through the tincture the soul can overthrow mountains, and do all those wonderful things that the Lord and his apostles did. It is indeed in all things whatsoever, yet not in one as in another, but in every thing according to its nature and condition. All the communication between intellectual creatures is done by the tincture; all the thoughts and senses arise in it, and without it there could be no seeing, hearing, feeling, etc. This therefore in the serpent the devil made use of to transfuse his poison into Eve, which he could not have done so by his own tincture only. Now then it is apparent that it is one thing when Behmen speaketh of two tinctures, and another when of a twofold tincture. For that former hath a particular relation to the two divided propagating powers in male and female; but this latter to the twofold means of communication between intellectual creatures: which here in this case of the serpent was the outward and inward tincture. The outward from the astral light of this outward principle was that which Eve could immediately be sensible and capable of, and which the devil could not have entered into immediately. But the inward from the inward dark world's properties, was that which the devil had a free entrance into, and by which he could direct that outward also; and so through this outward, convey and transfuse his hidden poison into Eve's tincture, if she would hearken to the serpent's speech. So then, it is evident, that this question, *why the serpent alone had this twofold tincture*, if the twofold tincture be understood as now declared, hath no sense in it: for it is nowhere said, that the serpent had it alone, but only that the serpent had it in a manner and degree more fit for the devil's use than any other beast of the field. But if it be understood of the two divided tinctures in male and female, it doth not belong to this place at all, and is therefore justly left out. And though I might well have said *twofold tincture* in a sense as mentioned, instead of *tincture only*, yet I left out the word *twofold*, also, to give no occasion for this prolixity, and because the matter can be, and is, as I think, represented intelligibly enough, though this word is not made use of.

(2.) Instead of the property of subtlety, I say only the subtlety in the tincture; because that former expression is a pure Germanism, and the translator might rather have said, the subtle property in the tincture: for, as to my thinking, that former represents, as it were, three different things, viz. (1.) a tincture, (2.) a subtlety in this tincture, and (3.) a property causing this subtlety; when there are but two. What subtlety is, I think, is seen and known in this world sufficiently, wherein yet it is but an outbirth from the dark-world, and must be described from the properties of them both together in conjunction. That which is in the holy light-world wisdom, is in this astral light-world subtlety; and in the dark we have no proper peculiar name for it, but call it subtlety also, though certainly a distinction ought always to be observed. When, therefore, Moses saith that *the serpent was more subtle than any beast of the field*, he says in the ground and substance nothing else but that the serpent (1.) with respect to the dark-world, was more than any other beast, infected possessed, and filled with its properties; and (2.) that it was with respect to the outward light-world, more than any other, of a friendly, fallacious, false-loving, penetrating, and insinuating temper; those inward dark and wrathful properties being thus, in a sense, corrected and tinctured, or exalted to a specious appearance. And so in these two together in conjunction, this subtlety consisted; wherefore, then, the serpent was the fittest for the devil's use, who wanted such an instrument. Now, this subtlety is not the tincture itself, but in the tincture; and by the tincture, as by a proper vehicle, it was conveyed to, and transfused into the tincture of Eve. For it is not essential to, nor inseparable from, the tincture, but shall be separated from it again, and came to be therein only by the devil's false magia. Wherefore then, the sense is rightly expressed by saying, *the subtlety in the tincture*.

Q. *What is now further their doctrine concerning the tree of knowledge of good and evil?* A. They say.

(1.) That like as the serpent was a fit medium to convey the devil's poison from the dark-world chiefly into the mind of Eve, so this tree was such a medium also to convey the same, by her eating thereof, especially into her body, for to make it beast-like and mortal.

open or shut up book to every heart, in the same proportion as it stands turned to the world, or turned to God. Nothing understands God, but the Spirit of God; nothing brings the Spirit of God into any mind, but the renouncing all for it, the turning wholly to it, and the depending wholly upon it. *Human learning* is by no means to be rejected from religion, for it is of the same good use

(2) That this tree was such a one, and neither better nor worse, than our fruit trees are, which we now eat of, after the curse.

(3.) That the difference between this forbidden tree and all the other trees in the garden Eden, was just such a one as there is between the now earthly body, and that paradisaical body which man had then; the quintessential property being then in all the other trees predominant, when in this only the four elements in their strife and contrariety were manifest.

(4.) That it was called the tree of knowledge of good and evil, because man, not having had before an experimental knowledge of these two in their contrarieties, could only, by eating of this tree, come to have a knowledge and feeling thereof in his soul and body.

(5.) That no creature can live without food, but every creature, according to its kind, must eat of the fruits of that world wherein it is to live. And that, therefore, in this tree an infinite mercy of God appears, who, foreseeing the fall of man, and not willing him to fall into the dark-world, ordered all things so, that, by eating of a four-elementary fruit, he might fall into this outward mixed world; whose four elements being but so many issues of the pure quint-essential element, may be brought back again into their root, and so therefore man also to his primeval state.

(6) That this tree came not forth with the rest of vegetables, on the third day of the creation, but that it was afterwards brought forth out of the earth by the strong magical imagination and desire of Adam, when he was already deviated from the first paradisaical perfection.

Page 199. A. 1. Seeing that this objection hath a fine outward appearance, I think it would be needful to answer it more particularly; and for this reason there might be added to the last words of the question. *What reason can they give for this assertion?*

A. They think they have a solid ground firmly to believe that they do not contradict Moses, any more than he seems to contradict himself, when he saith, Gen. i. *Male and female created He them* [supposing this expression not to be antithetical, relating to the beasts' creation in contradistinction to man's]; and in the second chapter, *He took a rib and made a woman*. But some of their plainest and most obvious reasons for this assertion, may be these:

(1.) This tree was not altogether good, much less very good, and therefore we cannot say that it was made by God on the third day, with all the rest of vegetables. For on the fifth day God saw everything which he had made, and behold it was very good.

(2.) It brings with it great prejudice to the honour of God, to say that he made such a tree to grow out of the ground, when man stood yet in his entire integrity; for this would be as much as to say directly, God himself gave the first occasion to the fall, or God tempted him, and laid a snare at his feet, by setting desirable fruit before him, and yet commanding him not to desire nor touch it. When God is not a tempter to the evil, and when we can show the right and true ground of this temptation.

(3.) This assertion is all consistent with Adam's princely state and mighty power; and if this be joined to a consideration of his threefold life, it is to them that can understand the constitution thereof, a strong, convincing proof, that this tree came not forth before, but after the beginning of his deviation; and that he brought it forth himself, though God is not absolutely in all and every sense excluded. And though Moses makes mention of this tree before he says that God brought man into the garden, seeing that it is evident enough that Moses, in all this relation, is not so nice and accurate as to put everything in an exact order.

(4.) As it is greatly prejudicial to the honour of God to put any appearance of evil upon him, which cannot but be done by saying, He, without any concurrence of man, and before he could concur to it, made this tree to grow; so it is, contrariwise, highly exalting his honour, goodness, and tenderness to man, to ascribe all evil, in the greatest latitude, unto the devil and man; which is done by saying, when man, through the instigation of the devil, lusted and longed after such a food, then only, but not before, God gave it him, or let him have it so; and yet declared withal his displeasure sufficiently, by commanding him, *Thou shalt not eat thereof*; and telling him of his eminent danger.

(5.) Like as he that says, *God gave, or raised up a king to the house of Israel*, is not contradicted by him that declareth orderly the manner of this raising up, and says, *The tribes of Israel first departed with their hearts from the Lord their God, and rejected him, that he should not be their king*; and then they desired importunately, not of God, but of the prophet, that he should set a king over them, after the manner of all the nations; and so by this desire they were themselves the immediate cause of this kingdom, and of all their following calamities: so also Moses, in what he says of God's doing about this tree, is not contradicted by him that makes the strong desire of Adam, after his imagination was departed from the Lord, his Father and Tutor, to be the proper immediate cause of this tree's coming forth out of the ground.

Q. *How could such an evil, infecting tree grow in paradise?* A. Thinking still, Sir, on your last question, I might well ask reciprocally.—How could such a tree as you describe have been brought forth by God, the only good, without an immediate operation of man himself, and even before he was infected by the devil? But to resolve this new scruple, also, I must needs say, there is no difficulty in the matter at all. For this tree grew not in paradise, but in the garden Eden, and even in the midst thereof where Adam and Eve were tempted. We discoursed before, concerning the difference between paradise and the garden Eden; and from thence you may easily apprehend, that this tree was as little in paradise as the devil or the serpent was: but in the garden, in which all the other trees were paradisaical, it could be; for only the pre-dominion, either of the quint-essential or four-elementary property does make the difference.

Q. *Why is this tree of knowledge said to have stood in the midst of the garden?* A. As all outward things are figures or signatures of the inward, so was this also. Adam and Eve were tried as in the midst, between the three principles, having them, indeed, all three in them, but being not yet fixed in any of them: and in answerableness to this, the tempting tree stood also outwardly in the midst of the garden. But another and deeper reason can be given, which is this: This stand-

and service, and affords the same assistance to religion, that the *alphabet, writing, and printing* does. But if it is raised from this *kind and degree* of assistance, if it is considered as a *key, or the key*, to the mysteries of our redemption in Jesus Christ, instead of *opening* to us the kingdom of God, it *locks* us up in our own darkness.—It is a truth confessed on all hands, that the kingdom

ing in the midst is chiefly and in the first place attributed to the *tree of life*, representing the second principle of pure eternal life, which standeth in the midst, between the first and third; but to the tree of knowledge it is attributed but secondarily and consequentially. For it was not two trees in number, standing the one besides the other, but only one manifest in two principles, which as to its outward figure in this world, could not but stand in the midst of the garden, because it stood, as to its inward representation, in that midst; and this in conformity to the second principle's standing in the midst, between the first eternal and the third temporal world.

Q. How can this assertion, of one tree, be consistent with the description of Moses, who tells us expressly of two? A. The tree of knowledge, forasmuch as it had corruptibility and death in it, was not indeed the tree of life; like as also this four-elementary world is not paradise. But like as paradise is only without the qualification of this world, but not without the place of it, so also was this tree of life with relation to the tree of knowledge. As then, upon that former account, Moses rightly speaks of two trees, so upon this latter, there is also rightly spoken but of one, yet such a one as is twofold, or manifest in two different principles; and Moses is not contradicted at all.

Q. This distinction and difference between these two trees, which you say were but one, wants yet better to be illustrated. A. There was such a distinction and difference between them, as there was between man's outward astral and inward soulish spirit. When his imagination wandered out, he found in the midst of the garden an object was represented to his astral spirit by the spirit of this world, which invited him to eat, that he might get an experimental knowledge of good and evil. And when he withdrew his imagination from this, and turned in, he found in the midst of the garden (though it might now more properly be said, in the midst of paradise) an object was represented to his superior soulish spirit by the spirit of God, which invited him to eat, that he might be strengthened, and enabled to go forward unto his being confirmed to that higher eternal life, which he was to have been translated into at the end of this temporal world. And so there was the greatest difference, even to a contrariety, between these two objects. And yet they were not two such trees as stood besides or without one another, each upon a peculiar spot of ground, so as that they could have been seen at once in one station of man, and by the self same seeing faculty. And though they both were always before him, yet each of them affected only that part of him which it was conformable to, and he was sensible of that only which his imagination applied itself unto. And as he was but one man, or one soul with an interior and exterior spirit, so was this but one tree, with an interior and exterior appearance, answering unto his twofold spirit.

Q. How did this tree of life differ from the other paradisaical trees? and to what end was it set before him, in the midst, as you say, of paradise? A. The very name thereof sheweth us that it was more dignified, or higher graduated than the rest of the paradisaical trees. For though they also had nothing of death in them, yet they brought only fruits for man's then present paradisaical life, when this offered him fruits from that higher heavenly life, which upon his having held out his trial faithfully, he was to have been confirmed unto eternally. Wherefore, also, it was set before him in the midst of paradise, for to show him that this paradise, then upon earth, was still but, as it were, a circumferential state, from which he was to enter into a higher or deeper central rest. But especially was it set before him because of this temptation, that he might have the highest antidote against the devil's poison, hid under the veil of the spirit of this world; that he might be altogether inexcusable, and find afterwards no fault with his loving Father and Creator; but that God, as he is just, might be justified also in all his works by man, who must needs own that he would not have had him fall, but that he did for him all that he could do, consistently with that free will which he had given him. When, therefore, Eve neglected this, and applied herself to the tree of knowledge, and gave Adam also of the fruit thereof, they both could not but fall, by their own fault, into death, and lose not only the tree of life, but all the rest of the paradisaical fruits also.

Page 205. No. 4. For the sake of a clearer distinction, and better agreement with what was declared above, might here be said,—They had lost paradise, and were driven out of the garden also. For paradise, as to their own persons and paradisaical state, they had lost before, and saw that they had lost it when their eyes were opened; but in the garden they were still, till they were driven out of it afterwards.

Ibid. Q. 1. Concerning the cherubim and flaming sword, might thus be answered:

(1.) That the words of Moses are indeed to be understood, according to the letter, of a dreadful appearance, to Adam and Eve, of a mighty angel, having a flaming two-edged sword, and driving them away from that place. But that, nevertheless, this was but an outward figure or representation of an inward reality, which is of a very large signification, and full of mysteries. Whereof they say further:

(2.) That but an obscure external notion can be had thereof, without a self-experience in the process of regeneration; seeing that it is not only without, but much rather within man.

(3.) That this sword is the spiritual fire of eternal nature, considered as divorced from the light in man; and so that it is that only passage which he must go through, if to be restored to his entire primeval perfection.

(4.) That the whole dispensation under the law, with all its types and figures, is to be referred hereunto: this fire being all that time advancing forward to a re-union with its light in the humanity, until in the fulness thereof this re-union was accomplished in the human person of Jesus Christ.

(5.) That from this Adam and Eve's being driven out of paradise, no soul of their posterity was able to pass through this fiery sword into paradise again, because no male nor female can be admitted into it, but only that perfect virgin-image which was therein created in the beginning; and such a virgin-image was not among all living, until the Lord from heaven came down and took upon him human nature.

of grace is the beginning of the kingdom of glory, and that they differ only in degree. Is not this plainly confessing, that the light of the kingdom of grace must be one and the same with that of the kingdom of glory? How else can one be the beginning of the other? And must not that, which is to be our one only light in heaven in a full degree, be now our one only light of all heavenly

(6.) That He, though outwardly a male, being internally a perfect virgin, broke this fiery sword in his death, by passing through it into paradise, and carrying along with him the holy patriarchs, prophets, etc., and that in this entering into, and passing through this sword, that article of our christian religion, concerning his *descending into hell*, is understood.

(7.) That this breaking the fiery sword doth not yet import a total abolishing or removing of the same, but only a having weakened and made it impotent; so that though every one is to follow that same way after him, yet this angel is no more able to keep out any soul that is endued with his Spirit, and much less any that has put on his new humanity.

(8.) That the office of this angel is to cut off from the soul (N.B.) all what it is infected and polluted with from the devil, the serpent, and the tree of knowledge of good and evil.

Page 207. No. 4. *that he implanted in their souls.* For certain considerable reasons I would here much rather say,—in them, or in their mind, or, in their ground. Because it was not implanted in their souls, if the soul is taken strictly for that fiery being which in itself is distinct, and was moreover now separated from the spirit: but it was inspoken into them, or in their ground, without their having any power to do or act with it according to their pleasure. Nay, it is even more properly to be attributed to Eve than to Adam, seeing that Eve, not Adam, was to bring forth that holy seed which was to bruise the serpent's head. When the fiery soul in Adam, chiefly (for Eve's soul is not thereby excluded) was that same serpent in man, whose head, or fiery predominant power was to be bruised by that seed of the woman, not of the man. In Adam the soulish fire began to be raised up, and in Eve the light thereof was first extinguished. Into this, therefore, not into that immediately, this seed was implanted, for to stand in opposition against that first beginning made in Adam.

Ibid. Q. 1. *The same in substance with what divines commonly call universal grace, etc.*

Though I do not *exactly* know what they understand by *universal grace*, yet I think this supposition, which here in the answer is passed by in silence, and as if it were all granted, should be answered in a sense inclining more or less to the negative, by showing a difference between them, consisting herein,—that the universal grace is that ability in all men, which is freely given them after the fall, to turn their will, desire, and imagination unto God again, who offers them a gift, and to receive the same from him; when this *ingrafted word* is that divine gift itself, though still but considered as a little seed. For though even this also may verily be called an universal grace, yet there is also something lower than this, and in a sense prior, and more as on the side of man, by which he is to procure the manifestation and increase of this gift in him, which else will never be manifest in him, nor do him any good. In a word, that first, all men have absolutely; and this second, all men can have, by means of a right use of that first.

Ibid. A. 1. *propagated, but in a hidden manner.* Here, I think, might well be added,—in its own inward principle, and not as by the soul's own propagating power. For the soul was not sufficient for it; and therein also chiefly, according to Behmen's plain declaration, that hidden manner did consist. And, that the last words, viz., *the first-born, commonly the figure or type of the sinful image*, might not seem so dry and useless, I think these words could conveniently be added,—which they say is very mysterious. For Behmen's declaration testifieth sufficiently, the great mysteries contained therein, and sheweth also plainly the deep mysterious cause thereof; even from the generation of eternal nature, wherein the fiery, wrathful properties are, and must be, prior to the light, as the soul also in man is and must be prior to the spirit.

Pages 211—218. Here is a compendious description of the beginning of the *natural generation*, represented first, as to the sense of Behmen, and then also as to that of several other philosophers and physicians, which are apprehended to be not only different from, but also contrary to him. I cannot but say hereupon in general (1.) That same which I find is said afterwards (page 229. A. ult.) is absolutely true; viz. that internal eyes, looking into the inward ground, are more to be valued than external ones, beholding only the superficies of things, though never so well instructed with microscopes. (2.) That these latter are to be censured, judged, and rectified by those former, but not the former by the latter; according to the apostle's word, which herein also is true in a sense and manner, *the spiritual man judgeth all things, and is judged by none.* (3.) That notwithstanding this, if, by the outward eye something is plainly discovered contrary to, and inconsistent with what internal eyes have delivered; in such a case it may be granted, that in this or that particular thing a mistake is committed, either by the author himself in his delivery, or by the reader in the apprehension thereof. For this could have been done upon several accounts, both on the reader's side and on the author's, who not only never pretended to an infallibility in all and every punctilio, but also owned plainly himself, that he had not declared all particular things; whereto, he saith, in this matter only, concerning the natural propagation of man, many great volumes would be required. And (4.) That in all what here in these seven pages is related from the physicians, I cannot yet meet with anything which I could say is plainly and directly contrary to what Behmen hath delivered. Nay, as to those particulars wherein they differ among themselves, and are contrary to one another, I dare say it is apparent, from Behmen, that in both their contrary opinions some glimmerings appear of a deeper truth, which in its brightness was not risen unto any of them, and could not therefore by them have been discerned. So that they are not only not so contrary to Behmen as they may seem to be from without, but also not so contrary to one another as they think themselves to be. This, I shall, in the first place, endeavour to show by going through all their eight positions (from page 213 to 218,) and then I shall also say what I think is needful to be observed upon the six positions (page 211), declaring the same thing according to the sense of Behmen:

(1.) *The physicians say, the semen of the male consists, etc.* In this whole first position, I am not able to discover any the least contrariety between Behmen and them; nay, as to some particulars, not so much as a difference, but what may be in the construction of words. Behmen speaks of a *blood of the heart*, and they of an *arterial blood conveyed from the heart*: and is not

things in a lower degree? Therefore all that we see and know of the kingdom of God now, must be by that *same light* by which we shall see and know the kingdom of God hereafter.—God is an *all-speaking, all-working, all-illuminating* essence, possessing the depth, and bringing forth the life of every creature according to its nature. Our life is out of this divine essence, and is itself a

both this and that one and the same thing? Behmen considers chiefly the first, the principal and the more insensible original of the seed, in that place whereout, as the Scripture witnesseth, are the issues of life; not minding so directly that which is secondary, which yet in several other places, he also plainly expresses and asserts. And the physicians consider chiefly that which is nearer to apprehension and sensibility; not minding so directly that which is first and principal, which yet they also do not deny, but assert and express it plainly, by their saying it is conveyed from the heart. Behmen doth not say, that *the semen is elaborated in the heart*; but that in the heart the beginning is made of its generation, not in the spermatic arteries. For to the brain, which is the astral spirit's residence, the heart, as the chief residence of life, is nearer and more immediately related than those arteries. Upon the heart, therefore, the first operation is done, from the agent in the brain, and then from the heart it is conveyed down: which I am sure the physicians will not deny nor contradict. Further: I see they disagree here, more or less among themselves; for some add to the *animal spirits*, the *nervous juice*, the *succus nutritius*, or *succus genitilis*. But Behmen will disagree with none, having asserted, that in the greatest latitude all the powers and virtues of the whole body are comprised in the seed. And to their last particular in this position, viz., that the gross parts of the semen are as a vehicle to the spirituous parts, etc., he will be found not only to stand in an entire conformity, but also to be able more than any or all of them to declare, from his internal sight, what and from whence those grosser and these more spirituous parts are, what it was that made such a difference between them, and how the former came to be so gross and beastlike as they are.

(2.) *Physicians say, the females have no semen: their testiculi are ovaria*; and from hence it is concluded that Behmen, saying much of the female semen, cannot but contradict their ocular experiences. But I think this contradiction will be but seeming, and lying in different apprehension of the word *semen*. The females, they grant, have something in them requisite to the generation: even such a thing as *hath the lineaments of the foetus in it, before the knowledge of man*, and which is to *drop into the fundus uteri*, as a seed into the ground. Now why this may not pertinently be called a seed or semen, I cannot see, when the Scripture itself speaks of the *woman's seed*. When, therefore, the physicians say the females have no semen, I cannot think that they intend to set up their ocular experience as a witness against the Scripture, but only that their meaning is this: that which the woman hath is not like to the semen of the man, and hath not those requisites which they conceive to be needful in the man's semen. And if this or the like be their sense, it is not contrary to Behmen. For he nowhere saith that the female semen is thoroughly such a one, or that it is generated entirely in the same form as the males; though he doth also say nothing of that form of an ovum, which whether he knew or not I cannot determine. It is at least apparent, from his saying—that hands and feet have their signatures in the centre, before they come to an outward appearance, that he knew more than he delivered. But let this also be taken notice of: Seeing that the physicians say little of that which needs must precede every generation, viz., will, imagination, lust, and desire, which yet is not of little moment; and seeing that these things are and operate in the females as well as in the males; why should they be in them quite without effect, when they are so efficacious in men? May we not reasonably think, that their astral spirit in the brain, acting upon the same object as in males, must also have the same effect in them, according to their peculiar kind or female constitution? And could not therefore a *massa* (or however else it might be called), chiefly of more spirituous parts, be raised up thereby from the blood of the heart, and then conveyed into their *ova*, for to stir and influence the same with a concupiscence after the male semen? Truly, if they have, as the physicians own, their *spermatick arteries* and vessels, as well as men, they must have them in vain and to no purpose, or at least the physicians must give them this name in vain, if they do not at all minister to the generation of the seed. But I will herein not be positive, not pretending to be a natural philosopher. I say only, that what I have now offered to consideration is not inconsistent with Behmen, and that I can as yet, in all what the physicians say in this second position, see nothing directly contrary to him.

(3.) The things said in this third position are partly belonging to the foregoing second, and are considered already. Partly they will be repeated in the following positions, and shall be then considered; and partly also they are depending only upon the females having *ovaria*. Wherefore it is plain, that if this can be consistent with Behmen, that also which depends thereupon can have nothing in it directly contrary to him.

(4.) Here is also, at least on one side, a harmony to be perceived; and though on the other something of discord may be observed, yet seeing that this discord is only about a thing delivered by the physicians from their ratiocination, and not from an ocular experience, nothing thereof can be set in opposition to Behmen, as able in any wise to detract from his authority. *The seed of the male*, they say, is *no part of the conception, but only the active principle or efficient cause of the foetus*. Above (position 1st), they have owned the masculine seed hath both gross and spirituous parts. Now then, let them make these spirituous parts the active principle of the foetus, Behmen shall well enough agree with them. But as to the gross parts, which they themselves call but a vehicle of the spirituous, none I think will deny but that they are in the coition mixed with the limpid liquor in the female ovum, or else how could this be impregnated thereby? And if so, it might well be asked by what sort of microscopes they could have discovered that this limpid liquor only, and not also that which is so mixed with it, is the matter or the passive principle of the foetus? Male and female are one flesh, saith the Scripture; now this one flesh in two persons jointly generates a third flesh. What ground then can be shown why the female only should generate the flesh, and the male should contribute nothing to the substance of the flesh, but only be an active principle thereof, when it is so plain that the masculine seed is more fleshly, or nearer unto flesh, than that limpid water of the female.

(5.) That all what here is said in this fifth position, if it be really so in the outward appearance,

creaturely similitude of it; and when we turn from all impediments, this divine essence becomes as *certainly* the true light of our mind *here*, as it will be *hereafter*. This is not *enthusiasm*, but the words of truth and soberness; and it is the running away from *this enthusiasm*, that has made so many great scholars as useless to the church as *tinkling cymbals*, and all *christendom* a mere ba-

as some of the physicians declare, can be consistent with Behmen, appears sufficiently from the foregoing observations. I shall add only this, as to the two different words, *fecundated* and *impregnated*, that they seem thereby themselves tacitly or implicitly to grant, that the male semen is not only an active principle, viz., as to its spirituous parts, but also as to the gross, a part of the matter or passive principle of the fœtus; for unto this the *impregnation*, and unto that the *fecundation*, is proper, which two cannot be attributed unto both promiscuously. If the masculine seed doth fecundate the female ovum, it works thereupon and enables its faculties to bring forth that which they cannot bring forth as of themselves alone; but if it doth impregnate the same, it makes it only thick and swelling, not by working thereupon, but by adding or infusing something into it which is agreeable thereunto. The gross parts as to themselves cannot fecundate it, or else they would be the active principle themselves, and not a gross vehicle thereof. And so the spirituous parts cannot impregnate it, viz., directly and immediately by themselves, or else they would be but a gross vehicle without activity. And if these two should be attributed to each of them promiscuously, the distinction (which yet is real enough) between grossness and spirituousity in one and the same seed, would signify nothing at all.

(6.) In this sixth position is nothing that wants any reconciliation with Behmen. Those that *profess they do not know*, etc., might learn something thereof from him; and others, who *think their opinion to be very probable*, might be more by him confirmed, and get a clearer sight, seeing it is undeniable that he hath declared this matter deeper than they were able to do.

(7.) This position of some, though it be exploded by others, hath certainly something in it which is not absolutely to be rejected. Of the *animalcula* in the male semen I will say nothing, though I think something might be said for it, though not perhaps in their sense. I will say only, that it is most agreeable with Behmen that the *lineaments of the fœtus are therein*, no less than in the female ovum; though, I am sure, so deeply hid and secretly, that they shall not be discerned by any microscope, but found only by such an eye as Behmen had, whose words we heard above. And though perhaps these lineaments may be nearer to appearance in the female ovum, yet this cannot be a sufficient ground to assert that they are not at all in the male seed. The second part of this position, saying that *the conception is in that animated male semen, and not in the ova of the females, which they take to be only the receptacles of the semen virile*, though it is likewise exploded by others, hath nevertheless some part of truth in it, and is so far consistent also with Behmen, which hereafter more and more will evidence itself. So, therefore, this exploding one another among the learned physicians themselves, cannot be derogating from Behmen's authority, but from their own; and must rather exalt him the more, because by his principles many assertions of theirs can be reconciled, and their sparkles of truth, scattered among them here and there, can be discerned from what is false.

(8.) *The heart is not the seat of our affections, etc.* What is here asserted is so exceeding well consistent with Behmen, that this whole position (if but one small and inconsiderable particular be excepted) is more than any of the former to be excluded from the sentence in the first words of this question, saying, *our philosophers and physicians teach us otherwise*. If by the *seat of our affections* is understood that particular place wherein they reside, act, and play their parts, it is true that it is not the heart, but the phantastic or astral mind. But if there be understood the ground from which they came first into the astral mind, and out of which they may still by the fancy be raised up, some more and others less, it is true again that it is the heart. For our Lord says himself, *Out of the heart come evil thoughts*; and Solomon warneth, *Watch over thy heart with all diligence, for out of it are the issues of life*. Both this and that did Behmen well understand, and hath asserted distinctly. He hath not asserted that this *love*, which indeed is *one of our affections*, ariseth, resideth, and playeth in the heart; but rather that by this love's playing in the phantastic mind, the *first conceptions* (as it is in this position well expressed) or *rude draughts of the sperm are begun*. But as this is in the brain but an active spiritual play, so it must have a certain passive and material object or instrument, which is the blood of the heart, from which it is further conveyed to the testicles. Brain and heart must both concur; for that which is active in the brain raiseth up that which else would be quiet in the heart. What the author of this position adds further of something particular, that seems to him very probable, needs not to be examined, because his probability can be no argument against Behmen. But what he says at last, of the *fancy's assisting in the business of generation*, always in order to coition, etc.; and of its *stigmatising the fœtus*, etc.; is as well and true as anything could be from him expected. Wherefore, then, I cannot see how this position can be brought in as an instruction of the physicians contrary to Behmen.

This now being so far made out, that the pretended differences and contrarieties are not so many and great, nor so considerable and deep, as first they were believed to be; and that nothing hitherto was shown from the ocular experiences of the physicians, which could give a demonstration of Behmen's being in the wrong, it can now from hence appear sufficiently what is to be replied to those two questions that are proposed in the conclusion, page 217, section *ult.*, viz. :—

(1.) That *the conception is in both male and female*. For as every child is generated from the sinful will and lust both of father and mother, so every one bears also both his father's and mother's flesh and blood. If the masculine semen is not a part in the conception, as to its fleshly grossness, as well as it is an active principle of the fœtus as to its spirituousity, what can the words of the scripture signify, when it saith, *Adam begat a son after his own likeness*? A chief part of his own likeness was certainly his gross, earthly, mortal body, out of which his fleshly seed proceeded forth. And again, what can it signify, when the Scripture says, that the children of this world are *born of the flesh, and of the will of man*? If the whole being of man and woman did consist only in soul and body, a greater outward appearance of probability for that other opinion might be found. But since there are in the whole human being not these two only, but three distinct things, body, soul, and spirit, and all three both in the man and woman; yet so that the soul, as to

bel of learned confusion. I shall now only add one word more: A composed gravity of life, a suitable decency of outward behaviour, is not the thing that is demanded of you; your piety must be solid, your lives exemplary, the perfection of your virtues must *shine before men*; or you will all of you, in your *several degrees*, stand charged with the ill state of religion that is about you."

the stronger, fiery, active power, is more in the man ; and the spirit, as to the weaker, passive, watery part, more in the woman ; but both, and both in the man and woman, equally clothed with the flesh, or body ; which flesh, in the man especially and chiefly, is to do the outward work in the generation ; it is apparent, from a due consideration of all these things, that all these three parts do and must concur in this business, each in its kind and order, and according to its ability. And that the male semen is not only an active principle of the foetus in its spirituousity, but also a passive part in the conception, as to its grosser and exterior being of fleshliness.

(2.) That the spirituous part of the semen of the male, or that semen considered *κατὰ δύναμιν*, and the limpid, prolific liquor in the ova of the female, are not to be accounted the two tinctures themselves ; but only two things coming very near thereunto. The tinctures themselves are prior and higher, more spiritual and of far larger extent than to be concerned only about this particular generating business ; when these two things are notoriously posterior and lower, more material, and appointed only for this peculiar work, in the consideration of which they may be accounted the two chief and most immediate instruments of the tinctures. As to the males, indeed, much of this account will depend upon the different considerations of their semen : for this *κατὰ δύναμιν*, might be so far extended, that but little of a discernable difference between the spirituousity thereof and the tincture, would be left ; though it can never be so far extended that the tincture in itself should not always have a pre-eminence of priority and universality. But as to the females and their ovum, wherein the limpid liquor cannot be considered in such a great, active spirituousity, the distinction or difference between this and the tincture, is much plainer. For the limpid liquor, with the lineaments of the foetus, is in them, not only before the knowledge of man, but also before the maturity of their tincture ; during all which time this ovum is not fit for generation, nor can by the male semen be fecundated, though it might, perhaps (for I am not positive in it), be impregnated thereby. But the female's own tincture, after it is come to its maturity, must first fit, and prepare, and make it capable of being by the male seed impregnated and fecundated, which none, of any reasonable sense, can deny. And so now is it in the males also, *mutatis tantum mutandis*. For the tinctures in them both, playing first in their astral minds, stir up the seed, and raise the lust and desire after the carnal conjunction ; which is the consequence and effect thereof, like as that is the first active principle.

And now I am to go back to the six first positions, page 211, which are to represent this same matter, according to the sense of Behmen ; for in them also, I meet with several things, which I think must needs be altered. Yet I shall not enlarge, by making particular observations upon them, but think it may be enough to set down only the positions so as the sense of Behmen, according to my best apprehension, might be expressed ; which accordingly will be in the following manner :—

(1.) That the only true ground of this natural generation or propagation, is to be found in the two divided tinctures, which, when come to their maturity in male and female, cannot but press forward naturally for their re-union.

(2.) That this their pressing forward is first done in the astral spirit, whose residence is the brain, and whose open gates are the eyes, wherein the tinctures of male and female mutually do meet, lay hold on, and unite with one another.

(3.) That this their kind of union in the astral spirit is that natural love, which is one of the chief agents in this business.

(4.) That this love-union, as long as in the spirit only, is indeed much purer than afterwards, when the flesh comes to concur with it ; but that it cannot fully satisfy that natural inclination of the tinctures, nor stop their further pressing forwards, because they are generating powers, which cannot generate, because of their being divided, without concurrence of that flesh or body wherein they live and act.

(5.) That because of this still pressing forward, which is turned into a fervent desire after a fleshly copulation, this flesh is mightily stirred, and according to the different conditions of the several instruments and vessels thereof, proper and requisite for that business, severally affected and acted upon.

(6.) That this affecting and acting toucheth in the first place, and as to our chiefest, consideration, the heart.

(7.) That from the sweet water or oil which is in the blood of the heart, a mass is drawn together or coagulated, and that this is filled, not only with the animal spirits, but also with all the powers and virtues of the whole human body.

(8.) That this coagulation is the generation of that semen which is now fit for propagation, when it was not so before. And that this hath a fiery tincture in the man, but a watery in the woman.

(9.) That these two masses and tinctures, or generating powers, united in the womb, are the causes of the conception and foetus ; the male semen being both a part in the conception, and an active principle of the foetus.

(10.) That each of these two masses is a one-threelfold substance, being not only fleshly and producing the mortal body, but having also in it, though in different degrees, the two eternal principles. And that none of these three is manifest or comprehensible to the other, but each in its own sphere only ; and yet all three in such a combination, as the two inward worlds are with this outward third.

This, now, as to my best apprehension, is Behmen's sense, and from hence it may appear that several of the other positions of the physicians, and also that sentiment which is given thereof in general, cannot be left so as it is expressed in this conference, because the contrariety is not so great as at first imagined. But one thing more I must here mention, which I did not so exactly observe before : The physicians, if I do not misapprehend their meaning, declare from ocular experience, that the conception is done in the female ovarium, above what they call *tubæ fallopi-*

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Such then is the extract from the former of the discourses in question, and such may be considered some of the finishing touches given by this divine artist, Mr. Law, to the portraiture of standard gospel christianity, personal and ministerial, after the model of its author, contained in the series of his earlier writings ; which by their just and powerful conceptions, logical clearness,

ana, and before the *vesicula*, impregnated with the masculine seed, drops through them into the *fundus uteri*. Now Behmen, saying nothing of this, but only and simply of an union in the womb, cannot but be looked upon as contrary to them, and as one that is quite out. But I must answer hereupon, not questioning, but supposing their relation, as here represented, to be true, the following things may well be considered:—

(1.) A sufficient assurance must be had, not only that their ocular experience is taken from the inspection of a woman, not of a beast; but also, chiefly that the dropping of the *vesicula* into the *fundus uteri* is done after its being impregnated by the masculine seed; and not after its being impregnated or influenced only with its own female tincture, or propagating power, after this is come in her to its maturity. For that the ovary with its *vesiculæ*, was in being before the female tincture was ripe and fit for propagation, is granted; and that the *vesicula*, during all the time of infancy, was not so qualified as it cometh to be in the time of the tincture's maturity, by the astral spirit's playing in the brain, and stirring the blood and water of the heart, cannot be denied. But let all this be supposed to be true, viz., that the dropping of the *vesicula* into the *fundus uteri*, is done in a woman, after its being impregnated with the masculine seed; it may be considered, (2.) That all the words, *ovarium, vesicula, tubæ fallopianæ, uterus, fundus uteri*, and if there be any more belonging hereunto, are denominations but of so many particular places, parts, vessels, instruments, etc., all comprised sufficiently in that general expression of *matrrix*, which Behmen useth, who had no intention, as he pretended not to have ability, to instruct us in anatomy. (3.) That the Spirit of God, which also hath not such an intention, though he wants no ability, useth the like general expression in the Scripture, saying the conception is done in the womb, and calling children the fruit or blessing of the womb: *Thou shalt conceive in thy womb*, said the angel unto Mary, etc. (4.) That the whole work of propagation from the conjunction of male and female, is done in the lower region, under the heart; and that he who calls this region so generally either by the name of womb, or belly (which is not unusual nor improper in the German language), or *matrrix*, doth not fight thereby against another that gives a distinct enumeration of more particular places or things contained therein. Like as this latter also doth not, by his enumeration, contradict that former, who may have left such a particularity, either by reason that he had not a sufficient understanding thereof, or also, that he could declare without it all that he intended. From all which, now, (5.) This conclusion, doing justice unto each party, may be drawn: First, in general physicians and anatomists are more able to show the superficial appearance of these lower visible things, that are of their profession, and which only they bestow their time and labour upon, to little further purpose than to satisfy their natural curiosity, which yet remaineth always in the dark, as they must own themselves; and Behmen is more able to show the spiritual inward ground from the two internal worlds, which no microscope can reach into; and this is to a far greater use and benefit, tending to man's regeneration, which is always attended, more or less, with light. And then, in particular, as the physicians in this present matter may be in the right, so Behmen is not in the wrong, any more than the Scripture is. And so therefore, between these two parties there is no more contrariety than between A and B, when A says the meeting was in such a house, and B the congregation was in such a particular chamber of that house.

Page 219.—221. Here the further process in the natural generation is represented in five positions, according to the sense of Behmen. And here I must observe—as to the first. That when it is said, *the two tinctures in union are much delighted with each other, and there is somewhat paradisaical in that delight*; this is expressed too generally, and not so as to represent the sense of Behmen faithfully. For that which is called by him *paradisaical* is not in the mutual delight of the tinctures, so long as they are, or can be said in a sense to be in union, nor also so long as they are *delighted with each other*, but only in their very first meeting and receiving one another, when the seed is sown by the male into the female; where it is, he saith, but for a moment, and vanisheth away immediately, being but a small obscure glimpse, and not to be referred at all to what the beast-like flesh is sensible of.

At No. 3. That when there is mentioned a following *strife to produce the paradisaical image which Adam lost*, this strife is not sufficiently represented by referring it to the two tinctures only, but it must be referred and declared also (though not so properly here, where this strife is as yet all but in love and friendliness, yet soon after, when there is spoken, No. 5, of their *being oppressed and polluted*) as to the spirit of this world, and the four elements, and that which Behmen calleth the *fiat*; all which distinct things are mightily (each in its order and degree) for the bringing forth a paradisaical image. And if it were not so with them, nothing else but a beast (though in an outward human form of body) and beast-like senses could be produced. So also

No. 4. This *incapableness* to produce that paradisaical image belongeth not only to the two divided tinctures, but also to all these things now mentioned, that all have the same natural inclination.

At No. 5. Concerning the *blood's being taken into the matrrix*, I am apt to think that this also might be more circumstantially expressed. Chiefly when it is said *the tinctures retire*, it will be needful to be more distinct, and to say in what sense this is a retiring. For it is not an absolute and total departure, but only as to that clearness and purity, which in that state they are capable of. Whereby it would shew forth itself, that it might better and more properly be said (*in singulari*)—the tincture retireth. Again, here is nothing said of that great alteration, which is made in the blood, which yet is the chiefest thing in this consideration, that makes, nay constrains the tincture to withdraw, as to its former clearness and purity. And from this defect, it is now further, that a stranger to Behmen's writings about this matter, will hardly be satisfied by that short and imperfect account, that here is given from whence the longings and pains of women arise; telling indeed something of what he asserts, but not declaring his true ground or reason for which he doth assert it.

Now all these things might be represented indeed more fully, and without any great difficulty: yet seeing that in what now followeth from the modern physicians and philosophers, nothing is mentioned in particular, but only in general, that they give quite another account; I am doubtful

simplicity of expression, and admirable applicability to all orders and conditions of christians, were calculated to enkindle and direct that new evangelical spirit, which was to arise at this epoch, to go forth and leaven all nations, inductively to the coming of the great day of the Lord. In which emanations of his genius, the erudite divine will at once discover under what great masters of spiritual

(1) what to do, and think it enough to have now observed only these things, and that it may be best to let them rest at present, until a revision can be made, because in the meantime, this or that might be more cleared up in the following discourse, so that unnecessary repetitions may be avoided. I have only to say a little more about what is replied upon these five positions.

(2) The physicians, it is said, deny that anything of the mother's blood is taken in the matrix. But the ground they think they have for it not being expressed, I cannot say more to it, but that their denying this seems to come forth from not knowing, What the blood and tincture are, not having found that anything is mentioned by them concerning the tincture, which yet is in this matter of the greatest importance. And if it were so with them, their denying would signify nothing at all.

(3) But concerning especially the *menstrua's being poisonous*, which they also deny, at least in part, if I do not misunderstand what here is said thereof; it is to be observed, that Behmen, asserting them to be poisonous, doth not take so much the word poison, as they seem to do, with relation to this outward world, wherein adders and toads, arsenicum, mercury, aqua-fortis, etc., are called poison and poisonous; but in a more mysterious sense, relating to the lost paradisaical world, which he explains by adding, that in the menstruum lieth the greatest antipathy and contrariety to holiness and purity. [Consider here what the Scripture saith, when it compareth all our righteousness to a *pannus menstruatus*.] In which sense, if the physicians did deny the menstrua to be poisonous, I could not but have a very low opinion of them, and little value for their understanding the fall of man from the one paradisaical into the other four elementary world. And, moreover, it is remarkable that Behmen had a familiar conversation with many physicians and graduated doctors; nay that he had written the same thing of the menstruum to an eminent one among them, and that yet it was never heard that he was by any of them contradicted, or less valued afterwards than he was before.

Page 223. Q. *What do they mean by the essences death to paradise?* This question not being answered, and I not being able to answer it in two or three lines, I shall declare the meaning, and leave, Sir, to you the finding out of better expressions, and of a shorter construction thereof. It is easily intelligible, that this death in every individual generation is not such a one as that was, which all the first Adam's essences died in his transgression, but only an effect, and an indispensable consequence thereof. For he having lived before to paradise, could have died to it, or could have lost this life. But here in this natural propagation, the essences had no foregoing life to paradise, and cannot therefore properly and directly be said to die to it, or to lose that which they have not. But this is the meaning thereof: In every generation of man's life is a process tending to the production of the paradisaical life and image. The two tinctures in their meeting and receiving each other, are in that way and process, in a sense conformable to their now divided state; and, therefore, as declared above, they are in an endeavour to produce it, and in an expectation thereof. This process would always have been effectual, if Adam had not fallen; so that in all and every one of his offspring that life and image would have been generated. But now in this natural propagation after the fall, a stop is put to that process, making it always ineffectual. And this even in that same point in which the paradisaical life and image is to arise. This stop is partly that which is done in the blood, and partly also that which the spirit of this world doth in the essences, who insinuates himself into them, captivates them, exalts himself in them, obstructs the rising of a paradisaical life, and forces them to bring forth in his service instead thereof an astral life and light, and a beast-like image. And this is their death to paradise, different from the first Adam's death herein, that as his death was an extinguishing of his paradisaical life and light, so this is a violent hindering, because of which the same cannot be kindled again.

Page 223. Q. 1 & 2., together with their answers. The things following (immediately and primarily) from or upon the former disorder and death, are here not mentioned at all. For here is nothing said of the crack (or schrack) terror and trembling, great alteration in the tincture, and consternation in the fiat, spirit of this world, and all the essences. All which are spiritual things, and even such as upon which all that is done in the seminal mass dependeth, and from which it is by Behmen deduced and declared, according to the generation, constantly the same both in eternal and temporal nature. By answering therefore, *A motion of the whole coagulated seminal mass*, etc., the question is answered but half, and only as to the lower and posterior part, which without the higher and prior, cannot be understood according to Behmen's mind, much less can it represent his sense to another that is unacquainted with him. And when thereupon is asked again, *What followeth from this motion*, and answered, *A distinction of the mass*, it cannot but cause a misapprehension several ways. For the single word *motion*, will not declare that which is to be said. A motion, in what sense and respect soever, was before also, even from the beginning of the conception; how therefore, this is different from that should be declared. And which is more, I cannot see how this *motion*, and the *distinction* of the mass could be represented as two so evidently different things, the one following upon the other. Seeing that there is not first a motion made in the mass, and then as a thing following thereupon, as it were at a perceptible distance, a distinction of the parts. But in this motion is the distinction made, and this very motion is different from that which was before herein, that it is the distinction of the parts itself. And though there might still be imagined something of difference between them, yet it will never be such a one, as that they should be so distinctly represented as two things following the one upon the other; and this so much the less, because the chiefest thing, which is a great tumultuous motion in the spiritual properties, is not mentioned at all. And from this a transition should immediately be made to the distinction and formation of the parts; which so then would evidently imply already a motion in the seminal mass, seeing that without a motion therein, it cannot be distinguished and formed into parts. But when a motion of the mass is placed so distinctly by itself alone, before the distinction and formation of the parts, (and that is said to be preceding, and this following thereupon), the formation of the parts is ascribed only to a thing done in the seminal mass, when it should be ascribed primarily to a thing done in the spiritual properties. Wherefore, then, I think the shortest way would be to contract these two questions and answers into one.

science he had finished his theological studies, as partially adverted to in the quotations presented on pages 185—187 of the present treatise; though it may not be out of place on the present occasion, (for the gratification and benefit of the general reader,) to especially mention the names of Thaulerus, Arndt, Bernières, Rodriguez, De Rancé, with some others of the ancient and reformed

Page 223. Q. ult. No. 1. Here I cannot but observe as by the way, that by these, here styled *the most experienced philosophers and physicians*, all that is utterly overthrown which before by others so positively, and from ocular experience, was asserted, concerning the lineaments in the ovum. Which contrariety I know not what to make of; for I thought they had found it so by the help of microscopes, and had reason to believe that every one making use of the same means could not but see the same thing, so that none could further contradict. But when they now assure us that the lineaments are in the ovum after an insensible manner, and that nothing appears but a limpid crystalline liquor, they are directly contrary to each other; but none of them can be so to Behmen, because the one assertion of—an insensible manner, is plainly his own, and the other he hath not meddled with at all, and so not contradicted it. But it could be consistent with him, if it were really true, so as it was expressed and represented above.

Page 225. No. 5. This confession of *much obscurity* is not only for exalting Behmen the more, but also for confirming what he hath said; viz., that without an understanding of the generation of eternal nature, and of the spiritual properties and essences (which the physicians commonly know little of), these things cannot be understood; and that no anatomist can be able to find out, and to show the true ground, though he should dissect many thousands of men and beasts.

Page 227. A. 1. *They do not, I think, pretend to this, or at least not to any great exactness in it.* Though Behmen hath not made an exact description of the order of the formation of the parts, yet that he was not able to do it cannot be asserted, seeing that he says plainly,——to describe especially the order would require many great volumes. And it is easily to be apprehended, that he who had such a deep understanding of eternal and temporal nature, as to the manner of the generation thereof, and could show, so far as permitted, the internal ground of every external thing in this natural propagation of man, could not have been ignorant of the order wherein every thing is done; because this order depends upon an order in eternal nature chiefly, and then also upon an order in those spiritual properties and essences that are posterior to eternal nature, but prior to this formation of the parts and members.

Page 231. Line 4. *the tough property of the first astringent spirit, etc.* This tough property is not indeed by Behmen referred directly to the first astringent spirit, but to the first schrack or terror, [N.B.] because 'tis this which makes it moveable. Yet, seeing that of this terror nothing was said before, and that this first astringent spirit cannot be separated therefrom, having certainly this property also in it as a lesser branch; I think, in such a short and imperfect description, it may stand well enough so as it is expressed, though I could not but mention this for some peculiar reason.

Ibid. A. 1. Line 3. *formeth the brain.* Here, I think, instead of *brain* should be said *head*; for Behmen declareth, that by this flying up of the tincture, with all its essences, and also with the spirit of this world, here especially insinuating himself, the *head is formed*, which he describeth as the superior part of the body, distinct from it, and yet communicating therewith, like as heaven in relation to the earth. All which would not be appropriate to the brain in particular, but to the head in general, though he had not named the head expressly.

Ibid. in the same A. 1. *the hard property puts a stop to its ascent, and forms the skull.* This is not so expressed as to represent the sense of Behmen faithfully. For to the hard property only and directly, that is ascribed which it never would be able to do, of or by itself, if there were not something superior to it, by which it is directed and forced to do what it doth; viz., the *flat*, by gripping and binding down the hard property (which itself also is flying up with all the rest), puts a stop to its ascent; and so the flat, by this hard property (which now being gripped and bound cannot rise any further), forms the skull.

So also accordingly, *ibid.*, by the same compacting astringent spirit. If to these words were added, *which in conjunction with the eternal Word, is the fiat*, the sense of Behmen would be completely expressed; when it is not so, if this be left out.

Ibid., again. The *nerves* only are called the conduit-pipes of the tincture, and of the powers of the stars; but the *veins* seem to be excluded therefrom, because they are set afterwards apace, without this title; when this description belongeth no less to the veins than to the nerves, nay, as to my apprehension, to the veins more especially.

Page 235. A. 2. Concerning this *water of the heart*, Behmen says—that it is answering to the water of the soul, like as this is to the water in the generation of eternal nature: that the soul also hath its own water and blood, which are not indeed a perceptible substance in this world, but are nevertheless in this perceptible water and blood of the heart: that this blood and water are answering to the water above and the water under the firmament; the water above the firmament (viz., in the creature, and in a sense relating to the creature) is blood, and the water under it is this water of the heart: that in these two, two kingdoms are understood, and that in the blood the soul resideth, and in this water the outward spirit.

Page 235. Q. 2. What they say concerning *blood*, appears from the next preceding answer, where the reason also is manifest, why the creatures having blood are more noble than such as have it not. And concerning *its colour*, they say that it cometh from the tincture, and is the tincture's proper compounded or mixed colour, which tincture itself also is a compounded or mixed virtue of fire and light.

Page 239. Q. 1. *It is altogether unaccountable why the lungs should be the seat of the earth, and the bladder of air, etc.* Here I cannot but answer in short: Balthazar Tilken made four principles, and it was altogether unaccountable in his sight that Behmen made but three. But Behmen replied, Let him freely make ten; the wisdom of God hath no bounds; but let him declare what he understands by a principle, and show that he has a true sense therein. In my understanding, which I have declared, and according to that sense wherein I take a principle. I cannot own more than three, etc. Now to the same purpose, I am sure, if Behmen were living, and should hear how unaccountable his doing is in the eyes of the physicians, he would reply, Let every one free-

branches of the church, whose writings are all but unknown to the present generation, but which, (like the existing ancient ecclesiastical edifices of Europe in respect to the architectural genius of their cotemporaries,) remain to us precious monuments of their surpassing science, and experience in the things of God. [Flechére's '*Portrait of St. Paul*,' an admirable modern treatise.]

ly place the four elements in never so different parts of the body; none can do altogether amiss, for the whole body is four-elementary; but let every one declare his reason, according to his peculiar understanding and degree thereof. Let the one say, The air's residence is the nostrils, because the Scripture says that in the nostrils is the breath of man; another, It is the lungs, because they draw in the air, and breathe it out again; a third, It is the whole concavity of the body, because no vacuum can be granted to be therein: they all do say something, each according to his measure of understanding, and all three may well enough agree, if they do but compare their different reasons, and take each of them in its proper sense and place. And I also do disagree with none of them, though according to my gift of understanding, and to that sense and respect wherein I look upon the four elements, I cannot say otherwise but that the air's residence is the bladder, and the spirit of the earth's, the lungs. Many things could be said for Behmen, to show, not only that his saying is not unaccountable, but also that he himself hath given a good account thereof, though not directly, because such a thing was not objected to him. But to make no prolixity, without which it could not be done, I pass it by, saying that if desired it can be done at another time.

Page 239. *A. ult. The essences stretched forth for nourishment are compacted and formed into hands.* This is expressed indeed intelligibly enough to such as truly do understand anything of Behmen in this matter; but seeing that it is much subject to a rude and gross apprehension, because of its too great shortness, it must needs be more fully represented. For I see it is understood and gathered from hence, as if the hands were gripping after such or such a nourishment, to be taken by the foetus, and put into its mouth, when there is no such thing. That such a gross apprehension thereof is easily made, appears from what is hereunto replied (page 241.), where it is said that *it cannot be accounted for, because the foetus lieth with its hands lifted up to the head, etc., and seeks nourishment with its mouth, etc.*; all which cannot so much as shake, much less overthrow, what Behmen says, who hath a deeper ground for his words than what can be reached from without. He doth not say, the hands are stretched forth for any nourishment; but as he declareth all this matter from an invisible spiritual root, so it is here also to be understood accordingly. Let the hands of the foetus lie which way they will, their chief office, after they are hands in this world, is to stretch out and gripe earthly food for nourishment. And before they were formed and visible hands, such a disposition thereto was in the spirit of the soul, because of its being infected and possessed by the four-elementary qualities. And let the foetus in the womb be nourished which way it will, Behmen doth not say that it is nourished by taking this or that food with its hands, but that the four-elementary spirit, according to its own internal essentiality, is even then already, as it is always, for elementary fruit or food, even such as Adam had eaten in the garden Eden; and that this spirit, having got predomion over the spirit of the soul, sheweth now in this natural generation his power over him, so that this latter must, in obedience to him, stretch forth his essences towards that which he as ruler, lusted after; and that from this stretching forth, which as then is still but a thing done in the spirit, such fleshly hands come to be as are no more able to stretch forth after the fruits of the tree of life. etc.

Page 241. *A. 2. What they mean by the spirit of the soul's fetching the essences of the earth to feed upon,* can be understood, I think, sufficiently from what was just now declared. viz., That it is not an outward actual work or doing, but a mere prelude in the spirit of the soul, who is captivated, ruled, and drawn away by the spirit of this world. The essences of the earth, considered in their outbirth, are indeed all that the natural body feeds upon, or is nourished by, as well while it is still in the mother's womb, as afterwards, when in this outward world; for even in the womb also, all the nourishment of the foetus, whatsoever it be, is earthly, not paradisaical, but of the essences of the earth, making such an earthly flesh as must needs return into earth. But Behmen doth not go down so low, nor make it his business to tell us, after the physicians' manner, what, in particular, the foetus in the womb is nourished by; but hath enough to declare this prelude in the spirit, and to show the ground of man's earthliness as to his body, and earthmindedness as to his spirit. And so his whole most excellent dialogue between the four elements and the spirit of the soul, in the *THREE PRINCIPLES*, is to be understood accordingly.

Page 241. *A. 3. Concerning the stomach and the guts* they say (all in a sense relating to and depending upon the former), that the stomach hath its original from the same ground of the four-elementary food desired, and of necessity required, by the spirit of this world in the foetus, according to his own nature, which the spirit of the soul must submit unto; though as yet it is still, as said above, but a prelude in the spirit of things that unavoidably must come so to pass. For if there be in the spirit such a previous disposition and natural tendency to earthly food, a receptacle fit for the same must be prepared in this natural generation, which receptacle is the stomach. And because the grossness of the earth is not fit for nourishment, is also not desired, but seriously excepted against in the spiritual dialogue of the four elements, and resolved that it shall be cast out; like as it was also cast out, or in a sense precipitated down, in the creation of the macrocosm; an opening of the body, therefore, must be made, and a passage must be provided for from the stomach downwards, through which this grossness may be carried out, and this is the guts.

Page 241. *A. 4. No. 1. And 243. No. 2. What here is said concerning the tongue and eyes,* cannot stand so as here expressed; but I see not what I could do more, beyond what I did formerly. To declare this matter but so much as tolerably, without a great prolixity, is impossible; and to make here a large digression to a thing which is to be supposed long before, would not be proper. Wherefore, I should think it best if this question were answered in this or the like manner:—

A. They say that the formation of the tongue and eyes belong together, as done by one and the same process, but in two distinct parts thereof. Which process they deeply declare from what they suppose is done in the generation of eternal nature, and in man's regeneration also.

In the latter of these tracts upon Trap, from which the extract just alluded to was taken, it will be perceived, the author felicitously availed himself of an opportunity, not afforded by the nature of his former discourse, of giving utterance to some enlightened instructions, (which the church was then, and would probably at a future period again be, especially in need of,) concerning

Page 247. *A. uli. No. 1. The language of nature in general*, must here more generally be described. For it is not only (as here is said) each thing's manifesting *its inward predominant power and property*; but also, its whole inward constitution, showing the whole mixture and combination of *all its powers and properties*, whether more or less predominant, or more or less subject and subservient. So that, indeed, the predominant power and property is the chief that can be discerned from the outward signature, but is not all; seeing that all the properties, and their different degrees (which is the chiefest thing), may be discerned. And this is done, not by some outward sign (*in singulari*), but by the whole outward form, figure, shape, colour, smell, taste, etc., and all what is therein or can be an object of our outward senses; though the name *signature* hath more especially a relation to the visible appearance of things.

No. 2. *the one language*, etc. This one language, before the division of tongues, as to the outward formation and sound of words (for something beyond this is implied in that name), was not different from any of the now divided languages or dialects thereof, except only by having been the mother or root of them, which in the division was lost or swallowed up. It was not therefore any of those languages that were used afterwards, though a great affinity therewith may have remained in the Hebrew, Chaldee, or any other such as was afterwards spoken in the oriental countries. And Behmen doth not tell us what language it was, and how this or that thing was called therein, but only that the nearest to it is the Hebrew.

No. 3. *The division* was, not chiefly and primarily in the language, as to the outward sound and formation of words, but in the mind and understanding, (wherein what Behmen calls the sensual tongue and the mental tongue is to be placed); and this now being in different families divided and confounded, their outward language consequently must needs have been confounded also. So that, as they were barbarians to each other in their intellect, they must needs also become such as to their words, each of them calling one and the same thing by different names, not proper to the true internal signature of that thing, and this was the division.

Page 249. Line 3. *a whole treatise*. By this I suppose Behmen's *SIGNATURA RERUM* is meant; but if this be the meaning, I cannot see how it could be said, *they have written a whole treatise concerning the signatures of men*; seeing that this book is but in general concerning the signatures of all things; and that which is mentioned therein concerning men especially is very little, and all but in general also; so that hardly anything particular of the different signatures of men can be learned thereout.

As to all the following *ten positions*, I must observe in general, that whereas both the inward and outward signatures are therein mentioned, and yet no distinction between them went before, nor any declaration what by each of them is meant; this cannot but bring in an obscurity upon all the matter, and a disorder also in placing before or behind the particulars thereof; which obscurity could for a great deal be done away, by altering something in the order of these positions; but chiefly by declaring, in the first place, not only that there is a distinction between the inward and outward signature to be observed, but also what so well by the one as by the other is to be understood: *viz.*, That the outward signatures are but the visible, or by other senses also perceptible signs, marks, and express characters of the inward invisible, and (by themselves without the outward,) all imperceptible signatures. And that these latter are not the spirits of men themselves, but as it were, their vessels or receptacles, by which the spirits of men are set in innumerable distinctions and differences, which differences further are manifested unto others by the outward signatures, derived down from the inward, and representing them exactly; so that the imperceptible form and figure of the outward must be the very same which the imperceptible of the inward is, which inward imperceptible signature Behmen compares to a lute standing still, that is, not played upon. For as a lute, furnished with strings, must have a certain signature, form, or something either of harmony or discordance in its strings, by which it is distinguished from all other lutes; further, as this signature cannot be by any means perceived, except the strings be touched and moved; again, as the perceptible sound of these strings, caused by this touching and moving them, is but a discovery and outward manifestation of that interior signature, from which, as to the form, it cannot differ at all; and lastly, as this inward signature would not be the spirit of the lute itself, but only its instrument, if the lute were, like man, an understanding creature; so also is it, in a sense and manner, as to all these four particulars with man: which I think is intelligibly enough declared by Behmen, in the first chapter of his *SIGNATURA RERUM*.

Page 249. No. 1. *and have divers beastial properties*. Here I must needs observe: (1.) That these words, joined with them that go immediately before, may seem to pervert the natural order

the true doctrine of *evangelical union*, or the nature and requirements of impartial universal love, which is the perfect spirit of Christianity, and whereby alone those selfish spiritual boundaries and tempers, in which the several sections of Christians had enclosed themselves, (in proportion as they were fallen away from the power of faith, under the dominion of earthly reason,) could be broken down, and the church become again, like the ancient mother church at Jerusalem, the true temple of the Holy Ghost, or body of Christ, and all its members of one heart and of one soul. Of which evangelical union, it is manifest none can be true members, however outwardly associated, but such as, in certain modern phraseology, 'enjoy entire sanctification.'

But we proceed to observe further, concerning the providential character of the writings in question, that, as it was with the injustice and falsehood that attacked the person of the Redeemer upon earth, which by his divine wisdom and love he turned into so many occasions of blessing and instruction to mankind through all future ages, so had not Trap's publications been permitted to appear, the world, it may be reasonably conjectured, had at this day been ignorant almost of the name of Behmen, at all events, of the peculiarity of his character as an inspired messenger of God:—to say nothing of the present advancements in practical science, and the universal benefits to mankind flowing therefrom, being indebted originally to his instrumentality; in order not to anticipate the observations upon that subject which will be required to be subsequently made, in their proper place. For it was in this tract, that Mr. Law first openly declared, (despite the obloquy which he would thereby necessarily entail upon himself,) the true nature of Behmen's writings; which description, in all his subsequent treatises, he took occasion to further and

of these things; seeing that we can rightly and properly say,—the beastial properties have their signatures, being themselves prior, deeper or more inward, and therefore naturally showing forth more outwardly their characters. But the signatures, and even the outward signatures (for that these especially are here meant, appears by No. 2, where it is said, *they arise—from the internal forms*) cannot be said, *vice-versa*, to have beastial properties, but only to be the perceptible signs of the invisible beastial properties, and these even tame, friendly, and good or harmless, as well as wild, cruel, venomous and evil ones. And (2.) That it is not applicable (as it here in this position is applied) to the signatures in general, nay, not to all the outward signatures, to have or to be the characters of beastial properties; seeing that besides them, not only those properties that are in man divine or heavenly, but also those that are devilish or hellish, have their divers signatures.

Ibid. No. 4. Here I cannot see why these words, *under the Spirit of God*, should be inserted; seeing that by this freedom is not to be understood a free liberty, indifferent to good and evil, so as if man were not to give an account, and to be punished with justice, if he moveth from the former to the latter; but only an ability to take in, or to raise up, or to move towards the one, as well as the other. And if now here is said, *he hath such an ability under the Spirit of God*, it would almost be as much as to say, or at least it might easily be so understood, as if the Spirit of God assisted him in moving to the evil as well as to the good, which would be quite intolerable. This same is clearly and rightly expressed thus,—under the Spirit of God, or the spirit of Satan and of this world.

Page 259. Q. 2. is asked especially, *What do they mean by the sowing and seed of the soul?* But in the following positions, though I find something is said hereunto, yet I find not an answer directly given, concerning these two expressions. Wherefore I shall but observe in short, that by the sowing Behmen means the natural work of begetting, and calls it a sowing (like as in another respect the apostle, speaking of our natural body's being buried after death, saith *it is sown*), because it is a putting only, as it were, the first rudiments of the soul into that natural place where they are to be orderly disposed, and then to be brought forth again no more as rudiments, but as a perfect living soul. And concerning the seed of the soul, it is plain, that if there is a reason why this work may be compared to a sowing, there will be a reason also why there may be spoken of a seed. And this reason can be the more plain, if we do but consider that the soul, viz. that which truly and really is and may be called a living soul, is not sown, but only those spiritual properties that by their own due process come to be the soul, lie in the seed of the man; and these are sown in and with this seed. If, then, they are that of which afterwards the soul is made up and doth consist, they may significantly be called the seed of the soul, while they are not yet so far advanced in their process, as actually to be made a living and immortal soul.

Page 261. No. 6. *These propagated essences were not actually living (but only in potentia), until the conception of the foetus.* And again, No. 7. *At the conception, an actual life, or living soul, was generated out of them.* These assertions are not at all consistent with Behmen; nay, I do not see how they can be conceived as consistent with themselves. (1.) Not with Behmen, for he expressly says, that the soul is not generated at the conception of the foetus, but at the formation of the parts and members thereof, or after the formation of some of them; and that before this time there is no immortal life in the foetus. All life in general before this time is not denied: the propagating essences could not but be living actually, each in and for itself; but they could not be an actually living soul until their process was absolved: the end of which is their being in this foetus indissolubly knit together, and then only they are and can be called an immortal soul. (2.) With themselves also these two assertions are not well consistent: for the conception of the foetus is in and with the propagation of the essences; or if there be any distinction between them, it must be very small and nice, seeing that the conception implieth propagated essences, and essences cannot be called propagated before the conception be done. If, then, the living soul is generated at the conception, according to No. 7, what time could there have been before this generation and conception, in which (time) the essences might be called propagated, and asserted, according to No. 6, not to have been actually living until the conception of the foetus? seeing that this conception cannot be separated from the propagation of the essences.

Page 265. No. 17. Instead of saying only, *the stars*, it will be needful to say, *the stars and planets have the dominion.* And the rest of this position will require also a considerable alteration; for it is not yet enough to say, that *the life breaketh off when the stars and planets come to their limit*; nor also that this breaking off is inevitable when Saturn cometh to his limit: but something more besides this limit is required for the life's breaking off, which will appear from what

further elucidate, opening out to the astonished eyes of the sceptic, (no less than of the learned divine,) the truth of the great mysteries of Christianity, accompanied by such noble and elevating views and justifications of the divine wisdom and goodness, as are to be met with, in the same classic purity of diction and fulness of light and conviction, in no other author in existence. Indeed it may be questioned, whether any but an individual of similar peculiarity of genius and training to his own, enlarged capacity and scholarship, divine sublimity and greatness of soul, 'well purged mystic eagle eye,' and favoured with the advantages of the light and experiences of Freher's MSS, could have penetrated into the profundities of Behmen, and with a comprehensive and steady gaze, contemplating the wonders of the world of pure original truth and nature, into which they afford so direct an entrance, have conveyed his impressions in so lucid, original, and impressive a manner.

[As to the particular evangelical results which have ensued, and are to be expected from this unfolding of the great mystery of nature and grace, they have been heretofore so often referred to, that it were needless to introduce the subject again on the present occasion; any further than to express a hope that, as to England belongs the honour of being the chief instrument under God of the latter days' revival and dissemination of Gospel truth among the unsophisticated portion of mankind, so she may have the crowning glory in the work of redemption. (by the means indicated on pages 82—87 of this treatise) of levelling those impassable barriers by which the intellectual heathen nations are at present shut out of the fold of Christianity. With respect to the bearings it has had upon science and the political and social state of this and other rising states, and reflectively upon all nations, such considerations being involved in those of the more recognised agencies in

now followeth:

Page 264. Q. *What is the limit of a star?* To this question Behmen hath plainly and directly answered, that the same place or point wherein a planet stood in the creation, is his limit and his seculum; and whenever he cometh to that place again, all that is broken which he hath been a sovereign master of. But, says he further, this must be rightly understood—this limit of the planet must agree with the crown of the stars—and here it lieth why we cannot find out the time of our death, because we do not exactly know the limit of our leader: for we must not only know the number of that, but also the number of the sign, if we will know the limit of our life. *THREE-FOLD LIFE*, XVIII. 11, 12, 13. What now this agreeing with the crown of the stars, and what this number is, I cannot give a sufficient account of; but this I can observe, as every one can easily, that the thing which inevitably breaketh off our life, is not only Saturn's coming to the place or point wherein he was created, but that something more is required thereto. If that only were the thing, we might reasonably conclude, that nobody could live above so many years as Saturn requireth for absolving his whole circuit, and coming to the place of his creation again; which yet is utterly false. Witness our own experience.

Page 266. Q. 1. *How could the outward kingdom be taken from Enoch and Elijah without dying, and this painful death?* This question hath two parts or members, distinctly to be answered. Viz. 1. How could it be without dying? and 2. How without this painful death? As to the first, it may be answered: (1.) Behmen says it is not yet absolutely or totally taken from them; they have still the body of the turba, the outward kingdom, and Adam's flesh; but having also the inward, they are in the inward and outward mysterium, with a twofold body; and this outward mysterium must give forth again that outward body, which is to appear before the great tribunal of Christ, no less than that of all other men. (2.) The apostle says, *We shall not all die, but be transmuted*. If, then, in this transmutation, the outward kingdom can be taken from many thousands without dying, and without prejudice to the first universal sentence of death, it could also have been taken from these two persons, in whom it was done for such peculiar and eminent ends: whereof see the 35th. of the *Forty Questions of the Soul*. But (3.) How it was or could have been done, Behmen says, the inward kingdom swallowed up in them (in Enoch especially) the outward, and kept it under, or excluded it from its own manifestation.

As to the second, it may be said, (1.) Behmen says, The spirit of the soul feelth no pain, but only the soulish fire-life, from which its matter is broken off. Now, whether or no these two persons felt any pain in their soulish fire-life, and how much or how little thereof, we cannot tell. Truly, the feeling of pain must be greater or less according as there is either more or less of such matter surrounding the soul, and as the same is either more or less held fast, beloved, and cleaved unto by the fire-life. That now this matter, in Enoch especially, was very little, and at length minded no more at all, his foregoing walk with God for the space of three hundred years may witness. (2.) Painfulness, in every sense, is not always, nor in every person, nor in every kind of death, an inseparable companion thereof. Several sorts of death may be found, both natural and violent, which do not deserve to be called, with any considerable significance, a painful death.

those ameliorations, may be left to be inferred from what has been and shall hereafter be stated thereupon, in the course of the present memorial.]

But once more it may be remarked that, without the publication in question there had probably been no disclosure of the real source of the Newtonian philosophy, undoubtedly the greatest intellectual wonder of these latter ages; so marvellous indeed, when duly considered, as to have elicited a serious surmise that its fundamental principles must have been a direct revelation from God, either to Newton himself, or to some other person, from whom he had obtained the knowledge thereof.

Nor will it lastly escape observation, how suitably the Tract in question is constituted an appendix, or in effect a kind of introductory discourse to the great original work of the author accompanying it, entitled, "The Appeal." In short, concerning this second or Animadversion Tract it may be said, without it there had been an essential link wanting in the chain of Mr. Law's Elias-ministration, as the classic regenerator of the doctrines of religion and metaphysics, setting them forth in their original purity and simplicity, and displaying their true ground and mutual relations. Whereby, it may be incidentally remarked, was afforded to the learned and ingenious, a key to the few isolated wonder-exciting phenomena in which the knowledge of electricity, chemistry, etc. consisted at that day, and to the systematic cultivation of those sciences which afterwards took place. It is, however, as heretofore observed, much to be lamented, that so little advance has been made hitherto, in right philosophical knowledge. Philosophers of this day ought to have been able to demonstrate with intellectual clearness and experimentally, every grade or birth from the spiritual ground or centre to the circumference of nature, and *vice-versa*; instead of experimenting in darkness and blindness, without a knowledge of the principles, and so unable to reach beyond a certain degree backwards, the sum of all their discoveries (as appears from the lectures delivered in November of last year, 1848,) being merely a particular elucidation of what was largely and definitely stated two hundred years ago. All which must be attributed to a too confined regard to the dicta of what may be termed the subordinate agencies in the erection of the present edifice of practical science, and a want of apprehension, if not knowledge of those writings upon which it was originally founded. Though it must be admitted that, for the attainment of such apprehension a different course of study would be requisite, to what is generally conceived to be needful or desirable to pursue by the mere outward artist. But not to anticipate the subject further.

The "Appeal to all that Doubt or disbelieve the truths of the Gospel, whether they be Deists, Arians, Socinians, or Nominal Christians: in which the true grounds and reasons of the whole christian faith and life are plainly and fully demonstrated," is then the next work of Mr. Law's, which presents itself to notice. The design of it, in conjunction with that of his other treatises, to which it served as a pioneer, as indeed of the whole of the pure transcendental philosophy advocated in this treatise, may be summed up in the following recently proposed subject of a Prize Essay, viz., to "evidence that there is a Being, all powerful, wise, and good, by whom everything exists; and particularly, to obviate difficulties regarding the wisdom and goodness of the

(3.) If we can believe and conceive that, and how, many holy martyrs, even in the greatest outward torments, could go from this outward principle into paradise without feeling any pain, nay, with exulting joy, singing, and praising God, we can here also be satisfied easily. But (4.) As to the manner *how* it was or could have been so, nothing but self-experience can teach us fully; though a true understanding may tell us so much, that the inward kingdom of peace, joy, love, light and glory, fulfilling all the sensible faculties, could have left no place at all for feeling any pain.

Page 266. Q. 2. *How is the soul united to the body, and kept in its due union?* A. The soul, if regenerated, is united to the inward paradisaical body, and they both together to the outward Adamical flesh; so as the first principle is united to the second, and both of them to this outward third, which without this union could not consist, and hath nevertheless no union with them as to their true internal essentiality. If, then, thus the soul between these two standeth, as it were in the midst, it can be kept in union with both, if it but always minds its own station and duty therein; for during this time they must all three, in their order, be subservient to the manifestation of the wonders of God. In which respect to the now fallen and restoring state only, this may be called a *due union*, when it may not be called so with respect to that which the first Adam was departed from.

Ibid. Q. 3. *How was it breathed into man?* This has been declared already several times, and nothing more could I say now than what was said formerly. The *breathing into man* is not properly applicable to that soul whereof here is discoursed, but to the third life, which was breathed from without into his nostrils; when the true immortal soul was raised from the deep within, brought forth, and introduced into his heart.

Page 266. Q. 4. *What is the food of the soul?* A. If the soul is considered only as in a natural unregenerate state, the outward complexion, viz., that same which she hath predominant in her, the astral spirit, the carnal pleasures and sensual delights, the works of her own hands, the manifold objects of this third principle, etc., are her food, which she draws in by her lust, longing, and desire, and feeds upon by her imagination. But as to regenerated souls, what answer could here be expected, but that same which the Lord from heaven gave himself, when saying, *My flesh is meat indeed, and my blood is drink indeed?*

Ibid. Q. 5. *What do they mean by the fire-spirit of understanding, and the council-house of the seven spirits?* A. To say, the fire-spirit of understanding, is nothing else but to say simply, the spirit of understanding; and the word fire is added to the spirit, only to give to the reader of Behmen a deeper sense, and to this denomination a greater weight of emphasis; viz., to show and to recall into his mind what he so many times insisted upon; which is, that the true spirit must have passed through the fire, and that before the fire there is no true understanding. As to that other expression, the *council house of the seven spirits*, I see not what difficulty can be therein. The seven spirits are in man, and in him they may be variously considered. If they are considered with a peculiar respect to man's contriving or designing this or that, wherein they all must be employed, they may be compared to so many counsellors; and if so, that place, sphere, or region, wherewith

Deity: and this, in the first place, from considerations independent of written revelation; and, in the second place, from the revelation of the Lord Jesus; and, from the whole to point out the inferences most necessary for, and useful to mankind." And indeed, without such a philosophy, it were impossible to adequately execute the design of the noble minded testator of the prize, in its institution. For whatever talent and genius the competitors may be possessed of, the treatment of the subject demands a scope of contemplation much more central and universal than can possibly be afforded by the ordinary conventional theology, however evangelical in its theories, or sublimated in its views. The resolution of the question, to be complete, must proceed from the very ground of truth itself.

The following are the chief topics touched upon in the 'Appeal.' CHAPTER I.—"Of creation in general. Of the origin of the soul. Whence will and thought are in the creature. Why the will is free. The origin of evil solely from the creature. This world not a first immediate creation of God. How the world comes to be in its present state. The first perfection of man. All things prove a trinity in God. Man hath the triune nature of God in him. Arianism and deism confuted by nature. That life is uniform through all creatures. That there is but one kind of death to be found in all nature. The fallen soul hath the nature of hell in it. Regeneration is a real birth of a divine life in the soul. That there is but one salvation possible in nature. This salvation only to be had from Jesus Christ. All the deists' faith and hope proved to be false." CHAPTER II.—"Of eternal and temporal nature. How nature is from God, and the scene of his action. How the creatures are out of it. Temporal nature created out of that which is eternal. The fallen angels brought the first disorders into nature. This world created to repair those disorders. Whence good and evil are in every thing of this world. How heaven and hell make up the whole of this world. How the fire of this world differs from eternal fire; and the matter of this world from the materiality of heaven. Eternal nature is the kingdom of heaven, the beatific manifestation of the triune God. God is mere love and goodness. How wrath and anger came to be ascribed to him. Of fire in general. Of the unbeginning fire. Of the spirituality of fire. How fire comes to be in material things. Whence the possibility of kindling fire in the things of this world. Every man is and must be the kindler of his own eternal fire." CHAPTER III.—"The true ground of all the doctrines of the gospel discovered. Why Adam could make no atonement for his sins. Why and how Jesus Christ alone can make this atonement. Whence the shedding of blood for the remission of sins. What wrath or anger it is, that is quenched and atoned by the blood of Christ. Of the last sufferings of Christ. Why and how we must eat the flesh and drink the blood of Jesus Christ."

Such is a summary of the contents of this treatise, which for its natural and edifying philosophy, the clear, forcible and original manner in which the author handles his profound subjects, and the classic simplicity of its diction, may not inaptly be termed the *principia* of true metaphysics; as may be somewhat inferred from a perusal of the contents of pages 52—63 of the present work, which constitute the second chapter of the 'Appeal,' as above recited. Which appellation, it may be further suggested, will lose none of its propriety from a consideration of the numerous fresh directions and impulses to philosophical thought the treatise has originated, and is ever calculated to ori-

they are so considered, be it in the outward principle, either the head or heart, may be fitly called their council-house. Like as the very same again may be called their work-house, if they are therein considered with a peculiar respect to their mutual and never-ceasing activity.

Page 267. No. 2. *The soul taken generally, or for the whole inward man.* Seeing that by the whole inward man, always the new-born body, also and sometimes the same even chiefly is understood; which yet in the denomination of the soul is not contained, nor implied, in this present consideration; I think it would be more proper to say—the soul taken generally, or for the whole spiritual being, as far as the same is distinct from what is bodily.

Ibid. Q. 1. *What are ideas and images of things in the mind?* A. Such like representations of intelligible objects as the images in a mirror are of visible ones; arising also in the mind by the same necessity by which these do in a mirror, if an object is set before it. Because the mind of man, being in itself most quiet, empty, and undetermined to any sort of act or motion, stands in the same relation, and bears the same indifferent disposition, to things conceivable in all the worlds out of which it is brought forth, which a mirror bears to things visible in this particular world, wherein and whereout it is made. Yet with this difference, that whereas a material mirror is capable only to receive passively, and to keep unmoveably an image in it, as long as the object standeth so before it; this spiritual mirror is capable also to admit from its own side something of activity, whereby its images and ideas may be altered, compounded, divided, displaced, and transfigured into innumerable shapes: though, indeed, as then, it is no more strictly called the mind, but cometh as under another consideration, so under another denomination also.

Ibid. Q. 2. *Do we see all things in God?* A. In some sense, generally answering unto that wherein we are said in the Scripture to live, and move, and have our being in God, we may be said also to see all things in God. But as true as this is in one sense, so true is this also in another,—that the greatest part of mankind do not live in God, but in themselves, or in their selfishness; and that their very light, the only proper means of seeing, is darkness. How, then, can such a one be said to see all things or anything in God? To answer, therefore, this general question by a simple and general yea or no, is absolutely impossible. But let the eyes, the things, the worlds, and above all, those senses also wherein the name God may be differently taken, be duly distinguished, and then of some it may be affirmed more or less, and of others it must be either totally or more or less denied.

Page 269. No. 6. All what is here said concerning *subtlety* is true indeed, but might be plainer, if it were thus, or in a manner like to this, expressed:

Subtlety is considered (1.) as it is in the first principle only, wherein it ariseth chiefly from the tincture of the same, and is devilish, or if it might be so expressed, the devil's intellect, having in its generation the three first forms of nature only. And (2.) as in this our third principle, wherein it is indeed tinctured, softened, made glistening, and in some measure transmuted by the outward astral light; but nevertheless, still earthly, sensual, devilish, and always evil, from its own proper root, which is so in the dark world, and which all the tincturing with astral light is not able to turn truly into good.

ginate in the minds of its readers, according to their peculiar genius or idiosyncrasy. In some awakening a train of reflections that, owing to their sober practical turn, has terminated in the exposition of the general features of a new system of physical science, affording also a clue to its regular pursuit and development; and in others of a more sublimated or abstract cast, either opening a new sphere of intellectual research, or furnishing them with a clearer and more steady light in the prosecution of their favourite studies: not severing (as is the custom of the modern blind philosophy,) in either case, what are inseparably joined together, namely, God and nature, but considering them in their respective mutual relations; either according to the present material system, and thence ascending to the spiritual ground of things, or *a priori* from the understood birth and constitution of original nature, the great and only working life and power, through its elaborations and phenomena in degraded matter. Or it may be in some few cases of regenerated and divinely harmonized understandings, conversant also with the facts and theories of experimental science, (not ingenious visionaries but true alchemical artists,) tracing by an unbroken chain the manifestation of the powers and wisdom of the supernatural unity, in and through visible and invisible nature.

With this work, (taking the book on 'the Sacrament' as its introduction and the "Way to Divine Knowledge," and "Spirit of Love," and 'Tract on Warburton,' as its sequents,) may, as previously observed, be said to have commenced the latter series of Mr. Law's ministerial writings; which, in contradistinction to all others that had preceded them, in support of the truths of Christianity, were immediately addressed to men of intellect and education universally, whose strong logically-constituted well-disposed minds were unable to receive the leading partial irrational theories, dogmas and doctrines of popular christianity.

But, to return to the subject of the preceding observations, without enumerating the many instances wherein the work in question is stated to have inspired the genius of individuals whose contributions to mental or physical science have been received with admiration and gratitude by the world, (which would be out of place in a memorial like the present, that is merely indicative of the general characteristics of Mr. Law's life and ministry, presenting them in that true aspect in which they will require to be viewed by an able and compendious biographer,) it may be proper here to specify one of the most notable of those results, the origin of which has been so little suspected hitherto. One reason for the latter may have been the want of a suitable mental constitution on the part of inquirers, and their not having the proper means and books for the pursuit of such an investigation. For the tracing of the authorship of a science cannot be done *a posteriori*, but to it must be brought a familiar knowledge of the antecedent or concurrent relative circumstances of the time and of the private life and favourite studies of the individual to whom is appropriated the chief merit of the discovery; advantages and qualifications which are seldom found united in experimental historians.

Now it is the settled conviction of the writer, that the modern science of electricity, galvanism, chemistry, etc., is primarily indebted, for its origin and purification, to the work under review, and therein essentially to Behmen, who was the first to declare the true principles of all things in a philosophical manner. What the state of electrical and chemical knowledge was, when the 'Appeal' was

Page 269. No. 7. *Reason hath for its object only, etc.* Here it may be objected, that reason is able, in a sense and manner, to make all things, without exception, the objects of her speculation, be they either transitory or eternal, and in what principle soever. And this objection would be prevented, if some words were inserted, *e. gr. : reason hath for its proper and adequate object only the transitory things of this world, and even them also, since the fall, but in part, and great obscurity.*

Page 271. Line 6. *but not the primitive faculty.* Here I see not how this particular assertion could be saved. As the spirit of this world, the elements, and all the things of this principle, are now still the same which they were before the curse was pronounced upon them, though they are not altogether in the same condition; so reason, also, which came not by the fall into man from without, but was in him before the fall, must needs be the same faculty, though it hath no more now, in its usurped dominion, the same qualities which it had then, in its ministry and subordination to the superior faculties.

Ibid. Line 6, 7. *nor doth it distinguish men from brutes.* Though this is certainly true, yet I think it might be expressed with a little more moderation, that it might not be so offensive as justly may be feared it will. For, that eminent degree which reason hath in man, and which no brutes can reach unto, brings in at least so much in favour of him, that it makes him more noble than any of them, nay, than all of them taken jointly together. Though, indeed, that which doth wholly exempt him from their order is not to be found in reason, but in understanding.

Page 273. No. 22. *The soul, by its will, turns itself from darkness into light.* This is true, indeed, if rightly understood; but it might be more circumspciously expressed, that nobody might take occasion to say, that Behmen makes the will the saviour of its soul; which, under a specious appearance, might be drawn from hence. True it is, that Behmen speaketh so sometimes in short, presupposing his reader has read and understood his plain and sufficient exposition thereof, and is able to take these, his compendious words, in a sense conformable thereunto. *The soul, says he expressly, cannot enter or turn itself into the light, which is extinguished in the fall; but it can turn into that deep or ground wherein it is extinguished; and therein is he also who is the light of the world, able and ready to kindle the light in that soul again.* This turning now of the soul is done by the will, and cannot be done without it; the soul, therefore, (which thus can never meet with disappointment,) turning into that ground, and being taken into the light by him who hath surely promised he will in no wise cast out such a one, may well enough be said, in a compendious way of speaking, *to turn by its will from darkness into light*; so to be understood, that there is only named that lesser medium, *sine quo non*, which is on the soul's side; and yet that greater one, which is only effectual on the side of the light's principle, be not thereby excluded.

Page 273. No. 23. *The will may be broken, but it is better, etc.* This is a little obscure, for it may be taken in two different senses, and which of them is here intended I cannot enough discern. For (1.) the will, as to itself, before an evil act is performed, is said to be made substantial, if it is but come forth into a perceptible determination, design, or purpose. And (2.) the will is also said to be made substantial in and by its act and deed, really performed and executed. This

published (as also of the theory of magnetism, etc.), may be easily found out by a reference to the works that had then appeared thereupon. It may be said to have consisted in the practice of a few isolated trifling experiments, or juggling tricks, with such simple instruments as the infancy of the science had invented, whereby to congregate electricity and exhibit its phenomena; for not even the Leyden phial was then in being. This treatise, however, and more immediately that portion of it relating to fire (see pages 61—64, before mentioned, as also 74—75), founded upon what Behmen and Freher have so fully declared, was destined to recal the minds of the ingenious and learned from the mere practice of experiment to the considerations of the philosophy of the great power which was thereby presented to their notice. Indeed, Sir Isaac Newton, with that penetration so peculiar to himself, had, from his intimate acquaintance with Behmen, mentioned throughout his writings the existence of a pure elastic medium of ethereal fire, which was the root or ground of the four elements, and doubtless had earnestly longed for the means of demonstrating it to sense; but the instruments wherewith to exhibit its nature and powers had not yet been invented, so that Sir Isaac died without seeing his conjectures, or rather knowledge, verified. But he died in assured faith and hope, that it was reserved to a later period to open the science in a systematic manner; until in short after the appearance of Mr. Law's treatise, the work under notice, in the year 1740. Accordingly, in observing the progress of its development, we find in 1744, Berkeley's "Siris" was published, which contained a further outward practical elucidation of the science opened in the "Appeal," confirmed by what the ancient sages had written thereupon. Then in the year 1746, Freke published his treatise upon electricity, which may be said to be the first direct approximation toward a systematic consideration of the subject. He thus introduced that work to the public:—

"When I first entered on this subject of electricity (he writes), I intended only to put some thoughts in writing concerning it, that I might the more easily convey them to the understandings of such as I hoped would be more likely than I should be, to go further with it. And as nobody, either here or abroad, had published anything touching the cause from which it was produced, I chose to show the beginning I had made to some friends, whose opinion concerning natural knowledge I had a great reliance on. I told them I thought my difficulty would be to convey what I had to propound on this new subject to them with the necessary clearness, as my intention was to observe the utmost brevity in it.

After I had read it to them, they assured me that what I had written was perfectly intelligible, and that it gave them many new ideas respecting this phenomenon, and were very earnest with me to print it, for the sake of the public.

I was not, however, inclined to comply with their requests, till I had shown it to a person who is most justly distinguished for his great candour, and superlative understanding in all natural knowledge; and he likewise having expressed his wishes to see it in print, I could not but look on his desire as a command. * * *

Who this very distinguished person was that is here referred to, may be gathered from a perusal of the subsequent tract itself, wherein is a further special reference to a very "learned and emi-

latter, not that former sense, seems here to be intended; and therefore it might be more clearly thus expressed—The will may be broken, and even much more easily when it is only a will, than when this will, by the fiat which is in it, hath wrought out itself into such or such a substance; for in the former case, the will only, and in this latter, both will and substance, must be broken (in which the desire of the will is very powerful, and its effect very great) if the soul shall be made free.

Page 274. Q. *What do they say of dreams?* A. They say that natural dreams are magic images, represented by the firmamental constellation, and seen by man's astral spirit in his own peculiar magic astrum; which astrum, they say, is nothing else but an epitomised figure, expressing, as it were, in a little compass, the vast extent of his great firmamental constellation. That is, the whole scheme of the astral heaven in the macrocosm, with all its energies and possible contingencies, lieth in every man, according to that peculiar form or posture, wherein it stood at the time of his conception and birth. And this in the superior astral heavens, being like a watch, and unfolding itself successively, represents also successively its operations, by such like images in those inferior heavens, which in man are answering unto them. And so of supernatural dreams, also, they speak almost after the same manner, mentioning only, instead of an exterior firmamental constellation, an interior eternal one, which all men have in the greatest variety in their deeper ground of soul and spirit, out of eternal nature.

Page 275. No. 25. *the astral and sensitive soul.* Here I would say rather, *astral* or *sensitive*, because they are not two, but one; though these two expressions are both fit, and may represent to us something of a distinction, consisting herein, that the former sheweth more its original, and the latter more its quality. But this being of no great importance, I would not have mentioned it, if occasion had not been given by what is said, page *eadem*,—

No. 3. *the sensitive soul is a glass of the third principle.* For here it would be much more proper to say, instead of *sensitive*, the *astral soul*, or *astral spirit*; seeing that the third life, soul, or spirit in man, not as it is a sensitive light, but as it is an astral spirit, is a glass of this third principle. The reason whereof is by Behmen, in the fifth of the *FOURTY QUESTIONS*, so plainly laid down, that I cannot see what difficulty can be found therein. All what is in the whole third principle, and all the properties thereof, lie herein, and represent themselves as in a glass; and this is even that same, for the sake of which, man is rightly called a microcosm. It was that same glass wherein the powers and wonders of this principle were represented unto Adam; wherein he delighted to see them, and which he turned his imagination and will into, till it was fixed and captivated therein.

Page 275. Line *ult.* *that it cannot be regenerated.* This is too absolute and general. Behmen says only that it is not regenerated during the time of this outward third principle, like as also the earthly mortal body, during all this time, is not regenerated. And the reasons, whereof many and great may be given, are sufficient for the astral spirit, as well as for the earthly body; because they both are equally under the spirit of this third principle.

Page 278. A. 2. and Q. 3, etc. Concerning the words, *fallen man was from all eternity chosen*

nent author now living," coupling therewith a quotation from his work, the 'Appeal,' in question. This tract now forms the second part of his (Freke's) "Treatise on the Nature and Property of Fire," published 1752, and consisting of three essays on the following subjects:—(1.) Showing the cause of vitality and muscular motion, with many other phenomena: (2.) On electricity: (3.) Showing the mechanical cause of magnetism, and why the compass varies in the manner it does." How this work is deducible from the 'Appeal,' is left to those who are conversant with the latter to consider of; as also of its natural tendency to awaken the attention of the ingenious to the subject upon which it treats, inciting them to pursue an inquiry, which, however faintly traced out in these its first beginnings, promised to lead to the most important scientific results. And what did ensue thereupon, will be manifest on a perusal of Lovett's publications and philosophical essays, and others of the same epoch.

Upon the issuing from the press of this treatise, Freke forwarded one of the publications to Mr. Law, who acknowledged the same in a letter to the author; a copy of which, (taken from the one in the possession of the writer of these lines,) is here inserted, in corroboration of what has been above surmised, and as exhibiting the friendly relations then and previously subsisting between them. It thus proceeds:—

"Worthy Sir, and my much honoured friend,—That I am thus late in the acknowledgment of the favour of your most valuable book proceeds, not from any insensibility of the worth of it, or any want of regard for the author, but from reasons not material to mention. In all your three essays I think you sufficiently carry your point, and have opened such light in these matters, which were before all obscurity, as can only be opposed by that futility of reason which opposes everything that is just and solid. I agree with your ingenious correspondent, that the world is much obliged to you for that serious and good use which you alone have made of the phenomena of electricity, which the wanton philosophy of unblessed erudition was only disposed to turn into show and juggling wonders. Reason and superficial art know no other use of divine discoveries. It is an honour to you that you displease these pigmy philosophers.

The regimen you were so kind as to prescribe to my niece has succeeded beyond expectation. She has been for some months quite easy, and in much better health. For this and all other instances of your goodness to me, I subscribe myself, Your most faithful and obliged servant, W. Law.—November 11, 1752."

The letter of the 'correspondent' herein referred to by Mr. Law, which was inserted in the preface to Freke's treatise, deserves a notice on the present occasion, as appropriate to the point here in question, and is as follows:—

"July 1, 1751. Sir,—* * * Whilst the experimentalists were amusing themselves and the world with the marvellous feats, tricks and jugglership of the electrical machines in the infancy of the discovery, you alone transferred your attention from the effects to the cause, and gave the clue of that most important discovery, only imagined by the ancients, but now sufficiently proved, That this fire is a fluid universally dispersed in salutary proportion, which is not inherent to the electrical apparatus, but collected by the *enchiretis* of it out of that ambient element, so as to ex-

in Christ, I observe (1.) that because they are not the formal words of the Scripture (which never and nowhere says so), instead of *from all eternity*, might be said, *from before the foundation of the world*. Not as if there were indeed a great important weight in this alteration; but only because several reflections could be made upon it from Behmen's ground; and then, also, because there is no reason why the proper words of the Apostle should be thus altered.

(2.) The interpretation of these words is so represented, that occasion is given thereby to call it *uncommon*; and to think that it delivers more, if not quite another and different thing from what divines generally take these words to mean; nay, also to suspect it of having some conformity with what the Gnosticks and Valentinians asserted. But seeing it can be made out sufficiently, that Behmen's interpretation of that Scripture expression contains nothing else nor more than what divines generally will be ready to grant, and what of their plain sense is expressed in Q. 3; I justly conceive that it would be much better, nay, even necessary, to represent this answer in some other terms; and then to make no mention of those *early heretics* and their *eternal Aëons*. For certainly, *nodus est hic in scirpo quæsitus*; and without any necessity, Behmen is aspersed, at least, with a suspicion of having communion with those ancient fables. The plain words both of the Scripture and of divines in general, *fallen man was chosen*, etc., must needs presuppose, that the fall of man was seen by God before man was a creature; and this must needs import, that it was not seen as a thing done actually without God, but as an image or idea in God's eternal wisdom, which expression, I think, none can be offended at. If this be so, the restorer also of this fallen image must have been seen, and must have been appointed in that wisdom; for all this the word *chosen* doth import. If, then, thus they both were seen, they were not seen as at a distance, the one from the other, but as in conjunction and union with one another. The second Adam must have been seen as entering into the first Adam's nature, and restoring the same; and the first as restored in the second. But now, all this having had no being without God, before the foundation of the world, but having been only in the wisdom of God, a foresight of what was to have a future being in time, hath and can have no other sense but that selfsame which our divines generally express, by saying—man was chosen in Christ, *considered as to be incarnate, or as already incarnate in the divine decrees*. And that this is Behmen's sense, containing neither more nor less, could be shown from twenty places of his writings. But now, contrary to this sense, or at least very much different from it, these words in this A. 2, *the second person entered into the image or idea of man, represented*, etc., seem to be so understood, as if there was made, before the foundation of the world, a strange kind of incarnation and conjunction; or as if the eternal Word had taken upon him then already the nature of that fallen image or idea: when Behmen plainly declareth, that by *entering into that image*, he meaneth nothing else, but that there was seen in the eternal wisdom not only the fall of man, but also the fallen man restored in and by the eternal Word; or that foresight of the eternal Word's future entering into the fallen human nature. If, therefore, only these words were expressed otherwise, or at least a little explained, it could not be replied, *This interpretation is uncommon, and the Gnosticks and Valentinians have asserted some such thing*, etc.

hibit those various operations of it which amazed so much at first, especially in the property of its velocity, which is strictly that of our ideas, congenial with and perhaps generated by the same element. But, my God! what an opening has this discovery given, if duly improved, if once regularly pursued from its first principles, and reduced into a regular system. Probably in such case, experimentalists would have no longer reason to complain of the *bizarrerie* or caprices of electricity.

The staties of the elementary fire might doubtless, by a progression of deductions from certain axioms, be ascertained, so as to account for all its seeming irregularities, as well as produce far nobler and more essential discoveries than have hitherto employed those gentlemen, who are scanning the effects before having sufficiently deepened into and simplified that cause which, without a compliment, you appear to me to have first pointed out. They must go back to the element of this fire, before they must hope to go usefully forwards with their discoveries in it. This I can safely aver, that neither Boerhaave nor Stahl nor indeed any author I ever read, could afford me the least satisfaction, especially about the principles of vitality (a point I mention only as the most interesting example of the necessity of fire to all nature), before your notion of it let in at once upon my understanding a flood of light.—I never was indeed the dupe of that philosophical gibberish of nervous fluid, æther, etc., which proving nothing to the senses, established nothing; whereas, the existence of this elementary fire realized to our senses, accounts almost palpably to me, for almost all the operations of nature. This appears probable from a research into its properties; as, for example, its extreme subtilty, velocity, and expansiveness, all which may be experimentally ascertained, and subordinated by certain laws. So that, should this system not be a dream, the component parts of the world will be simplified and reduced into two primary elements of matter, the body, and fire, the soul of the world, or that vivifying spirit, the necessity of which to nature was perceived only in glimpses by the great Sir Isaac Newton, who sought for it in a nitrous salt; surely with less probability than in fire, the nature of which he appears grievously to have mistaken. * * *

Such is our notice of Freke's publication, as one of the results of the 'Appeal.' And what further ensued thereupon, and from the former work, is left to be traced out by the reader who is interested in the subject. He will doubtless find, by a little research, how in England and throughout the polished states of Europe, as also in America (by Franklin, who imported and republished some of Law's writings, with other esteemed English works), the attention of philosophers was now becoming turned to electricity, with the view of establishing a regular science thereupon.

Passing over, for the present, any notice of Lovett's publications in 1756, 1766, and 1774, of Hoadly's, and Wilson's in 1756, and of Jones's in 1762, being the chief with which we shall have to do, and upon which a few reconciliatory observations may be needful, the next period to which attention will be called (in order to present the point in question in a lucid light), is the year 1762, when in the month of April a Letter appeared in the "Gentleman's Magazine," openly referring to Mr. Law and Behmen, as the first philosophical demonstrators of the ground of nature, or of those powers which were now classed under the name of electricity.

Page 280. *A. 2. No. 2.* Here to the last words most properly might be added something declaring that all, and even the meanest, of those circumstances, as well as the greatest, had their significant relation to him. For this hath Behmen not only asserted, but hath also explained many of those (from without inconsiderable) circumstances, rites, and ceremonies, so that they all and each of them do most significantly represent, as it were, a shadow of that substance, which is to be found in the only real and expiatory sacrifice of Christ. So that this also is conformable to his own words, saying, *There is not one $\omega\tau\alpha$ in the law which shall not be fulfilled.* Wherefore, then, such an addition would still more emphatically represent Behmen's doctrine as agreeable to Scripture.

Page 280. *A. ult. Jesus* — did in time take unto himself the Christ. Against these words I have nothing to say; they are Behmen's, and have their true significant sense in their place, viz., when he was about to rectify Stiefel's confusion, made by him concerning the names of *Jesus* and *Christ*. But whether they can be in this place (where, in answer to the question is to be said what Behmen means, not by names, but by the work of incarnation,) so fit and proper; or whether they have so much substance in them as to declare sufficiently Behmen's meaning, I think, could much be doubted of. Chiefly, because Behmen's sense is thus, in the very beginning of this matter, represented as containing strange and questionable things, and making, as it were, two distinct persons; whereby, it seems, occasion is given to slight it, and to think strangely thereof. Which occasion (given at least to such as love and like to take it) might well be avoided by giving another short declaration of what he means by the incarnation of the eternal Word. And then these two names, and their different signification, could nevertheless be mentioned also. But I tell only here my simple thoughts, and leave it, Sir, to your good pleasure.

Page 282. *A. 1. They say that it (the name Jesus) belongs to intimate his person only with respect to his divinity, etc.* In the next following question, I see it is said of this assertion, *I do fear it is not true*; and I think it may well be said so, with this addition — that there is nothing to support it. But Behmen's assertion it is not, for he saith quite another thing; and the words following immediately in this same *A. 1.* do themselves also manifestly overthrow this assertion, by saying that which cannot be consistent with it. For if (as here is said) *they say further, the name Jesus signifieth the Son of God's humiliation of himself, and his exaltation of the human nature*, they cannot say, that *it intimates his person only with respect to his divinity*; seeing that here a respect to the humanity is manifestly implied in the signification of this name. Now, it is certain that they say this latter, so therefore they do not, nor can they say that former. Behmen expressly declareth that in the first syllable, *JE* —, he understandeth his humiliation, and taking upon him

In the year 1771, the Rev. Richard Symes, Rector of St. Werburgh, Bristol, published a short treatise under the title of "Fire Analysed; or the several parts of which it is composed demonstrated by Experiments." This gentleman was the author of the anonymous letter just referred to, which he re-inserted in the latter publication, of which, indeed, it may be said to form the basis. As this treatise is very rare to be met with, and the contents of it are extremely pertinent to the subject under discussion, we propose here to present a long extract therefrom, as follows: —

"CHAPTER I. INTRODUCTION. — *Treating of the Contrary Powers that are in Nature, both within and without man; and of the rich treasures to be found in the writings of Jacob Behmen and Mr. Law.*

The generality of mankind pass through life without reflection. No one, comparatively speaking, seeks to know himself, or inquires how he stands related to nature, or nature to him. Having seen how others come into the world, this satisfies him as to his own existence; and as most are only sollicitous how to preserve and indulge themselves, his concern carries him no further than to tread in their steps. But now and then one arises, who ventures out of this general path, not satisfied with the mere acts of eating, drinking, and sleeping; he begins to consider the end of existence, and this leads him to inquire into nature, the qualities of it, and of what it consists. Such an one, reader, suffer me to say it, (it is spoken without vanity,) is the author of this treatise. — Perceiving throughout nature qualities diametrically contrary, this awakened his attention to consider *why* and for what reason there was nothing either within or without him but what had its opposite. Without, his eye clearly saw it. *Within*, his own feeling was his evidence. Within, he felt the contrary qualities of anger and love, rage and meekness, joy and sorrow, etc. Without, he perceived fire and water, light and darkness, heat and cold, calms and tempests, etc. Now in himself he observed these contrary qualities often stirred up and exerting an uncontrollable power. If anger arose, it hurried him to acts, that reason condemned, but could not prevent. If sorrow was stirred up, joy disappeared, the remembrance was gone, and it was as though it had never existed. — Now these two contrary qualities, he felt, had a power to suppress and overcome each other; and also at the same time that they were acted upon and called forth independent of his will. Good news called forth joy. Bad news stirred up sorrow. Now this shows that man has powers within him that sounds and objects can do more with, than has ever yet been effected by the boasted ability of reason. — And as it is thus with the powers of joy and sorrow, so is it with rage and meekness. They are equally and independent of reason stirred up in us, but with this difference, the former seems more prevalent in mankind than the latter; the latter has its stirrings, and often meets with incidents that call it into action, even in the most choleric; but the former prevails for the most part in man. The two first children that were born of Eve, are striking instances of the power of these two contrary qualities ruling and governing in the heart of man. In Cain rage ruled and governed, in Abel meekness; but Cain's rage got the mastery over Abel's meekness.

But now as to outward nature, where the will of man cannot reach, there the contrary qualities are regulated by an all-wise, but invisible agent. The heat and cold are wisely tempered, neither are suffered to destroy the other. The earth annually brings forth numberless productions for the service of man; but yet were these contrary qualities suffered to work blindly by themselves, vegetation would cease and every earthly life would end. For if the *heat* prevailed, all would be burnt up. If the *cold*, all would be one congealed and fixed body. And yet I think it cannot but be visible to every one how necessary *heat* and *cold* are in the creation, and that they are always at work, but at the same time governed and directed by an all-wise, and all-powerful agent; because if they were left to themselves, the one would soon be the death of the other.

Whilst my inquisitive mind was searching into these things, and yet unable to find out the

a human soul and body; and in the second, — *SUS*, his exaltation of the human soul, etc. And moreover he owneth that the name *JESUS* signifieth a *Saviour*, according to the words of the angel to Mary; and that she was commanded to call him so, because he was to save his people from their sins. And though it was the name of the eternal Word before the foundation of the world, yet even then also was it not without a respect to the fallen humanity; for even then already was he appointed to be that Saviour in the fulness of time. And how can we conceive of this name otherwise, but by conceiving also and presupposing something that wants to be saved? This name therefore signifieth indeed his person, yet not with respect to the divinity only, but rather chiefly, as to which it chiefly belongs to be the Saviour; seeing that without Jesus, Christ (or the humanity only) could not have been a Saviour of mankind. And so there will be no need of any fear that this assertion is not true; for by many places of the Scripture, and of Behmen, also, can it be supported.

Page 282. A. 2. The great emphasis in the signification of the name *Christ*, or *Christus*, is in this answer not expressed. For Behmen understandeth in the first syllable—his entering into death, and in the second—his almighty power, breaking forth through death and hell into paradise.

Page 286. A. 2. No. 1. To the words, *she became a perfect virgin as Adam was*, I think might well be added—as to her inward man; for that the outward was never perfect as Adam was, her death to the outward female image declareth sufficiently.

Page 286. Q. 1. What is the meaning of his heavenly humanity's coming down from heaven; is it not everywhere altogether and undivided? A. Yes, it is so, everywhere, but in its own inward heaven of the second principle, unmanifest unto this third. The coming down therefore from heaven doth not mean a local transportation, or descending from above the firmamental heaven unto this earth; but an opening or manifestation upon earth, in a personal union with an elementary mortal body, which truly is a coming down; because the second principle cannot but be conceived as higher, and this third as lower. That God is everywhere altogether and undivided, no man can question; and yet he says himself unto Abraham, *The cry of Sodom is come up unto me, and I came down to see, etc.*

Page 285. Q. 2. Why and how would sin have been propagated, if he had been begotten by such a concurrence? A. For the same reason and in the same manner, for which and in which it is propagated in the begetting of every child that is generated by the concurrence of a male and female. For if the male's seed is an active principle in the generation, and is sinful in itself, what else can be propagated by its concurrence but sin and guilt? And if the soul of a male cannot propagate

why and wherefore such opposite qualities should be in nature, providentially I met with two authors, in whose writings these mysteries are explained, and nature as it were dissected. These authors are Jacob Behmen and Mr. Law; whose works may be justly compared to a mine full of the richest ores. The searcher and inquirer after truth will find in them that of so precious and sublime a nature, as must satisfy the most enlarged capacity. Some indeed, who have casually stumbled on them, either prejudiced in favour of their own supposed knowledge, or having no relish for the truths contained in them, have despised and treated them with contempt; but so it has been and ever will be with men of eminence. They will have their despisers as well as admirers; but scorn and contempt can never invalidate truth. Truth will ever and invariably remain truth, let its opposers be ever so numerous: but that these men have opened the deepest truths in their writings, if experiments are any criterion to judge from, I will, by those that are incontrovertible, make it clear and evident. But how I became able to prove by experiments the arcana of nature, as laid open by Jacob Behmen and Mr. Law in their writings, shall be the subject of the next chapter.

CHAPTER II.—Explaining by Experiments the arcana and wonders of Nature, as opened in the works of Jacob Behmen and Mr. Law.

My attention was stirred up by a book, published by Mr. Lovett, of Worcester, setting forth a variety of cures performed by electricity. I had seen many years before this an electrical machine, and had tried all the common experiments that were then known; for very little had been written on the subject, and that by no means satisfactory, no one being able to trace out the cause of the striking appearances raised by an electrical apparatus. Like other strange sights therefore, which the oftener they are seen, the less they effect us, so it happened with electrical experiments. They tired and then naturally sunk into neglect; for having lost their power to keep up the attention, and despairing of ever reaching the cause, I left it, where I then thought it, impenetrably hidden, amongst the occult qualities. But reading in Mr. Lovett of its medical virtue, this roused my attention to a more accurate disquisition, and to search more minutely after what I had before given up as not to be found. I tried every experiment my imagination suggested, and at last discovered the secret I sought for.—But here I own that I owe my success to a letter of the Abbé Nollet, published in the 'Gentleman's Magazine,' of August 1759. The Abbé was then trying experiments, and maintained in his letter that there were two currents in the electrical fire diametrically opposite. This hint was enough for me, who was before sufficiently convinced that there were in nature qualities directly contrary and opposite to each other, both from my own experience and Jacob Behmen's and Mr. Law's writings. But now I was able to demonstrate this truth by experiment, and to bring forth to open view these hidden secret working powers, known only to us by their effects. But what was more, I found now I could prove by experiments to the senses, that there were in nature seven properties, as set forth and maintained in the books of the above two eminent writers; the ground of which are the two opposite qualities before-mentioned. Such a discovery, as may naturally be imagined, made me desirous of publishing it to the world, in hopes that some abler hand might throw more light upon the subject; accordingly I sent to the 'Gentleman's Magazine' the following letter, which was published in the month of April 1762:—

A Letter to the editor of the 'Gentleman's Magazine' wherein the principles of electricity are proved by experiments to be the same with those of Jacob Behmen's, and Mr. Law's philosophy.

Sir,—Without making any apology I send you this letter, which I think is on an interesting subject. My design is not to make myself known, I only write for information, and to stir up some abler hand to finish what I think only the outlines of a most important discovery. For if Jacob Behmen's and Mr. Law's philosophy can be proved by electricity, and, *vice versa*, electricity can be ex-

another soul higher graduated than itself is since the fall, but only such a one as hath a natural disposition to sin, like as itself hath; how could this sinful disposition have been avoided in Mary's son, if he had been begotten in a natural way, by the concurrence of a male?

Page 288. A. 1. Instead of saying, *from the essences of his mother*, I think it will be needful to say—of his mother's soul: for it is not the essences in general, but in particular the soulish essences which generate the soul.

Page 293. A. 3. All the reasons here mentioned, why he had an inward heavenly body, are good and true indeed; but nevertheless something, which is even the chief and most convincing, might well be added, viz.—because he was to be the second Adam, whose office was to reintroduce the children of the first into paradise, and to be for ever their head and king in that paradisaical body which the first Adam had lost. This therefore he must have had himself, that by him it might be communicated to his members, like as the first Adam should have propagated it unto all his offspring. [Here and hereafter refer to pages 113—17, and to Law's other writings, from 1738.]

Page 295. A. 1. All what is here said is indeed right and true, but methinks it is not a direct answer to the question, which was this, *If Christ had a spirit—what need was there then of his going through the process of regeneration in his life, and at his death?* p. 294. Which question I think would be answered more directly, if there were made three parts in this answer, by saying, (1.) That there was no need of his going through all this process for his own sake: for although he had need in-

plained by their writings, there is scarce any phenomena in nature, but what may be made intelligible.

‘But not to detain you longer from what I intend to lie in as little compass as possible, the following are my experiments to prove, that Mr. Law's philosophy is the same that the electrical machine discovers to our senses.

‘Mr. Law says, There are *seven properties* in Nature. Indeed he does not say this as the first discoverer of this great mystery, for he is candid enough to tell us from whom he had it; but as he was a perfect master of it, and has given it to us in a style more easy at first to be comprehended, than that of Jacob Behmen, from whom he had it, I scruple not to call it, Mr. Law's philosophy.

‘In proving these seven properties, Mr. Law says, Nature takes its rise from the will of the Deity, [willing to be manifest in an out-spoken life of nature and creature; for the Deity being light and love, must as such communicate.] This he explains after the following manner:

‘Will [in action] is desire; now desire [as such] has these properties essentially belonging to it, *compressing, inclosing, or shutting up; and reaching out, drawing or attracting*. Now the first of these, *compressing, inclosing, or shutting up*, is contrary to the last, *drawing, or attracting*, for the first has no motion in it, but only wills to compress, hold together, or endeavours to abide in stillness; but the last has motion in it, and therefore is contrary to, and never continues in a quiet state.

‘Now these two properties brought forth by the same will, have *equal strength* and *equal power*, and always act in opposition to each other, which opposition unavoidably produces a third property [in the same act], viz., a *whirling*, for as the *holding fast* and *going out* are equal in strength and power to each other, and neither for the other's opposition, can go backward or forward, up or down, each acting equally against the other, a *whirling round* must be caused.

‘Now these three, the *holding fast*, the *going out*, and *whirling round*, all necessarily arising from the will of the Deity, or constituting a discovery of such, Mr. Law calls the three first properties of nature. The fourth property, he says, is *fire*, produced from the [intense] violent agitation, motion and anguish of the three first. The fifth property, he says, is *light*. The sixth, *life*; and by the seventh, as Jacob Behmen also does, he means, *spirit*, [spiritual manifestation or body, pure nature, the fulfilment of desire. [As the Deity no sooner wills than effects, so this generation of nature is an instantaneous unbeginning act, though thus conceivably divided as to its order.]

‘Now I prove by the help of the electrical machine, these *seven properties* to be in [this temporal outbirth of] nature, exactly as Mr. Law has described them, after the following manner:

‘On the conductor I tie several threads of about four inches long; I then take a hoop, the diameter of which does not exceed the atmosphere I am able to raise by the friction of the globe, and tie some threads upon it of equal length with those I tie on the conductor. This done, I place the conductor exactly in the centre of the hoop, and on setting the machine in motion, all the threads are immediately extended, those on the conductor with their points towards those on the hoop, and those on the hoop towards those on the conductor.

‘This phenomenon, so contrary to everything I ever yet saw, greatly astonished me. For if we blow with our lips, everything within the reach of the blast, flies from but not to us; but here, though there is a manifest blast issuing from the conductor, (for it may be felt against the hand) yet the threads on the hoop instead of flying from, in the same direction with those on the conductor, act directly opposite and point to them; which is an evident proof that there are two streams or currents, one issuing to, the other from the conductor; or, in other words, that, there are two properties in nature always acting contrary to each other, the one *attracting*, the other *repelling*.

‘(Note.—The Abbé Nollet, by a variety of experiments, hath now put this beyond all doubt. These experiments Dr. Watson tells us are sixty in number, and exceedingly well chosen to prove the simultaneous affluence and effluence of the electrical matter.

‘I will only add one more experiment, which I am not certain is included in the Abbé Nollet's. viz., Suspend a bottle on the end of a conductor supported either on glass or silk; let there be nothing near the bottle and it will be found impossible to charge it, but apply a finger to the side and it will be filled and give a shock. To the finger it appears as if the matter that ran in at the top discharged itself at the side; but the charging of the bottle shows this to be a deception, and proves at the same time that for every spark that came out of the bottle, a spark went into it likewise from the finger; for these two opposite powers can only be divided by words; where one acts, there the other always is. But to put this beyond dispute, remove the finger and hold the point of a pin at the distance of four or five inches, and a flame will be seen rushing from it, and the bottle will fill and be charged as well, as if the finger had been kept close to it.—N.B. This *flame* discovers to us another secret, viz., that it is not air but real fire that issues towards the bottle. I make this remark, because some have concluded that, as culinary fires rarefy the air around them, into which

deed of putting off again that which was mortal and earthly, after he had voluntarily taken it upon him, yet he could have done it without such a severe suffering of pain and death. (2.) That there was the greatest need of his going as a public person, as the second Adam, and head of the whole human race, through all this process for our sake; not only for to do for us what we were not able to do, but also to show us, and chiefly to make us a way, in which he might draw us, and we might be enabled by him to follow after him. (3.) That he was not therefore regenerated in his life, and at his death, as we are, by putting on, etc.

Page 294. As to these *general ends* of Christ's coming into the world, and suffering for us, I observe these several things following: (1.) That it would be proper to place in the beginning that which he himself declared, saying, *therefore the Son of God came into the world that he might destroy the works of the devil*. (2.) No. 3. as it is here expressed, cannot be called an end, because it was but a medium. If, therefore, it were expressed thus, or in another manner like to this—to become the regenerator of nature by going through the process of regeneration, both end and middle would be expressed. (3.) I cannot see how that which is said No. 4. can be called a general end of Christ's coming and suffering for us; for he came not to put off, (which seemingly doth presuppose a having it already upon him before he came,) but rather he came to put on our imperfect corrupt image, that so by putting it off afterwards again, he might deliver us from it. (4.) No. 5. *to manifest the primitive glorious image in himself*, can also not well be called a general

the denser air presses, it is only air that rushes into the electric fire, and therefore that there is no such thing as attraction. The misfortune is, what we divide by words, we suppose may be divided in fact. But where fire is, there is air, and where air is, there is fire; for fire always brings forth air with it. To return.)

But here, perhaps, it may be objected that I carry matters too far, in thinking I have discovered two contrary properties in nature, when it is evidently no more than a strange appearance produced by an electrical machine, just as the vibration of a pendulum is produced by the weight and wheels of a clock. This objection, as it is natural to make it, I thought proper to mention, and then remove, that we may have the way clear before us.

The vibration of the pendulum is nothing more than an effect, of which the structure of the clock is the cause. But the electrical machine is not the cause of these strange appearances; it is only the means of making visible to us what is hidden in nature, just as the striking together a flint and a steel is the means of bringing forth to our sight the fire that lay hidden within them. The collision of the flint and steel is not the cause or maker of fire, but only a means of making visible what before was shut up and concealed from our sight.

After the same manner acts the friction of the globe against the cushion; the friction does not create these strange appearances, but is only a means of making them visible. Therefore I conclude, that what we see does not then begin to be, when the machine is put in motion; but that the machine is a wonderful discoverer of the hidden properties of nature, which are always acting in the same manner, though so secretly that our bare sight cannot discover them.

Now that these two properties acting thus contrary to each other are the cause of a continual *whirling*, wheel or circle, I prove from the *Leyden experiment*.

It is well known to all electricians, that unless a circle be made between the bottom and top of a charged bottle, no shock can possibly be given, but let a bottle be charged and then a communication made between the bottom and top, and something of unparalleled force will be found to act within it; but without making a circle, we cannot come at any knowledge of its power. But its strength is now so far ascertained, that nothing is found able to stand against it, and by the help of large jars its power may be increased to a most astonishing degree.

Now these three properties made visible by the help of the electrical machine, are manifestly Jacob Behmen's and Mr. Law's three first properties of nature.

The fourth property, *fire*, will not require me to say much upon it, for it is well known that it is real fire that bursts forth from the charged jar or bottle in the explosion; and that it will set fire to spirits, and properly prepared combustibles.

The fifth property, *light*, follows from the fire. This also requires no more to be said than that whoever has seen the fire burst from the bottle, must have seen light, but indeed so much light may be raised by the machine with the help of an air-pump as even to read large print by it.

The sixth property is [*sound, understanding,*] *life*. Now that fire is the radix of life evidently appears from the following experiment: let a cat and a candle be put together into an oven; let the door have a pane of glass fixed in the middle, so as no air can penetrate it, and then let the door be closely luted to the mouth of the oven, and you will perceive that the same fire that is needful to keep up the flame of the candle is needful also for the life of the cat; for the instant the candle goes out, that instant the cat dies. See Freke on Fire, p. 33.

The seventh property is *spirit* [*developed*]. This the machine makes as evident as all the rest, for when it is put in motion, there issues from the end of the conductor a spirit, or air (for they are both the same) that may be felt; and, in sensation is not unlike what we make when we softly blow upon our hand with the lips contracted: now here the machine ceases, here its discoveries end, it has no more properties to display, unless we call its lately discovered medical virtue another property; but this must not be looked upon as another property, as all the rest manifestly and distinctly are, but rather a blessed effect of the whole.

Now is it not astonishing that these two men, Jacob Behmen and Mr. Law, should write so clearly and so justly of nature, without the help of any instrument to assist them? Jacob Behmen expressly, writes in the style in which an electrician would express himself; for he speaks of the fire bursting forth with a violent crack, and so exactly describes the noise and flash, that one would think, at first sight, he had seen the fire collected in a bottle and discharged. [See Behmen's 'Threefold Life,' small 4to. pages 16, 17, 18.]

And now, Sir, though I make no doubt many will be carping at what has here been said, as has been the common practice with respect to those eminent writers above mentioned, whose philosophy now stands established on experiments, yet so long as this maxim of the schools, *sensus non possunt falli*, remains good, what is founded on experiment cannot be shaken. However this one thing I require of every opposer, that he produce his experiments to support his opposition, in

end; but much more general would it be, if it were said—to restore the primitive lost image, and to manifest himself in his glory as the head, and all his members with him, as partaking of his glory. For the manifestation of the glorious image in himself only, was not the ultimate end which was intended, but the manifestation thereof in the whole disharmonised human nature. (5.) It would not be impertinent to mention out of the Scripture something of those excellent expressions which speak of an universal reconciliation, *ἀνακεφαλαιώσεις*, etc. Ephes. i.; because it is plain that the Apostle gives us this as a general and ultimate end of Christ's coming and suffering for us. Though it is not of an exigent necessity; seeing that all what is said above is in this *ἀνακεφαλαιώσεις* summarily contained, and this is displayed in all the mentioned particulars, like as a tree is in so many branches.

Page 295. Q. 1. *Do they describe this process, and show the particular reasons and ends of Christ's actions and sufferings for us? If they do, pray give us them in short.* A. Yes, they do; and even so that but a short running through all the particulars would easily fill several sheets: wherefore I shall give you but some of them. They say then—

1. That his circumcision on the eighth day was to heal or purify our impure natural generation and birth, effected by that member on which the circumcision was to be performed, according to the law.

as clear and candid a manner as I have, to elucidate this philosophy. There can be no deception in experiments; I shall therefore take no notice of any answerer, unless he contradicts by experiment, what by experiment I think I have clearly demonstrated. I am, Sir, &c., &c.

No one, that I have heard of, ever made the least objection to the above Letter, but my hope was, that some one or other would have thrown greater light on the subject; for many persons were at that time trying experiments; and several since have wrote on the subject, who have inconceivably proved that what used to be called electric matter, is real fire, and that it exists and is to be found in every place; but no one has yet attempted to show what this fire is, from whence it proceeds, or whether it be an unit or composed of parts. This I shall endeavour to elucidate in the following chapters.

[ANNOTATION.—For a further and complete philosophical elucidation of the subject of this chapter, in addition to what is contained in pages 61—64 and 71—75, and throughout Freher's papers, *supra*, the reader is referred to the quotation from the 'Way to Divine Knowledge,' with which it is proposed to conclude the above 'PREFACE' and SECOND SECTION of this work, commencing at page Meanwhile, however, the following 'Fragment' may not be unacceptable:—

"God is a pure spirit, who from eternity to eternity ever was, and ever must be blessed, by his will or propensity to an ever blessed goodness. This strong desire of blessing, is, in order (though not antecedent), the first fervent principle, and what is called in God, the Father, or eternal fire. And this fiery desire of blessing generates eternally the Son, or second principle, of divine light and love towards every possible subject or capacity for blessedness; and from the fire and light proceedeth the third principle, or active Spirit, wise and powerful to accomplish every intention of happiness. And these three are one GOD, and have but one will. Yet in nature and the creature they have three distinct operations, and by such distinction produce all the infinite variety of sensibilities, powers, virtues, forms, colours, flavours, sounds, etc. that from eternity to eternity ever did or can arise throughout capacity, or the universe of nature and creature.

This triune Deity of LOVE eternally perceived and found himself in the efflux or body of his own kindling spirit, even in the substantiality of internal ineffable and inapproachable light: and this substantiality of light is the heaven of God himself, and by its influence, makes the heaven of nature and creature. It is universal, but incomprehensible; communicable, but not divisible in the creator, though divisible in the fallen creature, and thereout no creature ever was or can be made, because it is everywhere; and wherever it is, there is the inseparable Unity of the trinity of God. [N.B. To be understood throughout according to the distinctions of the Note, p. 292, etc., and other passages of Freher's papers, to the like purport.]

This eternal Spirit of desire, love, and operation toward all goodness, dwelling in his own body or external substantiality of internal light, through his desire of manifestation in the blessedness of creatures, produced an internal capacity or ground of creation: and this capacity was not God, though it was in God, yet it was as it were out of or external to God: it was a *want*, not a filling; ■ *capacity*, not an inhabitant; the *craver*, not the gratifier; the *workhouse*, not the operator; the *dark subject* of the illuminator; *nature*, but not God. (Note.—Nature is as the body and mirror to God, wherein he perceiveth himself, and worketh all his wonders. In like manner, darkness is a body and mirror to light, whereby all its glories become reflected and apparent. And thus evil is as a body and mirror of goodness, wherein the goodness is seen in all its beauty and delighfulness.)

And into this dark capacity, or *infinite want*, called nature, the fervent desire of the Father eternally entered, and brought itself into partibility, and thereby produced an infinite, though unintelligent desire throughout nature, analogous to the intellectual desire of the Deity. It was a desire from God, but not the desire that is in God; it was nature's desire, but not God's desire, though imparted to nature by the desire of God. And this desire in nature produceth *attraction*, or a *three-fold working* of properties, throughout the infinitude of nature; and the *first property* of this attraction is called *astringency*, or a strong pulling in or shutting up; and the *second property* of this attraction, is ■ *strong expansion* or going out in order to pull in; (for the desire of compression or holding must move out to get something to compress or hold, and so produces a resistance equal to itself; and the moving out of the desire, merely in order to pull in, produces an act of compression that equally resists the act of expansion;) and forasmuch as these two properties eternally begot each other, and are equally strong, though contrary to each other, they produce a *third property*, called *anguish* or the whirling motion of the two first properties, that can never rest from an equal compression and expansion, a pulling in and a rushing out in order to attract, till desire, which is the ground of their operation, shall fail.

Thus nature became, eternally, the ground or quality of the power of God, wherein to exercise

2. That his baptism was to make our soul capable of having the holy fire, light and love kindled in her again. That this was to be done by an outward elementary medium, because man was fallen into the four elements: and that this medium must have been water, because the water of life above the firmament is that without which the fire in eternal nature cannot burn, nor the light shine.

3. That being circumcised as a Jew, and also baptised as a Christian, he united these two churches or dispensations of the law and gospel in and to himself, into one body, under him, the head.

4. That his forty days' temptation in the wilderness, was to answer and to rectify the forty days of Adam and Eve at the tempting tree: and that he must needs have gone through this temptation after he was baptized, that he might overcome all which the first Adam was then conquered by.

5. That all his miraculous deeds were the true effects and consequences of his overcoming in this temptation: like as all those calamities, sickness, death, etc. which he delivered so many distressed souls from, restoring them to life and health, were the proper effects and consequences of the first Adam's being overcome in the temptation.

6. That all his miracles are distinctly to be referred to the seven properties of nature; so that for instance, his raising up of the dead belongeth to the first; his making the dumb to speak, the

and execute the infinity of his operations, and wherein to pour his blessedness by the manifestation of himself, so far as the Deity may be manifested to nature and creature; so far as the *work* may receive the excellence and virtue of the operator.

From the contention and anguish of the said contrary properties, grounded and founded in that desire which God had imparted to the infinite want or capacity of nature, (or rather which is *nature itself*;) arise all the possibilities of subsequent creation, of creaturely substance, form, motion, perception, sensibility, with every mode and power of creaturely life. And the said eternal desire so to speak imparted by God the Father, through the dark immensity of nature, is not God, nor God's desire, but yet is called the *wrath* or *dark fire* of God the Father, eternally fermenting and kindling the contention of the properties of the dark world into a capacity of union with the world of light; and into the third property, or height of the kindling of the said two contending properties, God the Father gave the fire of his own intellectual desire, and the same was as a flash through the dark immensity of nature, and became a *new property*, introducing or exalting nature into the kingdom of heaven, or the world of light. And through the said new property, or flash of his desire to blessedness, the Father brought the third property of attraction, the dark anguish of nature, into a *fifth property*, being the substantiality of the light of the Son of his love, in whom with his holy Spirit he is eternally well pleased; and through the said fourth property, he brought the second property of the expansion of the desire of nature into a *sixth property*, being the holy spirit or operation of understanding, in a triumph of joy. And through the said fourth property, God brought the first property, or the astringency of the desire of nature, into a *seventh property*, or the compression and substantiality of the six preceding properties; and this became the consummation of the union of all things, or manifestation of the heaven of God through the infinity of nature.—Now though these three properties of nature were received into the heaven of God, and were illuminated and blessed thereby, they neither changed their nature nor manner of working: for the first property of astringency became the compression or realizing of all kind of happiness; the second property of expansion, went out with the Holy Spirit into the light and the love, in order to realize and bring the same into itself; and the third property of the whirling anguish became a rapture, and restless enjoyment of the blessedness into which the two first properties were assumed.

Thus God became at once the fulness and beatitude of the immensity of the want and desire of nature, and eternally prepared to himself the capacity, ground and materials of creation, in order to satisfy his eternal and infinite desire of blessing.

True it is that as nature was hitherto unintelligent, it had no consciousness or perception of its own darkness, want, and anguish, exclusive of God, neither delightful sensibility of its infinity being filled and illuminated by him. It remained in its externity as a dark mirror or glass, whereon God beheld the beauty of his own light and ideas, which from eternity he contemplated in the mirror of nature, and in time produced into perceptibility, or a feeling of their own existence in him.

He contemplated therein the whole infinity of possibilities; all causes, with their consequences, in the remotest relation; all events that should or could come to pass through eternity.

He saw that without an intelligent desire, no creature could be excellent, or formed in his likeness; but he saw also, that unless such intelligence should be ruled by his wisdom, and its desire wholly conformable to his will, the creature could not be wise, could not be happy.

In the possibility of the creature's desire of independence, he saw the possibility of moral and natural evil; but he saw that such partial and temporary evil might be the occasion of an infinity of good and more abundant blessedness to his creatures, and without the event of such evil, the good which must counteract it, could not be manifest. That till the lapse of some creature, the whole creation must be unconscious of the distinction between God and nature, neither could they be duly sensible of their own fallibility, and that sufficiency and perfection are solely in God, all things depending on him for every quality of happy existence." . . . v. No. XII. Note, p. 49.]

CHAPTER III.—Proving that there is only One Fire in all nature, and demonstrating by experiments that fire is the Life of All Things.

Custom, which too often tyrannizes over our understanding, has hitherto arbitrarily fixed the epithet *electric* to a machine, which bids the fairest to be the most wonderful instrument ever yet discovered, either for its usefulness, already found out, in the medical way, or for experiments in natural philosophy. But I will not here contend with custom, it is of too stubborn a nature to yield to reason or argument. Only I would endeavour to free the reader's ideas from confusion, lest when I speak of *electric fire*, he should imagine it is something dependent on, or produced by the *apparatus*. I would therefore here remark, that there are not in nature *two fires*, or fires of a different quality from each other, but that the fire, by which we warm ourselves, is the very same as that made visible by an electrical apparatus. But with this difference, the first forbids us to approach

deaf to hear, and the cleansing of lepers, to the second; his casting out devils, to the third; his turning water into wine, and feeding thousands of people with a few loaves, to the seventh, etc.

7. That his doctrine was delivered to the people most in parables, to fulfil the Scripture: but that it was so prophesied of him in the Scripture, because the Spirit, teaching then before his death and resurrection, was not yet that which the people should be instructed by. That it was indeed a spirit of love, but of love not yet having conquered fully, but still being much in the Father's property, which only the apostles, that were to work miracles in the Father's power, should be capable of; unto whom therefore he expounded privately his parables.

8. That all the particular circumstances of his sufferings have a relation and answerableness unto something which happened in the first Adam's fall; for that this second Adam, if the first should be restored, must have entered wholly into the state and woful condition of the first, not only to suffer for him, but also to call it all back, and to rectify what he had misdone.

9. That the punishment of our sins came to be substantial in his sufferings, for to set before us a dreadful example, to show us that all that our own will takes in and burthens our soul withal, cometh to be a substance, and must appear before the judgment of God.

10. That he was taken and bound in a dark night, and even in a garden, because the first Adam, by his transgression in a garden, was fallen out of the paradisaical day into eternal darkness.

11. That he was mocked, derided, spit upon, etc., because the first Adam was also deservedly

too near it, that raised by a machine may be as safely felt as cold water; and yet *this* may be excited to as high and inflammable a state, as the flame of a candle with which our fires are lighted.

Fire is the most wonderful of anything we have to do with: and yet scarce is any one's curiosity or astonishment raised by it. The reason is, continual use gets the better of our attention. Knowing how to procure fire whenever we want it, we are under no more concern than to get those materials, that can furnish us with a sufficiency of it for all our purposes; thus day after day we let pass unnoticed the most astonishing of all the elements; even chemists, who make so much use of fire, have never yet, as I have read, entered further into it than to try its effects, and how far it would operate. But now it is found to be compounded of several parts; by the help of an electrical machine we can *analyse* it, and show all its *properties* distinctly to the senses.

But as I have here spoken of the chemists, I will mention an incident that happened when I was once trying experiments. A very ingenious chemist being present I asked him if he would taste the fire, the question startled him, but seeing me do it, he was encouraged to try, but rose from the chair with astonishment. 'I taste, (said he,) an *acid*, and now I know, what I never could account for before, that it is the *acid* in fire that gives the *spicula* to *precipitate*.' This observation I thought too curious to omit. But as well as being tasted, the fire may be also smelt, for after a machine has been worked some time in a close room, a strong smell of *sulphur* may be perceived. But no more of this now. I would speak here expressly of fire, and not of its properties.

It was the opinion of the ancients that fire was in everything; nay that everything living, whether animal or vegetable, owed its life to it; for this reason they called it the *anima mundi*. From whence they got this truth, or from what experiments they drew their conclusions, it is not material to inquire; an electrical machine will verify it to our senses.

Jacob Behmen tells us, his knowledge of nature was opened in him by God. This is an assertion that many may call his *ipse dixit*; be that as it may, it reduces us to this dilemma, either to allow or deny what he says. If we deny, to what or whom shall we attribute those deep and wonderful discoveries that are to be found in his writings, and which experiment proves to be true? Many have been the abuses poured upon him from every quarter; but which should be most regarded, the ravings of folly, or the evidence of the senses?

Mr. Boyle in his book on the 'Usefulness of Experimental Natural Philosophy, says, like a man of candour (p. 283.), 'Perhaps neither nature nor mankind is much beholden to those, that too rigidly or narrowly circumscribe or confine the operations of nature, and not so much as allow themselves or others to try whether it be possible for nature, excited and managed by art, to perform diverse things, which they never yet saw done, or work by diverse ways, differing from any, which by the common principles, that are taught in the schools, they are able to give a satisfactory account of.'

Jacob Behmen and Mr. Law have written, I own, of nature quite different from all other writers. But is this a reason for rejecting what they have said? Galileo, the famous inventor of the telescope, for maintaining the Copernican system, a system now generally received, was twice thrown into the prison of the Inquisition as an heretic. But because his persecutors, the Jesuits, did not then believe that the sun was a fixed body and that the earth moved round it, were his assertions less true? Time and experience have removed this prejudice, and fixed the error on the right persons. "One shall rarely meet," says the author of Galileo's Life, "with a more glaring instance of blindness and bigotry." To condemn an author because he has written contrary to our preconceived opinion is as good an argument of sound sense and understanding, as to pronounce that fruit bad and good for nothing, which we have never tasted.

When Jacob Behmen was strictly examined at the Saxon court by men of the greatest learning, professors in every science, brought together for this purpose by the Elector, they discovered so much honesty, candour, and good sense; that not one of them condemned him, even though he said many things to them far beyond their comprehension. What he declared was from an insight given by God into nature. [His mind stood in the centre, and God's eye opened itself in him; so that he saw with the divine eye.] Now that there is a power in nature always at work, is evident from the effects. But what is this power? It is *fire*. The tenderest leaf on the highest tree shows at the extremest part of it that there is life, but what causes this life? It is *fire*.

But that no one may say this is my *ipse dixit*, the two following experiments are here introduced that the senses may have full proof of the assertion:—

(1.) Pluck a branch from any plant, the leaves of which would not be too ponderous for the power you are able to raise with your machine, and observe when its leaves begin to droop, at this crisis place it on your glasses and electrify it, and you will see that the *fire* will have the same effect upon it, as when it was growing upon the plant; the *fire* will pervade and circulate through every part of it, and make it appear as if it was living.

so treated by the devils, when they had persuaded him to put on the serpent's image: and that all his posterity with him must have continued subject to all their insults, if the second Adam had not taken all this upon himself, as it was inflicted on him by the devil's ministers and officers.

12. That he was crowned with a crown of thorns, because the first Adam suffered himself to be persuaded by the tempter, to take upon him, as a king of his own making, and in his own will and pleasure, the crown of this world, which yet proved to be unto him, not a crown of honour, but of contempt and pricking thorns.

13. That he was sentenced and delivered up to death by his own people, but that this sentence was executed by a heathen magistrate, because by man's doing, contrary to the will of God, sin was brought into the world; and by man's doing also, but without his knowing and contrary to his expectation, sin was to be cast out again, and the sinner reconciled. And therefore the two chief branches of the human tree, Jews and heathen, must both have a hand in this doing; that the blessing which was to be brought forth thereout might be extended over all, and both might be forgiven, because they both knew not what they did.

14. That in the properties of eternal nature, there is the generation of a cross, immediately before the coming forth of the light; that this cross, by the light, is illuminated and glorified; that man's eternal soul had here its original; and that his fall was in effect nothing else but a departing from this glorification of his cross within, and a turning his paradisaical body without, into hard,

(2.) Take two plants of equal size and similar appearance in pots; electrify one of them for a quarter of an hour or ten minutes every morning. In a few days you will see a manifest difference. The electrified plant will outstrip and look much more flourishing than the other. Now what stronger proof than this can we have that *fire*, as Jacob Behmen and Mr. Law assert, is the *radix* of life. In the plant growing in the garden, we can only see the effect of the vivifying power swiftly pervading and rapidly circulating through every part. In the electrified plant we see the cause as well as perceive the effect of the subtil fluid.

I shall conclude this chapter with a passage out of Mr. Law's 'Appeal' apposite to my present subject:—

"The reader, (says he,) ought not to wonder or be offended at the frequent mention of the word *fire*, which is used to denote the true nature and state of the soul. For both Nature and scripture speak continually the same language. For wherever here is mention of life, light, or love in the Scripture, there fire is *necessarily* supposed, as being that in which all life and light and love must necessarily arise, and therefore the Scriptures speak as often of fire, as they do of life and light and love, because the one necessarily includes the other. For all life, whether it be *vegetable, sensitive, animal, or intellectual*, is only a kindled fire of life in such a variety of states, and every dead insensible thing is only so, because its fire is quenched, or shut up in a hard compaction. If therefore we will speak of the *true ground* of the fallen state of men and angels, we are not at liberty, to think of it under any other *idea*, or speak of it in any other manner than as the *darkened fire* of their life unable to kindle itself into light and love. Do not the Scriptures strictly confine us to this idea of hell? So that it is not any particular philosophy or affected singularity of expression, that makes me speak in this manner of the soul, but because all nature and Scripture forces us to confess, that the root of all and every life stands and must necessarily stand in the *properties* of fire.

"The holy Scriptures also speak much of fire in the ideas which they give us both of the divine nature and of created spirits, whether they be saved or lost. The former, as becoming flames of heavenly light and love; the latter, as dark firebrands of hell.

"It ought to be no reason, why we should think *grossly* of fire, because it is seen in so many *gross things* of this world. For how is it seen in them? Why only as a *destroyer*, a *consumer*, and *refiner* of all *grossness*, as a *kindler* of life and light out of death and darkness. So that in all the appearances of fire, even in earthly things, we have reason to look upon it as something of an heavenly, exalting and glorious nature, as that which disperses death, darkness, and grossness, and raises up the power and glory of every life.

"There is but *one fire* throughout all nature and creature, standing only in different states and conditions. The fire that is in the *light* of the sun, is the same fire that is in the *darkness* of the flint. That fire which is in the life of our bodies, is the life of our souls; that which *tears* wood in pieces is the same which *upholds* the beauteous forms of angels. It is the same fire that *burns* straw, that will at last melt the *sun*; the same fire that brightens a *diamond* is darkened in a *flint*. It is the same fire that kindles life in an animal, that kindled it in angels. In an angel it is an eternal fire of an eternal life; in an animal it is the same fire brought into a temporary condition, and therefore can only kindle a life that is temporary; the same fire that is mere wrath in a devil, is the sweetness of flaming love in an angel; and the same fire, which is the majestic glory of heaven, makes the horror of hell."

CHAPTER IV.—Showing that the systole and diastole of the heart is caused by Fire, and that fire is the cause of the redness of the blood.

In the last chapter I gave a quotation from Mr. Law; in this I shall give several, but short, from Jacob Behmen, as a prelude to what I have further to advance. In his 'Clavis' at the end of the 'Forty Questions concerning the Soul,' [N.B. the reader is especially referred to this treatise, and to the 'Three Tables of Divine Revelation,' in connection with the data here given, for the examination of the question now under notice,] at verse 98, he writes, *In fire and light consisteth the life of all things, let them be insensible, vegetable, or rational things.* In the 'Threefold Life,' Chap. viii. verse 31, *Every living life is a fire: and yet the proper source of the fire is not the right life, but the tincture which proceedeth from the fire is a pleasant joy, and it is the liberty of nature, which is the right life.* But to make this plainer by another quotation, lest the word *tincture* should not be easily apprehended; in the tenth verse in the Seventeenth Question 'concerning the Soul,' he saith, *The fire is wrathful, the light is mild and lovely: in the light is the life, and in the fire the cause of the life.* But this life (speaking of the natural life, 'Threefold Life,' Chap. viii. verse 34,) is *fragile* and consisteth only in four forms, viz. in fire, air, water, and earth, which is its body. In the Seventh Question 'concerning the Soul,' verse 16, *As to the soul only, beside the spirit, it is a globe of fire.* And in the Ninth Question, verse 2, *The soul standeth in the blood of the heart, here it hath its seat and original.* In the First Question 'concerning the Soul,' verse 134, *Understand the great mys-*

rough, and gross flesh and bones, retaining still the figure of a cross, which now his soul must bear as a heavy burden. And that this is the true reason why the Lord must bear himself his cross, and must be nailed to it, and die on it, and why no other kind of death could have done that which by his death was to be effected.

15. That he was hanged on the cross between two murderers, because the first Adam, by manifesting in himself this cross, fell into two such different regions or kingdoms, as proved both to be murderers of his paradisaical life; and if he be upon the way returning home, he liveth verily as in the middle between them. And that the one of them, viz., this outward world, hath a promise of being delivered from the curse and vanity, like as also the one of the two murderers received a gracious promise, that he should be with Christ in paradise.

16. That all his words spoken on the cross, *Father, forgive them—I thirst—Into thy hands I commend my spirit*, etc., and all the other circumstances also; the title written above the cross, the casting lots for his vesture, the giving him vinegar mixed with gall, the præternatural darkness, the earth's quaking, and the rending of the rocks, and of the veil in the temple, etc., are all full of deep mysterious wonders, and all relating or answering to the first Adam's fall and restoration.

17. That his side was opened, and gave forth blood and water, after he was departed the life of this world; and that this was done to heal, or to make up that breach which then was made when the first Adam's side was opened, after he was departed his primitive paradisaical life, and fallen in-

tery further. You see that every fire giveth light, and you see also that air goeth forth from the source of the fire, and you know very well that if the fire had no air to blow it up, it would be smothered, as all fires are smothered when they have no air. Verse 136, You see that all fire must have matter or else it will not burn; understand it thus, the fire produceth air and in the air, water, and it mightily attracteth the air with the water into itself again, whereby the source of the fire is so allayed that it shineth, for without water no fire shineth; if no water can be produced in a thing, in that thing the fire will not shine. In the 'Book of Regeneration,' verse 19, Who would believe that fire generateth water and that the original of fire could be in water, if we did not see it with our eyes in tempests of thundering, lightning and rain; and did not find also that in living creatures the fire in the body dwelleth in the blood, and that the blood is the mother of the fire, and the fire the father of the blood.

But Behmen hath gone much deeper than this, even to the properties antecedent to fire, which is before shown in Chap. II., and proved by experiment the first. But I would here ask, What is that heat and from whence does it proceed, that warms the body, and by which so long, but no longer than it warms, the limbs are enabled to perform their offices? Shall I be answered, It is the blood that causes this internal warmth by its *velocity, friction, and attrition* through the veins and arteries. But then what causes this rapid circulation? There must be some power to put the blood in motion. Experiments now have fixed it beyond all doubt that it is *fire*, the fire of which every rational, animal and vegetable life consists. But look back to Chap. II., experiments the first and second, and there you will see how the three first properties of nature work, which are antecedent to fire. The electrical machine exhibits to our senses, that there is a continual influx and efflux, and that these two opposites always acting contrary to each other cause a whirling or circulation, and that this violent motion produceth fire. So that wherever there is fire, there is always a *going in and going out and a whirling round or circulation*.

Now what difficulty after seeing these experiments, by which is shown the manner of nature's working, to account for the *systole and diastole* of the heart; for if the soul is a fire, and from whence can heat come, but from fire? and if its seat is in the blood of the heart, as Behmen declares, then so long as the soul [or life] continues therein, there must be an attraction, repulsion and circulation.

Many had imagined that fire was the cause, because they could not tell how to account for motion without it; but then not knowing the nature of fire, or that there were any properties in nature antecedent to it, the more they attempted an explanation, the more they found themselves embarrassed, till at length others resumed the subject and attempted to explain the systole and diastole of the heart from the pressure of the atmosphere, but with as little success, for all proceeded on doubtful hypotheses. But what need of supposition now? An electrical machine shows us the manner of nature's working. It manifests the hidden and invisible fire to our senses. And by trying experiments either on the vegetable or human system, we shall find the fire, of which the life of each consists, to be the same; for if it was a strange and heterogeneous fire, it would exceedingly injure the human frame and not assist it; it would not mix so kindly as it does with the blood, but would rather cause an ebullition in it, and do the greatest harm to the constitution, whereas nothing of this is seen. The only alteration that can be perceived, is, that it acts as a stimulus and quickens the motion of the blood. The pulse beats a few times oftener in a minute. But the variety of cures that electricity has performed, speaks more strongly and loudly for this assertion, than all that I can possibly say in support of it. I wish I could as easily prove, to prevent the critic's cavil, what I am going further to advance on the subject, viz. that the redness of the blood, which has puzzled so many, is caused by *fire*. But what so probable? If all colours are found by experiments to be contained in light, and if we know of no light without fire, to what else can we with so much reason attribute the redness of the blood? A better cause I have never yet met with, but if any one can show a better, I will readily and cheerfully give up my conjecture. But alas! how little do we know! What reason have the wisest men to deplore their ignorance! What a mystery is *fire*! Who thinks that his life consists in *fire*! How unknown is man to himself! But such we see is the force of some men's fire, that it drives them into depths deeper than they can fathom. How many hundred books have been written that now no one thinks worth the perusal? How many volumes hath a plausible hypothesis produced, all which the next age hath seen converted to waste paper? An hypothesis, however pleasing, cannot stand long. Busy imagination is always at work to pull it down, and build something of its own, but not more durable, on its ruins. But I here put an end to this digression, if it be a digression, and proceed to the next chapter to show the usefulness of experiments.

CHAPTER V.—*Showing the sentiments of Mr. Boyle, and Dr. Boerhaave, respecting men's ignorance of nature; also proving that Sir Isaac Newton was a reader of Behmen, and borrowed from him his two powers of attraction and repulsion; and concluding with the remarks of the ingenious Dr. Watson on electricity.*

to sleep, the true forerunner of his following death; where his Eve was taken out of him, and the two tinctures in his holy blood and water were divorced.

18. That his body lay forty hours in the grave, because, not only this was a space of time sufficient, on the one side, to convince all men that he was really dead, and, on the other, to fulfil on him the promise that his flesh should not see corruption, but also, and even chiefly, because this was the time which the first Adam lay in his sleep.

19. That an angel rolled away the stone from his sepulchre, not that this stone otherwise could have hindered his arising out of the grave (for he came out with a paradisaical body, to which no wall nor stone could be in the way), but only in condescension to the infirmity of his disciples; for so they could go and look themselves into the sepulchre, and see with their own eyes what they had laid therein was no more there.

20. That Mary in the garden (though she saw him) knew him not before he spoke to her; and the two disciples in the way to Emmaus (though he spoke to them, and opened to them the Scriptures) knew him not until he had broken bread with them: which is to show us not only in general, that he cannot be known without his own manifesting himself by his living word; but also more particularly, that all what he speaks to us outwardly, in and from the Scripture, as he did in the days of his flesh, or through his servants, as he doth still, cannot make us to know him internally and sufficiently unto salvation, if his own internal manifesting himself in and to the hearer

Mr. Boyle in his tenth essay 'Of men's great ignorance of the uses of natural things,' begins his first section with these words: "I consider in the first place, that there are very few of the works of nature that have been sufficiently considered and are thoroughly known, even as to those qualities, and other attributes of this and that body (or other physical thing) which belong properly to it, and are not thought to be so relative to other bodies. It is not only in the terrestrial globe, but in almost every body to be met with in it, that there may be a kind of *terra incognita*, or undetected part, whose discovery is reserved for our future industry."

Now this *terra incognita*, this undetected part, no man more industriously strove to find out, than Mr. Boyle; he spent his life in trying experiments, fully convinced that they were of the last importance to investigate nature. Of this same way of thinking was the great Boerhaave. In an oration, 1725, 'On the method of obtaining certainty in physics,' he asserts that "we are entirely ignorant of the first principles of things, and that all our knowledge of their qualities is derived either from such experiments, as subject them to our senses, or from consequences by an exact method of reasoning deduced from those experiments."

But no one was more convinced of the utility of this method than Sir Isaac Newton. But had such improvements in the electrical apparatus been made in his days as have been made in these, what would it not have enabled him to do? It would have helped him to demonstrate to the sight, his attractive and repulsive powers, and saved him the labour of writing so much about it, and which but very few capacities have been able to comprehend. Sir Isaac had doubtless an uncommon genius; but shall we say he was self-taught with regard to his doctrine of attraction and repulsion? Mr. Law knew otherwise, and was not afraid to tell the world so. [See note, p. 83.] * * * Sir Isaac Newton was doubtless the *great man*: but he certainly borrowed his attractive and repulsive powers from Behmen; for had he been possessed of instruments, as we now are, by which he could have clearly shown them, he would not have been silent; but it is too plain he was unwilling to declare from whence he had his knowledge. As to Behmen, he honestly and without disguise declares he derived his knowledge from God. And who but God, the author of nature, can unfold the laws of nature?

Now after having mentioned Mr. Boyle, Dr. Boerhaave, and Sir Isaac Newton, it would be doing injustice to my subject not to mention the ingenious Dr. Watson, who has written on electricity both in the experimental and medical way, the result of whose inquiries I find drawn up ready to my hand in a dictionary lately published under the article of *electricity*. "Mr. Watson's system naturally leads him to ask, by what denomination shall we call this extraordinary power from its effects in these operations? Shall we call it electricity from its being a principle neither generated nor destroyed, from its being everywhere, and always present, and in readiness to show itself in its effects, though latent and unobserved, till by some process it is produced into action and rendered visible from its penetrating the densest and hardest bodies, and its uniting itself to them; and from its immense velocity shall we with Theophrastus, Boerhaave, Nieuwenhuit, Gravesand, and other philosophers call it elementary fire? Or shall we from its containing the substance of light and fire, and from the extreme smallness of its parts, as passing through most bodies we are acquainted with, denominate it with Homberg and the chemists, the chemical sulphurous principle, which according to the doctrine of these gentlemen is universally disseminated? Whatever we call it, it seems certain that this power has many surprising properties, and cannot but be of great moment in the system of the universe."—This is by far the best and most sensible observation I have ever met with on electricity. The *terra incognita* or *undetected part* so long sought for unsuccessfully by Mr. Boyle, has fortunately been hit upon by Dr. Watson. The power called electrical (and to which insignificant term we are obliged to submit to through custom,) is indeed of the greatest moment in the system of the universe. This I have already demonstrated by several clear and convincing experiments. I would only here further observe, that this power or principle is of a truth everywhere, though unobserved, and that it is not then generated when made visible by experiments, any more than fire can be said to be generated from the collision of a flint and steel; for was there no fire within them, we might strike for ever, but not produce it.

CHAPTER VI.—*Treating of the number Seven, and of the frequent mention of Fire, in the Scripture; showing also from whence the Fire shall come, that will cause the last conflagration, etc.*

* * * Need we now any longer spend our time in conjecturing from whence the fire shall come, that shall cause the last conflagration? Some have supposed that it will come to pass by fire from heaven. Some that there is a central fire, and that it will burst from thence. And others that it is more likely to happen from a fiery comet. But all these are weak conjectures and cannot be supported. But experiments have now freed us from these perplexities; they discover and manifest to our senses such plenty of fire, that we know of no place, nor anything in which it is not to be found. The reason why we cannot discern it without the help of instruments is, because we are

be not concurrent with that speaking : and that is the true breaking unto them that bread of life, without the eating of which, as he said himself, we have no life, and so also no real living knowledge of him.

21. That the first person he saw after his being raised from the dead was a woman, and even such a one as formerly had been possessed with seven devils ; in answerableness to the first Adam's process, who, immediately after his being awakened from the sleep, saw a woman besides him, even her that soon after, by her lust and the fulfilling thereof, opened a door for entrance to these seven devils into the humanity.

22. That in the last forty days of the second Adam, between his resurrection and ascension, during which time he showed himself alive, and spoke with his disciples concerning the things appertaining to the kingdom of God, the Turba, born or conceived in the first forty days of the first Adam, was wholly overcome, and the work of his redemption consummated.

Page 297. *A. ult.* This whole No. 1., concerning the *hell in Christ's imperfect outward nature*, I think might nearer and more properly be expressed thus—the hell in the human soul, which he took upon him for our sake, was its own fiery disharmonised nature, which he entered into (and it was a descent, because the light is of a superior nature to it), tintured and harmonised in his agony, and by shedding into it his inward immortal blood upon the cross. For by speaking only of *Christ's imperfect outward nature*, nothing more is denoted but what he had of this outward third principle ; whereas not this third, but the first broken off from the second, was the hell awakened in the human soul, which, by shedding his inward blood into it, was to be re-harmonised and turned again into paradise.

Page 301. *A. i.* Concerning that difficult place, 1 Pet. iii. 19., Behmen says nothing in particular ; but so much may be gathered from him in general, that the benefits of the work of redemption through Christ, being extended universally to the whole fallen humanity, he must needs have gone in spirit through all the regions, centres, mansions, prisons, or however else those many different places or states might be called, wherein any departed souls were detained. That his preaching to them was done after the manner and in the language, (if this may be called so,) in which the spirits do speak and communicate their mind to one another. And because, without doubt, there was a great diversity of those spirits that had been unbelievers in the days of Noah, this conquest of Satan, death, and hell, must needs have reached unto them also ; so that all of them that were but any way capable of grace and mercy (though all captivated under the powers of darkness), were made partakers thereof, each according to his own particular capacity.

Page 301. *Q. 1.* *What do they say concerning Christ's resurrection, ascension, glorified body, and intercession in heaven ?* Here, *his sitting at the right hand of the Father*, could fitly be inserted ; and then the question might be answered thus :

A. Of these five points they may say many great and weighty things, whereof in short the chiefest may be these following :—

1. That his resurrection was a springing up again of the paradisaical life out of death, so that all the properties thereof were perfectly chrysalised and harmonised, as they were in themselves

on the outside of its covering. It is covered and hidden just as the *soul* or life is covered and hidden in the body. Now as we know of no part of the body in which the *life* is not present, so an electrical machine discovers to us that *fire* is everywhere as intimately mixed. By the help of this instrument we can look into the inside of nature and see the manner of its working. Sometimes I have been enabled to raise so much light by it, that this thought has struck me, 'Could the covering be removed, what a glorious shine would there be throughout the universe !'

And now a word to those persons, who, over-rating their understanding, often make themselves merry with the credulity of Christians, who believe that this world shall be burnt and purified by fire. To these faith is the evidence of things not seen. To you, who have no faith, conclusions drawn from the silly conjectures of weak men, are the ground and support of your unbelief. But will you believe your senses ? Will you let them determine the point ? Try experiments ! An electrical apparatus will convince you that fire may be collected in every place, which fire you will find to be the same as that which bursts from the clouds in lightning, the same as that which we make use of for all the ends and purposes of life. You will find too by receiving a smart shock from a charged jar, that there are powers in nature of which you had not the least idea. Now if you yourselves with the help of proper instruments can call forth the hidden fire and perform wonders with it, what shall not He do with it, who is its Creator, and who now rules and directs it ? You cannot, I think, therefore, after such discoveries as these, treat Christians with contempt for believing what has been revealed to them in that book, which they hold in the highest esteem, but which you look upon as a book of fictions.

But if my memory does not deceive me, I have read accounts of fire breaking forth in the body and consuming it, nothing of which was left, but just enough to convince the beholder that it was consumed by fire. Now why may not the internal fire of the world shake off its covering in the same manner. When God orders ["moves himself for the third time"], it will do so. The floor will then be thoroughly purged, the chaff and wheat will then be separated, that is, the good and bad, believers and unbelievers, will have a distinct abode ; one in an unquenchable fire without light, where the worm dieth not ; the other in a state of light and glory, where the fire has no such consuming destroying power, as we see it has here, but where it transmutes the life of all creatures into flames of love. You may conceive this from hence. Separate in your imagination the first four forms of nature (in chapter the second), from the three last. Now in these forms the creature (for such as nature is, such must be the creatures that are of it and in it), the creature, I say, can feel nothing but a continual strife of opposite powers contending with each other. This [root of nature] is the miserable state into which devils are fallen, and in which they are shut up in chains of darkness. Their first state of light and glory, which consisted of all the seven forms of eternal nature harmoniously working in one blessed, glorious union, they have changed for their present dark abode, that only consists of the opposing forms, always striving and contending with each other, and into which they can no more bring light than the extinguished taper can re-enlighten itself ; now this horrid, this beyond description miserable state, must be yours, if you die [without being regenerated in the essence of your soul, thereby] refusing the light of God.

and in the humanity before the fall.

2. That as his incarnation was an appearing in this four-elementary world, according to the fallen Adam's state and figure, so his resurrection was an appearing again in the paradisaical world according to the first Adam's primitive state, wherein he stood before his Eve.

3. That his resurrection was done in or by the power of his Father, and nevertheless also in or by his own power; according to the Scripture affirming this so well as that. *The Father raised him up*, is said in one place; and in another he saith himself, *No man taketh my life away from me; I have power to lay it down, and to take it up again*. Both which sayings are true, and easily reconcilable by his own words, saying, *All what the Father hath is mine*.

4. That his ascension after the last forty days, was a taking possession of that third angelical throne which Lucifer had lost; though as to this outward world, all his enemies are not yet put in subjection under him.

5. That he ascended into the central place of this principle, which is the place of the sun, from which Lucifer also was cast out; yet not to be considered as in this four-elementary world, but as in the inward world of pure light and glory, hid under the veil of this mixed out-birth.

6. That his sitting at the right hand of the Father is the exaltation of the humanity in his love above the wrath and anger of God, which before was kindled and predominant therein, and is now kept under. And that that place, or rather state, where the love subdueth the anger and generateth the paradise, is rightly called the right hand of God.

7. That by his sitting on this right hand, his now obtained rest, peace and establishment in the principle of light is to be understood, and that we are not to think of what we call a sitting in distinction from a standing; but that he sitteth in himself and standeth in himself, wanting no chair nor benches. His power is his seat.

8. That his glorified personal body, considered as to itself only, is still a creature, and continueth so for ever and ever; and that it hath a finite, visible, and measurable stature and figure, even that same which it had upon earth.

9. That the prints of the nails shall appear in this body to all eternity, and be more glorious than morning stars.

10. That he is in this body no more a man, that is, hath no more the marks of a male, but a perfect virgin image, as Adam was before his sleep, and as we all shall be after the general resurrection.

11. That this glorified body is in a far higher state of glory than ever the first Adam had in paradise, though the whole throne, or his whole mystical body of the Church is not yet brought unto perfection, nor yet capable of glorification.

12. That his intercession in heaven is not a particular act or doing, interrupted sometimes, and then begun again, as we might think that our various occasions upon earth would require; but a constant prevailing over and keeping under the powers of God's wrath; and always effectual, if we do not hinder it ourselves, by siding with the powers of the dark world, and making ourselves unworthy and incapable of his prevailing for us in the love and light. [Oh blessed consolation!]

Your soul in her present fallen state consists of no more than the four first forms of eternal nature; and the reason why you do not feel the misery of this wretched state is, because of the light and water of this world [in your animal flesh and blood, and outward nature] with which its [desire and] anguish is allayed and assuaged; but when death shall separate your soul from these, then will all the wretchedness of that horrible state be awakened in you.

You feel something of this even now under the cover of flesh and blood; all the uneasinesses that arise in your breast, every distressing thought, that disturbs your quiet, and take notice, *discomposure* as well as *peace* of mind arises from within, all I say issue from the state your soul is in; for were you in that state of rectitude, in which you foolishly suppose yourselves, you could not have an uneasy moment; nothing could possibly stir up the least anxiety within you. Whatever you feel therefore not right, is a proof to you of the *non-rectitude* of the state you are in. And if you cannot make that straight, which is now crooked, if you cannot alter nature and make it better whilst in this state, you have no certainty that it will be better in another. * * *

I will now attempt to explain what causes the shock we feel when electrified:—

By experiments the first and second, chapter the second, the eye has clear proof that there are in nature two powers diametrically opposite to each other; these powers never cease working after this manner, but the opposition brings forth another motion, viz. a whirling round; now whoever comes within the circle made by a chain or wire, between the bottom and top of a charged jar, will feel a shock or stroke as if a stander-by had struck him. This stroke manifestly comes to pass from the two contending powers; for passing contrary ways with such sudden swiftness and power through the body, they distend the vessels; which sudden and quick distention causes the sensation so much like an unexpected blow. But small animals, killed by electricity, show this beyond contradiction. Their vessels, being too tender to bear the power of the shock, immediately burst.

I conclude with imparting the invention of a planetarium, which curiously shows the motions of the planets:—

I have a round table, the diameter of which is near three feet, the height twenty inches; on the middle of this table, I place a round well polished plate of pewter, of the diameter of eighteen inches; on this plate I place six orbits of brass, but fastened to one another, and in such a manner, that six glass balls, of about three quarters of an inch diameter, can easily run between the orbits. Under the edge of the outside orbit, I put four supporters of sealing-wax, to raise the orbits above the pewter plate, so that the glass balls may just touch the inside edges of the orbits, and may have nothing to hinder their revolving. Over the orbits, about the distance of two feet, I suspend a copper globe gilded, of about nine inches diameter, to represent the sun, from this I fasten to one of the orbits a wire, as small as a hair, then by means of another small wire, reaching from the conductor to the gilded globe, I communicate the fire to it; from the globe it passes by the wire to the orbits, and from the orbits to the balls, which being caught between the contending powers are put in motion and driven round swiftly between the orbits. But at the same time that they run between the orbits, they also revolve on their axis, so that two motions are communicated to them and besides this, one half of the balls is illuminated.

Page 301. Q. 2. *How do they conceive of the union of the Godhead to the humanity?* A. As of an union between the soul and spirit. Not that they would compare the Godhead in Christ to the spirit of man, and his humanity to the soul; but only to say thereby so much, that as the union of these two makes up one only perfect intellectual being, which by neither of them alone can be made up, so the union of the Godhead to the humanity makes up one only personal second Adam and mediator between God and man, which cannot be made up by either of them alone. Man was wandered out from the love of God, and there was a real separation made between them: a real reconciliation and reunion, therefore, was needful, if man should not be lost for ever. But seeing that in man there was no power to reconcile and unite himself to God again, God therefore, not as Father (because men belonged unto the Father already, and were fallen moreover into the Father's fiery centre), but as Son (because he is the Father's light and love, which man stood in great need of after his fall), must unite himself to the humanity, not only to reconcile his children to the light world by his sufferings and death, but also for to be himself their head and king, etc.: all which required such a personal union of the Godhead to the humanity, as we may conceive between the spirit, soul, and body.

Page 301. Q. 3. *Seeing the Divine essence is everywhere alike, wherein lies the difference of its union with Christ, from its union with any other man or creature?* A. It is true that the Divine essence is everywhere alike, but only in itself, without a respect to man or other creatures; for with respect to them, it is notorious that it is not everywhere alike, that is, not in all of them equally manifest, nor communicating itself unto all of them in the same manner and degree: or else all men should be alike in knowledge, sanctification, glory, etc., and no different degrees between them could be found. That therefore there is and must be a difference, cannot but be plain; and that this difference lieth chiefly herein, that this union is a personal union, is evident also: for the God-man, Jesus Christ, is one individual person, and a person in the Holy Trinity, nay, the only person, seeing that without him we cannot conceive of another person in the Trinity, according to the common notion we have of this name. But such a thing cannot be said of any other man, though never so highly united unto God. Another difference the Scripture sheweth us, by saying that *in him the fullness of the Godhead dwelleth*, and that *in him all the treasures of wisdom lie*: which cannot be said of any other, angel or man, but all have only their particular gifts, according to the measure of their capacities, and as their different offices and stations do require.

In the places quoted out of the MYSTERIUM MAGNUM, Behmen sets forth, not only man's being made, in and by the regeneration, one with God and Christ, according to the Scripture, *He that cleaves unto the Lord is made one spirit with him*; but also man's being nevertheless eternally distinct from God and under Christ, and that the union of the Godhead to the humanity of Christ is much higher for ever than the union thereof to any other man. So for instance, Ch. xlvii. 18., he says indeed, that in the perfect resignation Christ and man are wholly one (which he explains intelligibly enough, and truly, so that no true Christian can stumble at his expressions); but he adds also, that nevertheless no man can say, *I am Christ*, but only, *I am his member*, *his branch*, *his dwelling-house*, etc.; because the union of the Godhead to his humanity imports that the seven properties of rec-

But could the machine in this experiment be kept out of sight, the beholders would be greatly astonished; but whilst they see the apparatus, they are apt to conclude, that that is the cause, whereas the machine is only instrumental. The hidden powers of nature are the cause, which are clearly shown by this experiment, and made more easy to be comprehended. For here a man will naturally ask himself, what is the *power* that puts the balls in motion, and what is the *light* that illuminates them?

But I must here give a caution to inform the reader, if he has an inclination to try this curious experiment, that unless he warms the pewter plate, before he begins, his labour will be in vain. The want of knowing this, cost me much fruitless trouble. Some persons, from making one and sometimes two balls revolve, had positively, but erroneously asserted, that they could make many; but I found no such thing; and others, who attempted to make more revolve, have candidly confessed to me their inability. At first I thought it was owing to the want of more fire, or that *this* was wrong, or *that* not right, till at last warming the plate, I succeeded according to my wish.

The glass balls I found condensed the air upon their surface, and became moist, by which means the fire escaped; but when the plate was warmed, this counteracted the condensing power of the glass, and then the balls revolved with very little fire. But care must be taken, that the balls are not heavier, in one part than in another. * * *

Thus much from the publication of the Rev. Mr. Symes, which may be considered an enlargement of the 'Letter' in the 'Gentleman's Magazine' of April, 1762, and originated by the treatise of Freke, and which is here inserted as affording a further and immediate insight into the material relationship of Mr. Law's writings to the modern science of electricity and its developments.

After these extracts, and the references therein, and heretofore made to the authors who wrote upon the science in its infancy, as also to the treatises of Behmen, wherein it lies couched and apparent to the understanding eye, it will be needless on the present occasion to attempt a full or further resolution of the point in question; but it may suffice to direct the ingenious reader who shall feel interested therein, how to pursue the inquiry. Wherefore, such an one, having as the groundwork, a familiar acquaintance with the principles of Law and Behmen, (to which so lucid an introduction is afforded in the present treatise, and without which he will be unqualified to pursue such a research,) is now recommended to the perusal of Lovett's very interesting work, the 'Electrical Philosopher,' 8vo. 1774, also his 'Philosophical Essays,' 8vo. 1766, and the writings of the authors referred to in those treatises. And the result will doubtless be, a conviction similar to that experienced by the writer of these lines, that the philosophical discoveries of the last century, in connection with the above mentioned branch of science, are to be traced for their source to the work of Mr. Law now under consideration, namely, the 'Appeal,' with his other described concomitant writings.

Before closing this subject, however, in respect of the peculiar character of the present memorial, may be proper to insert a few so to speak reconciliatory remarks upon the contentions that existed between writers of that age and century, relative to the then recently propounded philosophy of Newton; that is to say, between the materialists or material caustists, and the pure metaphysicians, and

tified and reharmonised nature (which in that discourse of his are the fountain of eternal living water, that was stopped in the humanity, by the fallen souls' essences, but digged again by Christ's suffering and death) are his, as his natural due and right, he having bought and paid a great price for them; as Behmen in the following figure of Abraham's buying the twofold pit for a burying place for Sarah excellently declareth. When contrariwise, the union of the Godhead to the humanity of any other man, imports only so much that these re-harmonised properties are his by free gift and grace of the giver. Chapter li. 7, the author doth not declare directly the difference between the union of the Godhead with Christ and with a Christian, but rather only the difference between our human soul and the Deity, showing that notwithstanding they come to be united, yet that is never changed into this: which he doth by several similitudes, but chiefly and most intelligibly by that of a piece of iron, made all fiery by its union with the fire, and yet never changed into fire, but keeping always its own iron nature, dark, gross, and obscure in itself, as soon as it is taken out of the fire. Chapter lxx. 60, he says something of the union of Christ with a Christian, to the same purpose as he did before; and then also of a difference which is for ever between Christ and all his members, whereby, also, the difference of the union of the Godhead with Christ, from its union with a Christian, doth manifestly though but in part appear. The occasion of this discourse is the figure of Joseph's eating a part, and his brethren eating a part, and the Egyptians eating a part also. And this figure he declareth by showing, that the God-man, Jesus Christ, hath a food which no other man can feed upon, according to his own words to his disciples, *I have food which you know nothing of*. And here he says the heathen woman's faith was his food. Truly, there is in this expression no difficulty at all; for he understandeth his delightful taking in, and being well pleased with man's faith, prayers, and praises; explaining himself in another place, that it is like as when a lover of music entertains himself delightfully with a melodious tune, feeding as it were his mind and senses upon the outward harmony which is so agreeable to his own inward harmonious constitution. Certain it is, that such a lover of music may be as much delighted in hearing a harmonious song, as another in eating and drinking the most delicious things; and as these do satisfy his fast and belly, so that doth the ear and mind. It is not therefore so quite impertinent to say he feeds upon it, especially here in such deep spiritual matters, where we cannot but take our expressions from sensible things. That our faith, prayers, and praises are due to Jesus Christ, is unquestionable; that they are not arbitrarily offered unto him, but necessarily, so that it is impossible by an internal impossibility, that his redeemed ones should not believe and trust in him during this time, and praise and give him thanks to all eternity, is unquestionable also; and that he is well pleased and delighted to receive and take in these offerings, nay, caused also thereby to show forth more of grace and mercy in this time, and of the wonders and riches of his love, wisdom and glory in eternity, is no less unquestionable also. Well, then, may we say, in a human manner of expression, he feedeth upon these things, no less than we feed upon his grace and mercy. And this even the more, because we can say, that as our feeding upon his grace and mercy preserveth our being his redeemed people, so his feeding upon our prayers and praises preserveth his being our merciful Father, Head, and King. For he cannot continue so to us, if we do

a third class, embracing substantially some of the principles of both the others, though expressing their sense under new and more specific terms, derived from the electrical discoveries. The first of which may be considered to be represented by the general Newtonian admirers and mathematicians; the second, amongst other earlier and more famous names, by Lord Monbodo, as evidenced in the early volumes of his 'Ancient Metaphysics'—a work, which, notwithstanding the absurdities of many of the views contained therein (especially when examined by the brilliant light of Law's 'Letter on Warburton's Legend'), is, on account of the classic dignity of its diction, and its most interesting general subject matter, well deserving of perusal; and the latter by Jones, Lovett, and others. Each of whom, though pretending to have proved their respective cases, and confuted their opponents, must be said to have stood, though in varied positions, at about the same relative distance from the full truth, as also oftentimes to have been contending for, in effect, the same thing. Many have been the opponents and defenders of the conceived philosophical theories of Newton; but it is very manifest that the disputants were, perhaps without exception, unenlightened in the true mystery of nature.

Indeed, what Law observes concerning *modern metaphysics* (see extract, page 68—70, of this treatise), is equally applicable to the current philosophy of all these last ages, whether of the metaphysical or material school; and to none perhaps more than to that of our own day, if the 'History of Philosophy,' 4 vols. 12mo. 1845, is to be received as indicative of the character of the existing metaphysical science. This classification, however, is not to be understood as embracing Sir Isaac personally, who, as already intimated, well knew the true and deep ground of things, as set forth in Behmen; neither of course the *ancient metaphysics* of Cudworth, and the orthodox philosophers of antiquity—those prodigies of science and wisdom, derived indeed, originally, and transmitted down to them in direct channels, from the selfsame magical, cabalistical, pure source or fountain, which was re-opened in such transcendent freshness and fulness in the Teutonic theosopher. By whose writings, it may be here stated, the writer is not without his suspicions, that Cudworth was assisted in his profound and just contemplations of universal truth; one of the similes he makes use of in illustrating his argument in the 'Eternal and Immutable Morality,' Book iv. Chap. ii. 2—4, though expressed in his own style, being seemingly taken from the notable scheme of the 'Wonder-Eye,' in Behmen's 'Forty Questions of the Soul.'

However, it will be found, on a careful examination of Sir Isaac's words, that he does not state anything positively concerning the *cause* of the planetary motion; and it is only by inference and deduction from his manner of reasoning concerning their motion, that his students suppose he believed their motion to be produced by bodily impulse. And the reason of his affected and cautious mode of speaking in this respect, was doubtless, as conjectured by Law, that if he had ventured to refer to a 'poor illiterate enthusiast,' as the world considered Behmen, for the true philosophy of the universe, or had endeavoured to account *mystically* for the motions of the celestial bodies (mechanical physics and the philosophy of mind being then as now-a-days considered so perfectly distinct and unconnected), he would most probably have exposed himself and his system to certain rejection, if not contempt. He, therefore, artfully gilded his pill, by expressing himself in such a way

not continue so to him; and if he had not a redeemed people that praised and owned him to be their head and king, he could not have the being of a redeemer, nor the character of a king over a restored humanity. So also says Behmen rightly in another place, that the praises, songs, and voices of angels and men, are a food of the holy fire; where certainly he doth not mean, that this fire wants such a food for the preservation of its own being in itself, or that it was not a holy burning fire before the creation of angels; but only, that it is preserved in its being unto them, that which it was unto them from their creation. For if they all did fall away from their obedience and attendance to that holy fire, this would indeed not cease to be in itself what it is, but it would cease to be to them, what it is to them as long as they continue in their duty. And what shall we say of the Jewish meat and drink offerings? We know God has declared, he doth not eat the flesh of bulls, nor drink the blood of goats; but nevertheless may we not say with the Scripture, (1.) that there was in those meat and drink offerings something which God expressly required of them that offered them. (2.) That this was faith, prayers, praises, thanksgivings, etc. PSALM I. (3.) That God delighted to eat these offerings, in that same sense in which the Scripture saith, the Lord *smelled* a sweet savour in Noah's sacrifice. This certainly was not the smoke of the burned beasts, but that which arose from Noah's soul and spirit; for the Lord took it in, was delighted therein, and so moved thereby, that he said in his heart, I will not again curse the ground. What reason then can be given for which the expression of *eating* should be more offensive than that of *smelling*, when both are referred to the same thing, and taken in the same sense? If then now faith, prayers, praises, etc., are not to be offered unto any man, but only unto God and Jesus Christ, as he is God and man (which that new song in the Revelation demonstrateth sufficiently), it is self-evident that the union of the Godhead to Christ imports much more, and is much higher than the union of the same to any of his members; and that all will be found concentrated in what was said above, viz., that the difference lieth chiefly herein, that this union is a personal union.

Page 301. Q. ult. *How is the second person in the Trinity more united to the human nature, than the Father and the Holy Ghost?* A. So as the light is more united to the light-world than the fire; for though we are not to think of any division or separation, yet from the light immediately, not from the fire, the light-world hath its name and properties. The Father is a consuming fire, and the Son his light and love. Now Adam was not fallen away from the Father's property, and wanted in his fallen state no fire, having awakened in himself the Father's fiery property. But from the Son's property of light and love he fell away, and this he wanted. The Son, therefore, not the Father, must have united himself personally to the humanity, that so the same, through the Son, might be reconciled to the Father. But that the Father is here not excluded, is evident sufficiently in that he sent the Son. If we then have no access to the Father but through the Son, whom he hath sent; he that is sent, and through whom, as through a way, medium, or mediator, we come to the Father, must be more or nearer united to us, than he that sent him, and whom we come unto through the Son. That which was disappeared and lost in Adam's fall, was that life and light which he had out of the light-world. Now, this life and light of man was in the Son, or, as Saint John saith, in the Word; that is, in him from whom the light-world hath its name and being. Un-

as to allow it to be inferred that he maintained the motions and laws of the universe to flow from material causes; and this with the less hesitation, as knowing that, in regard to the essential point of mathematical calculations, it was the same thing whether his first principles were only hypothetical, or real; for the operation would go on as smoothly, and the conclusion come out as readily, in the one case as in the other.

"For supposing the planets to be moved by *mind* [or spirit], would not the same laws of their motion take place? Would not their 'fall from the tangent' be the same? Would not their velocity in the different parts of their orbits be as the perpendiculars to these tangents inversely? Would not a line drawn from the centre to the body in motion describe spaces in proportion to the times? Would not Kepler's discovery, that the cubes of the distances from the centre are as the squares of the periodical times, be equally true and deducible, by necessary consequence, from the laws of the motion. * * * But to have recourse to a projectile force, and assume it as an axiom, is assuredly the most violent paradox ever advanced by any philosopher."

But, to sum up these observations, would the reader desire to obtain a just apprehension of the truth of things, and by consequence a full view of the nature, imperfections and deficiencies of all the popular systems of philosophy, he must, in the first place, learn to understand the 'three principles of the Divine manifestation.' Without this, however learned he may be, either in philosophy or divinity, he will conceive of nature and divine truth but as the blind do of colours. Secondly, he will then apprehend how body is, in all worlds, the manifestation of spirit; and that nothing lives or moves in all the universe but spirit alone. Thirdly, he will understand what the dead and living materiality of this world is, and how originated. Fourthly, he will then understand what the elastic medium of unexcited electricity is, namely, the womb or ground of the four elements, and of all temporal creatural life and materiality; as of paradise itself. See particularly, Behmen's xlviii. Epistle and Table, Germ. ed. of his works, 12mo., 1730. [This may be symbolised by a triangle, round the angles of which, with the sides as the radii, are described circles; but when it is flown out into full manifestation, by a double triangle in a hexagon, from the centre of which, and intersecting each of its angles, and also around them, seven circles of equal magnitude are described.] Fifthly, that this elastic medium of electricity is the power-body of the metaphysician's favourite term, *mind*, that is, of the *desire* of nature, so copiously explained in the preceding pages; which again is the body of the divine *lubitus* to creation, perpetually issuing through and of the *wisdom* and *word* of the abyssal, supernatural Deity, who thus 'sustaineth all things by the word of his power.' Such were the key wherewith the reader might unlock the treasury of all authors, extracting therefrom what is just and solid, at the same time rejecting all that is fictitious and valueless. And such was, in some degree, the science which indicted that inestimable, though little appreciated work of Cudworth, just referred to, of 'Eternal and Immutable Morality'; which, however heavily expressed, belongs to the same superior category of wisdom as the treatise under notice, the 'Appeal,' and 'Case of Reason,' not to omit here a favourable notice of Dean Sherlock's strong practical wisdom, in his 'Immortality of the Soul.' [Note.—It were much to be desired that the remainder of Cudworth's MS. writings should be examined by competent judges, and such of them as

to this life and light therefore, he must have united in whom it was, so as to make up by his union with it, such a perfect, substantial human person as that first was, which had lost its life and light, that so this life and light might be brought into the human nature again, and the humanity might be restored into the light-world. As, therefore, the light is more united to the light-world than the fire; so the Son also is more united to the life and light in the humanity, and so to the human nature, than the Father. Concerning the Holy Ghost, the same could be shewn also in like manner; and all may be found contained in the words of our Lord, saying, *Father, the men were thine, and thou gavest them me, and I give unto them eternal life.*

Page 303. No. 2. *God hath no consultation within himself*, etc. Though this may be sufficient for such as do understand Behmen's ground, yet it is not so for others; for it is only an assertion without a reason or demonstration thereof. Wherefore, then, I think the reason which Behmen giveth might well be added, viz. *If God* (here considered [N.B.] as in himself only, without any will towards nature and creature), *had a consultation within himself, there must be something before, behind, or besides him, about which he consulted; there must be a cause moving him to this consultation, and a beginning thereof; there must also be thoughts and a variety of different conceptions in him, making such, or such images and representations of things, and comparisons of this method with that, until such a one were found out, as in which this or that could best be performed, etc. But now, he being in himself alone an universal all, will, power, sufficiency, ground, beginning, and end of all things, without any alteration, no such thing hath any place in him.* This reason, I think, is the more needful to be added, and as significantly as possible to be expressed, because it is certain that if this be not well understood and minded, there can never be a true apprehension of Behmen's sense.

Page 303. No. 4. *God, as manifested, eternally willed or purposed, and eternally generated a root of evil.* This position is not consistent with Behmen, and though there is added immediately, *which being good in itself*, etc. yet this cannot rectify what is amiss therein. For God, not as manifested, but as manifesting himself, or in the very beginning of his manifesting himself through nature, generated, indeed, that which afterwards became the evil of punishment, but he never willed nor purposed that it should be so. In this eternal manifestation through nature, something was generated, wherein and whereby he shewed himself afterwards, in the creation, a loving God and father to the works of his hands. Why, then, not also something wherein and whereby he might shew himself an angry, just, and zealous God upon their wilful disobedience? Doth not justice become him so well as mercy? (When yet we do not say that this latter was generated from such a purpose, or directly to that end; but we can give another substantial reason why it must have been generated so as it was.) But now he willed indeed, or purposed, that all his intellectual creatures should love and praise him, and to that end he created them all into the light-world, wherein his love and glory are manifest. But he never willed nor purposed that any of them should leave his habitation in the light, and fall into that deep pit or ground of his manifestation, wherein his wrath in justice must needs be manifest in and to such a fallen creature. How then can we say or think that he willed or purposed, and eternally generated a root of evil? He generated that inferior part

were found to be demanded by the public exigency, printed. This would be a suitable occupation for the qualified candidate for the proposed biography of Law, and editor of a new edition of the works of Behmen, Freher, and Law, etc. The world has well nigh run the circle of wisdom, as to the scope and truth of the Christian religion, and the nature and design of the whole system of created things; what is wanted, is only that the rubbish be cleared away from all the points forming the circumferential line, and it be made fully manifest in its true distinctiveness, harmonious unity, and perfection.]

With these intimations of the artificial, one-sided character, and imperfection of all the prevailing systems of philosophy, and that Newton's real sentiments, as also his ground, and that of the orthodox philosophers, have been but little understood; and how, without a knowledge of the principles of Behmen, all disputation upon metaphysical topics is but a mere chameleon controversy, or fighting in the dark—having thus placed the subject in a right point of vision for further consideration in the proposed comprehensive and philosophical memorial (which is all that is required in the present work), we now close our notice of the 'Appeal,' and return to Mr. Law's personal narrative.

Previously, however, in connection with these remarks and in illustration of what has been observed (page 404), touching the distinguishing characteristics of the latter series of Mr. Law's writings, it may not be inappropriate to insert the following letter, (notwithstanding what has been introduced of a similar purport, at the foot of the note of page 372,) the contents of which will, not improbably, meet with a lively response in the experience of many of its future readers. It was addressed originally to Mr. John Payne, the editor of a new edition of 'Kempis,' and of a 'Letter to Bishop Warburton' in defence of Mr. Law's character and writings, which had been ignobly aspersed shortly after his decease, by that prelate and author:—

"Philadelphia, Dec. 18th. 1767.—My dear sir,—I thank you sincerely for your kind and affectionate letter. I had almost given over my expectation of the favour, but was determined to venture one letter more to extort, if possible, an answer from you. Since I had the pleasure of reading your 'Kempis,' your 'Discourses,' and excellent 'Answer to Warburton,' I determined to push as far as modesty would permit, for a correspondence with you. Your letter, therefore, was in every respect favourable to my wishes; and I flatter myself that I shall be indulged with a continuance of your favours. My heart has for some years been deeply sensible of a fallen state, and I long groaned for deliverance from the bondage of my earthly life. I saw clearly that physical and moral evil were predominant in the present state of things, and that the whole human race were involved in a situation which I could not reconcile with the wisdom, goodness, and justice of God in creating them. The Christian religion seemed to me covered with darkness and difficulty; I read most of the deistical writers, and most of the answers to them. I was sometimes a deist and sometimes a Christian. I never could understand the doctrine of the trinity; and had an irreconcilable aversion to the systematical notion of atonement and satisfaction. A wrathful God, whose anger could only be appeased by the blood of his own Son, poured out in behalf of sinners, always appeared to me next to blasphemous. And I have often thought that the onion of Egypt was a better deity

of nature, without which the superior part thereof could not consist; and these two he united, so that the former was hid under the latter, but never willed that the creature should break this union. Wherefore, then, I think that this position might be thus expressed—God in his eternal manifestation through nature, generated such properties as became accidentally the evil of punishment to the creature, upon its own, etc.

Page 302. This other question is proposed, belonging hereunto, *But how will you avoid the consequences charged upon the reprobatis, if you assert that God, etc.* A. If Behmen asserts that *God as manifested, or God's eternal nature, or his formed word in eternal nature, did will and generate evil*, it will be true that the consequences charged upon the reprobatis cannot be avoided. But if it can be made out, that no such thing is asserted by Behmen, then no such question can be proposed. And seeing this question thus proposed, depends only upon the next preceding erroneous position, No. 4. viz., *God as manifested, eternally willed or purposed, and eternally generated a root of evil*, which position is justly denied and rectified; this question, therefore, would not want any further answer, if Behmen's *ELECTION*, Ch. vi. 82, etc., were not quoted, and the expression of a *formed word* were not to be cleared up: so that it may be evidenced demonstratively, that by Behmen no such thing as this question mentioneth is asserted. Let us see then what he says, Ch. vi. 82, etc. I cannot find (and I am sure it cannot be found in any other place throughout all his writings) that he says, *God as manifested, or God's eternal nature, or his formed word in eternal nature, did will and generate evil*. This latter, it is true, he says in almost such words, but in no such sense as could give forth those consequences that are charged upon the reprobatis, which shall be evidenced by and bye. His own words relating to this matter are these—*In whatsoever hath severed itself into the good, therein he willeth the good; and in whatsoever hath separated itself into the evil, therein he willeth the evil; as the Scripture says, Such as the people is, such a god they have.* These words he explaineth according to his gift in these positions and expressions following—*All beginnings, decrees, and predeterminate purposes arise in the formed word through nature. All evil proceeds from and out of nature and creature. The hardening in nature and creature originateth in the science or root of the creaturely self, so that if it turn itself into the wrath of nature, then it is laid hold on and hardened therein. All that where it is written, He hardeneth their hearts, etc., is performed and effected in the formed word of the eternal and temporary nature.* Now let us in the first place inquire, what is that which he calleth the *formed word*. He answers himself, in this same paragraph 85, that it is the *creation and creature*. And so sometimes he understandeth thereby the whole creation in general; sometimes the angels in particular; and sometimes also man, according to the subject matter of his discourse. Here it is man; as he says expressly, vi. 104, *Adam is the out-spoken, formed, creaturely word, and in this (not without, but in this) formed word, evil is willed and generated.* But how, by whose instinct or direction, and by what means? Hath God, as manifested, willed evil, and that he might execute his will, put such a will to evil into this formed word? or hath he generated evil through the same, as through or by his instrument? No; God forbid. Hath God's eternal nature willed, and hath this generated evil in this formed word? No; far be this also. Hath then this formed word itself willed and generated evil? Yes; but not in that sense wherein this expression might be taken and is taken in this question, and which could bring forth such consequences as are charged upon the reprobatis. Well, what is then the meaning of this expression? A. This is the meaning: this formed word, viz., Adam, not as it was formed by God, in, as here is said, or out of, as it might be said better, but as it departed from that formation, or in its departing from the order of eternal nature, willed and generated evil. Out of what root, and by what means? A. Out of the root of his own free will, and by means of his own misusing the same. And that this is the only original of evil, and the efficient cause thereof, is Behmen's constant doctrine, and was rightly asserted so in the last words of the fourth position. If then not God, nor eternal nature, but only man, misusing his free will (which in the science or root of the creaturely self [N.B.] is prior or antecedent to the acts and deeds of his own formed human nature,) hath willed and generated evil, contrary to the will of God, and contrary to the order of nature, what consequence can be drawn forth from hence, and charged either upon God or his eternal nature? Truly, the sun cannot be clearer nor more blameless than this assertion is. If any would object, and say, If God had not given man a free will, he could not have misused it; and therefore, the giver is the cause of that mischief which is done by this misuse, I think he would not be worthy of being answered any further (though Behmen hath answered sufficiently), than by telling him the words of the Scripture, *Woe unto him that says unto his Maker, Why hast thou made me so?* But here will now be asked, Why then saith Behmen so expressly, *All evil proceeds from and out of nature and creature?* Is not this to charge nature as well as creature? and what nature, if not God's eternal nature, out of which man was created? A. No such thing; Behmen says right and well, and doth

than such a one, and yet I could meet with no christian writer who did not [in effect, however the grossness of the idea was softened down under the term of vindictive justice,] make this monstrous tenet the very basis of his whole system. Providence at length brought me acquainted with Mr. Law's writings; and here the grand desideratum was found. His 'Address to the Clergy' was the first of his books that fell into my hands. I took it up with much prejudice in my mind against the author, whom I had always heard spoken of as an enthusiast. But I had not read half the pamphlet before my heart was visited with such sensations as I never felt before. My mind, which had hitherto been unsettled, dark, doubting, and yet anxious to find the truth, became serene, calm, and sweetly composed. I seemed as if I had got into another world, with a new set of ideas, notions, and sensibilities. I was happy beyond expression. I had found my God; I had found my Redeemer; I had found the origin and source of my disorder, and the only means of consolation and a perfect cure. Since this blessed period, all my doubts and difficulties have left me. I see plainly that there is no other road to heaven, but that which was trod by Jesus Christ himself; the same process must every individual of our fallen race pass through, before we can ascend with him to the heaven of heavens—a painful process, it is true;—self-denial, mortification, total contempt of the world, and death of the outward life, accompanied by earnest and continual prayer, are the only method by which we are to be divested of our fallen, and clothed with our redeemed life. The purifying fire light and spirit of heaven must consume the animal nature, and change it into a cloud of glory, a white robe, and a house not built with hands. This new body can only be imparted to

not contradict by this saying, that which was said above, viz., that all evil proceeds out of man's misusing his free will. An hundred places of his can plainly show, his meaning is, not that evil lay in eternal nature, much less that God hath laid it therein, and willed or purposed that man should bring it forth thereout, as he may bring forth the poison out of an adder, wherein it lay before; but rather, that man brought the evil into his own nature, out of his own will. God's eternal nature is all order, regularity, and harmony; and so was man's formed nature also: no evil lay neither in this nor in that. But in man's free will lay the possibility of misusing it; which also was not evil, and would never have been evil (for it was essential to the will's freedom) if it had not went out into an act of misusing. This free will, in its deepest root is naturally antecedent (as mentioned above) to the acts or workings of man's nature. When therefore this got the first insensible disposition to turn away from the regularity and harmony of God's eternal, and his own formed nature, the evil was conceived in the womb of that free will. This turning consequently broke the order of nature, and made it all irregular; and then in this now broken nature, the evil was generated, and went forth in act and deed. And so it was introduced into nature, and nevertheless proceedeth also now out of nature. Not therefore can man's formed nature (and much less God's eternal nature) be charged with being the original of evil; but only man, or the creature Lucifer before man, must be charged with having misused his free will, and disturbed the order of nature: which disturbance is itself the chief evil, and lay not before in nature, which never would have broken nor disturbed itself. And therefore, to show that no evil proceeds from God, Behmen joineth nature and creature together, and saith it proceeds from them. Not from nature, as it is regular and harmonious in God and holy angels, and as it was in man; as if this had any evil in it, and were or could be an original of evil (for the free will is deeper and prior than all the acts of nature), but from nature, as it is now turned upside down, by man's misusing his free will. If, then, man's own nature, before its being disordered, cannot be charged with an evil intent or purpose, how much less can God's eternal nature be charged with such an evil thing?

This, I think, is clear enough to answer the question, concerning the consequences charged upon the Reprobates. But there is yet something behind, viz. these words of Behmen, *In whatsoever hath separated itself into the evil, therein he willeth the evil*: which will still be a stumbling-block to them that do not understand, according to Behmen's gift and declaration, what God is; but always imagine and frame, as he saith, some strange thing and afar off, when they will speak of God. To represent, therefore, his sense intelligibly unto such, will be the most difficult, if not an impossible thing. Yet I will, in the name of God, endeavour to do something, for brevity's sake in these following positions: I conceive with Behmen, and know it is his mind,

1. That *God is love*: and that this definition, given us by the Spirit of love in St. JOHN, is the most beneficial, and the only sufficient one to a true christian; who, in all his way homeward to his Father, whereupon he shall meet with many trials, is to own, to adore, and to worship in spirit and in truth, no other God but *love*.

2. That, notwithstanding this definition, there are many things not attributable to love, and yet attributed unto God, in plain expressions of the Scripture.

3. That therefore, only for our own better apprehension's sake, we may use the name, *God*, when we speak of our only adorable good, which is *love*. And when we meet with anything different from, inconsistent with, or contrary to the properties of love and light, we may use either that of *universal being*, or also that of *wrath and fire*, according to the exigency and different conditions of the subject matter.

4. That this distinction, between God and universal Being, or between light and fire, love and wrath, as it was not before, nor also in the creation of angels, but came in only by their fall; so it doth not make a division in God the universal Being, but is only to be referred to the division made in the creatures: but is nevertheless attributable to God so far, as the creature's being necessarily dependeth upon God's being, as further shall appear. Attributable, I say, because it is actually attributed unto him in the Scripture, calling him in plain words, not only *light and love*, but also a *consuming fire*.

5. That in God, as he is love, all his obedient creatures do live, and move, and have their being: but that a creature may rebel against God, that is against love, and may cease to live and move, and have its being in God, that is, in love.

6. That no creature, though rebellious, may cease to live, and move, and have its being in God, that is, in the universal Being.

7. That if the creature ceaseth to live, and move, and have its being in love, which is its heaven, it must needs at the same instant begin to live, and move, and have its being in wrath, which is its hell.

us, by an emanation from the heavenly flesh, and blood of Jesus, [our incarnate Redeemer, the 'engrafted word,'] and thus alone it is that he atones, and satisfies, and appeases a wrath in us [our disharmonized, sinful nature], and not in the everblessed God of love. [See also text of p. 432.]

I have taken the liberty to lay my sentiments in this short, confused manner before you, that you might see whether they correspond with your own, and how far the mystical writers have contributed to satisfy my mind, by directing me to a right pursuit of truth. I had all the advantages of a liberal education, that this country and England together could afford, having begun my studies at the college in this city, and finished them in the usual way at Clare Hall, in the university of Cambridge. I was always dissatisfied with the philosophy of our schools, and the metaphysics, though a favourite study, appeared to me quite superficial in the way they are commonly taught. I now see in what points they failed, and how far short they stopped in their inquiries after the truth. They had no ground and bottom to stand upon, and in metaphysics as well as divinity, they greatly erred in the very first setting off. For what true philosophy or sound divinity could be expected from two such senseless and absurd opinions as are universally maintained in all the modern systems, viz., a world created out of nothing, and a wrathful God. But I will say no more.***

Have you seen the POOL OF QUALITY? I met with it by accident, and was charmed with it. The writer, I think, has somewhat in view much deeper than he has yet disclosed. Is he not a mystic? [The 'Fragment' inserted in the note of p. 412 is by him, and not improbably, was composed for that work, along with the other matter of a similar character contained therein, though an occasion

8. That God is in hell as well as in heaven, which the Scripture tells us expressly; and that from this expression it is evident, that the name, God, is taken in different significations in the Scripture. For God, according to St. John's definition, is not in hell, because love cannot be in hell, as wrath cannot be in heaven. If, then, nevertheless, the words of the scripture, Psalm cxxxix. 8, are true, telling us God is in hell, he must be there as he is an universal Being, or as Behmen declares it, He is manifest in hell as well as in heaven, yet not in the same manner of manifestation, but in each according to its state; so that in heaven is his love, and in hell his wrath.

9. That all the evil spirits have forsaken God, are departed and broken off from God, and have left their first habitation in God, that is, in the love and light.

10. That the evil spirits are not departed, nor can be broken off from God, that is, from the universal Being; and can never leave their habitation, or their living, moving, and having their being therein. But that they are still in God, though not in his love and light, and he is still in them, but not so as he was in them at their first creation.

11. That therefore, there is still a band between God and the evil spirits; yet not that band of perfection which is love, but an indissoluble band, tying and keeping them together, and consisting herein, that their created being so depends upon God's universal Being, that it could not be a being, even not for one moment, if God's being should or could withdraw from them.

12. That this band is that which keepeth them still in subjection, so that they must be obedient even against their will, and without their knowledge; and must do by constraint his will according to that world which they are fallen into, even that will of his which is manifest in the wrath: which wrathful will they have made themselves subjects and slaves unto, by departing from the freedom of the sons of God.

13. That this band imports a manifestation of God, the universal Being in them, and an influencing them with what they have made themselves capable of. So that it is a principle-truth, in what intellectual creature soever God is not manifest, and not influencing it according to his love, in the same he must be manifest and influencing it according to his wrath. Because they cannot be broken off from his universal being, but must live, and move, and have their Being, either in his love, or in his wrath.

14. That love and wrath were not both manifest before, nor also in the creation of angels; but only love. And that therefore, the wrath had then no will nor power, except in *potentia*, and upon the supposition of being stirred up by the creature; for it never would nor could have raised up itself. But that now, after its being raised up in and by the creature, it hath a will as well as love, and a power of influencing into whatsoever it can reach.

15. That this raising up the wrath, and making it have a will and power, did not rend the will of love into two, nor make two contrary wills in God, the only good; but did only in the *formed word* of God, or in the creature, open as it were a twofold door and way, in which that only will of God which he had in the creation, viz., that he will be glorified in his creatures, is now in a twofold manner, and in two contrary worlds performed: he being now glorified not only in the salvation of his children, but also in the destruction of his enemies, according to plain expressions of the Scripture.

16. That this twofold opened door, not having been so opened by God, nor decreed and pre-determined by him that it should be opened by the creature, doth evidence sufficiently, That God was not manifest, and had no will in the wrath, before and in the creation of angels; nor ever willed and purposed to be manifest, and to have a will therein: for so he would have willed or purposed that his own will should be broken, which would be in deed and truth to make two contrary wills in God.

17. That Behmen therefore instructs us rightly, by saying, That all the decrees and purposes, reprobations, hardenings of heart, etc., do not originate in God before and without the creature, but in the *formed word*, or in the creature, upon its having misused its free will, and separated itself into the evil.

18. That, now this door of wrath is opened, God is manifest, and hath a will therein. For, though the act of manifestation, and the effects thereof are the creatures, and in the creature, yet the wrath is his, and is not without, but within the compass of his universal Being, from which the creature cannot be broken off, and without which it can have no being. The wrath, indeed, is not in him, as he is our God, according to St. John's definition: for so the hell would be heaven, and the heaven hell; but it is in his universal Being, which containeth all, and without which can be nothing. For the properties of nature, kindled in the creature, are his, and so the wrath is his, according to the plain words of the Scripture. He is therein, though his love is not therein, and he is the ruler, disposer, and pourer forth thereof. *A fire is kindled*, saith he (viz., by the creature;

of its insertion did not present itself. The author, as already stated, and his talented relatives, were great readers of Law, Behmen, and the truly spiritual mystic writers; of which the writer holds extensive evidences.] What are his views? What is his private life and character? Why does he not publish the remaining volumes? If he has published them, I wish you would desire Mr. Strahan to send them to me complete, for I have not yet been able to get the first two volumes. * * *

You may wonder, perhaps, my dear sir, at my writing to you in such a plain, familiar, inquisitive way; but I know your goodness will excuse me, when I tell you the reason. There are a few pious souls in this city, who are engaged heartily in the practice and promotion of true vital christianity, simple and pure, free and unadulterated with systematic notions or distinctions. They are anxious to know how this spirit is like to prevail; and whether there are any considerable numbers of clergy or laity, of the established or dissenting churches, who have embraced this universal scheme. Add to this, I cannot but feel a sincere love to you. * * * I am, dear sir, yours most affectionately in Christ.—Jacob Duché." Such may be considered a *fair example* of the natural effects of a due perusal of Mr. Law's later writings upon men of education, serious thought and learning, who had been unable to reconcile the popular representations of the Christian scheme, with the just and reverential conclusions of their own minds, respecting the nature and moral government of the Deity. And, it may here be remarked, when such individuals do not rest in their first illuminations, but, apprehending the Divine incentives thereby, 'go on to know the Lord fully,' by a perfect conformity to the spirit and life of Christ, according to the plain import

or he saith not, I have kindled it), and shall burn unto the lowest hell. And again, *See now that I, even I, am he, and there is no God with me : I kill, and I make alive*, etc. Pray who is this ? Truly it is not God in love, as he was only so before and in the creation of angels : for love killeth not ; nor is it God in wrath, for wrath maketh not alive ; and yet it is God, even he with whom there is no other God. It is God, therefore, in his universal Being : for he containeth and speaketh both of love and wrath, and both of life and death, or heaven and hell ; in both of which He is now manifest, and hath a will and power, after and because the creature, by misusing its free will, hath separated itself into the evil.

19. That now of this wrath and wrathful will rightly can be said, In what creature soever God is manifest in wrath, in that creature he cannot will nor do, what he can and will do in such another creature, as wherein he is manifest in love : because the wrath cannot will and do what love willeth and doth, else it were not wrath, but love ; and so *vice versa*.

20.—That this willing and doing in the wrath, is indeed in the creature only, and not without it, and is the creature's originally ; because not only the wrath was impotent before and in the creation of angels, but is also still impotent in itself, and hath no will nor power but in the creature, and in the creature also not further, than as it is enlivened and empowered by the creature's own will and self-doing. But,

21. That nevertheless, this willing and doing in the wrath is also attributable unto God, as he is an universal Being : (1.) because of that band and dependence of the creature's being upon his being, spoken of above. (2.) Because the wrath is his, and was his from eternity, before it was wrath, and when it was sealed up among his secret treasures. (3.) Because many things are said in Scripture of the wrath, and expressly attributed unto God.

22. That, as in the kingdom of love and light, the inhabitants thereof cannot work without co-operation of the Holy Spirit of God, raised in them by their own humbling themselves, so that all their works (as also all our good works in this mixed world) are the works of God, though they are also verily the works of them that are his active instruments ; so also in the kingdom of wrath and darkness, the prisoners thereof cannot work without concurrence of the spirit of wrath, raised and empowered in them by their own exalting themselves, so that all their works are indeed verily and properly their own, nay, much more their own than in the kingdom of light : and yet are also in some sense and respect, the works of the wrathful Spirit of God, and of those dark properties of nature which they have made themselves subject unto. And this, because there is no living, nor moving, neither in this kingdom nor in that, without the spirit of this kingdom, or of that.

23. That, these words of the apostle, *To whom ye yield yourselves servants to obey, his servants ye are*, etc., though spoken by him with reference to another matter, are here also rightly applicable to this ; and as they are now true in a particular sense, relating to the mixed multitude of Adam's children, so they were also true as to their substance from the beginning, in a more general sense : nay, even from this beginning of Lucifer's fall, the truth of these words is derived down to all the children of man.

24. That therefore, as a servant doth either freely, or must do by constraint, the will of his master, so in both these kingdoms the will of that spirit is done which is the master therein ; yet with this great difference, that in the kingdom of light the will of the holy Spirit of God is done freely, willingly and joyfully, by that innate principle of love, which the holy angels kept unto from their creation, in full obedience and resignation. And in the kingdom of wrath, the will of the wrathful spirit of God is done in trembling, and, in a sense, by constraint. For, though verily and most properly it is their own will which the devils do, because it is not the will of God, in and to which they were created, but in and of themselves, and from their own ground, they raised it up, and endeavoured to put it in execution, as they do still ; yet this expression of—their own will, doth not make them absolute or sovereign lords and masters of the kingdom of wrath, but only servants thereof, and prisoners therein : for by their own will they have manifested and empowered the wrathful spirit of God ; to him they have yielded up themselves in obedience, and his will they must do, and do continually, even in and by the doing of their own will.

25. That accordingly, God, as love, willeth and worketh nothing in the devil, and the devil nothing in God, because he hath separated himself from God, and is dead to love ; and so that band or communion of willing and working in the light, that was between them in their creation, is broken. But that the devil, who is a living and active creature, willeth and worketh in the wrath of God, and the wrath or wrathful Spirit willeth and worketh in the devil, because it liveth and is manifest in him, and ruleth over him, as a master over his servants, and as a prison-keeper over his prisoners. And that there is now a band or communion of willing and working between them, because when that first band in the light was broken, this other in the darkness must needs have been

of the Gospel directions, *i.e.*, in an entire self-mortification, opposition to the ways of the world, earnest and constant prayer, and a humble hearty association with some simple, experimental, zealous outward section of God's people, (which latter is indispensable for the proper development of 'the new man,' and the true evangelical promotion of God's glory, in the salvation of our neighbour).—when all this ensues as the sole end of knowledge, yea of the deepest mystical and theosophical science, as it is made to do in the writings of Law (see his 'Way to Divine Knowledge,' the concluding pages of that work, wherewith it is proposed to close the above SECOND SECTION of this treatise), and more especially in those of the great Freher (as may be seen by a reference to his work, 'Microcosmos,' at the end of the discourse of 'the First Table,' which may be considered about the last of his Theosophic dissertations),—when this, we say, takes place, then the conversion of such individuals may be deemed to be complete. But, if they stop short of this, then it is with them, only as with a man who takes up merely a new opinion in religious matters, which, (as Mr. Law observed, in a conversation), however delightful and exhilarating, is of no more use or consequence to him, in regard to his salvation, than the helping himself to a new hat. To resume the narrative.

Among the friendships formed by Mr. Law during his residence in London or at Putney, may be mentioned that of the Hon. Archibald Campbell and family, (of Craven Buildings, Strand, afterwards of King Street, Grosvenor Square,) and his relative, Archibald Hutcheson, Esq., of Westminster, M.P. for the town of Hastings. Mr. Hutcheson was a man of piety, and, a little before his decease, which happened in the year 1740, he was visited by Mr. Law, to whom he expressed a

made manifest, wherein he cannot be without willing and working : for by this band he is kept in being within the universal Being of God, and is not annihilated ; which also cannot be, because it is contrary to the fundamental rules, laws, and principles of eternity.

26. That this willing and working in the wrath, considered as on the creature's side, consisteth chiefly herein, that the creature, being departed from the will and work of love, having rejected the influence and co-operation of the holy Spirit of God, and having turned itself into the dark wrathful properties of nature, doth still move and act in them, and cometh innumerable strange, false, monstrous, and lying forms or images, in thoughts, words, and deeds, which are all evil, absolutely, without any limitation, and mere abominations to the holy will and Spirit of God, in the kingdom of love and light.

27. That this willing and working in the wrath, as far as it is attributable unto God, as manifested therein, and whose wrath it is, consisteth not only herein, that the active and restless properties of wrath, which are, and must be subservient to his manifestation in light and love, exert their own natural powers in the creatures fallen into them, and give them continually food, and *quasi* materials to their forming and imaging ; but also herein, that the Spirit of this wrathful kingdom (which is the Spirit of God, even he who in the kingdom of love is the Holy Spirit, but in this kingdom manifest as a Spirit of the fiery anger of God) delighteth, strengtheneth, and exalteth himself therein, and willeth that it shall beso, that he may manifest and show forth in and by them, the wonders of this kingdom. Like as we might think in an earthly similitude, that a kindled fire delighteth in a dry wood, strengtheneth and elevateth itself therein, and willeth, or naturally inclineth to have such food continually, that it may have something to consume, and to show forth therein its power ; all in a direct contrariety to the kingdom of light and love.

28. That all this, on the side of God, as manifested in the wrath, is good, and no evil may be found therein ; though it is the highest evil of punishment to the creature. For herein his justice is manifest, giving unto each creature, in due measure and right proportion, not only what it deserveth, but also what it willeth, and what it still maketh for itself ; for the works of their hands are their food. And this justice is in and to him as good as his mercy, though not so to the creature ; nay, so essential to him, and so inseparable from him on this side of the evil creature's own will, as his love and mercy on the other side of the creature's good resigned will. Herein also the wonders of the deep beneath are brought forth into manifestation, and thereby the great and holy name of God, though the creatures as much as in them lie think to revile and blaspheme it, is even hereby also magnified and exalted, contrary to their will, and without their understanding it. Wherefore Behmen rightly says, That as the holy angels praise God freely in his love and light, so the devils must praise him in his wrath, though not intending it.

29. That the dark properties of wrath, and so also the Spirit of this wrathful kingdom, which is God as manifested in the wrath, will indeed now (after having got a predominance in the creatures by the creatures own willing and empowering them in themselves) that their subjects and prisoners shall be what they are, and do what they do. And that because this their doing is absolutely evil in them, we may say well and soundly enough, The dark properties and the spirit of wrath in

desire that his widow should choose a retired and religious life ; and, in recommending it to her, stated that he knew no person who would be so likely to prove profitable and agreeable to her in such respect, as his friend Mr. Law, if she could be situate within reach of his society.

To fulfil the last counsels of her affectionate husband was the early endeavour of Mrs. Hutcheson ; and after some little delay, and intercommunications with Mr. Law, a plan was proposed by the latter to Miss Hester Gibbon, who as yet was without any fixed plan of life, and it would appear, looking up to Mr. Law as her confidential friend, whereby her own private wishes, and the object of Mrs. Hutcheson might equally be attained. The two ladies consenting to reside together, he took for them a house at Thrapstone, a small market town in Northamptonshire, about ten miles from King's Cliffe, where he was now settled. Here, in the summer of 1743, they took up their abode, but remained only a short time, not finding the situation altogether suited to their tastes. Mr. Law then suggested that King's Cliffe might prove a more agreeable retreat, and also better adapted to their views and intentions, being a much larger place, and as having more poor within it : for it was their design, among other good works in which they proposed to employ their fortunes, (following herein the counsels of the ' Serious Call,') to establish schools for the clothing and education of the children of the poor ; as well as the continual relief of indigence and want. They acquiescing in this proposal, Mr. Law refitted a roomy house in a part of the town called the ' Hall Yard,' already mentioned as the ancient site of the palace of King John. And here, in the following year, 1744, the two ladies joined their good friend and spiritual adviser, being now settled down for the remainder of their lives. This house belonged to Mr. Law, having it is said been the property of his father : and at his decease, he bequeathed it, with all his other effects, to Miss Gibbon. It had a good garden annexed, and a close of pasture ground ; at the extreme point of the latter, at about a quarter of a mile distance, stand the small almshouses which he built. Some adjoining land was purchased and added thereto, at different times, by Miss Gibbon, and the whole devised by her to Mr. William Law, the son of Mr. Law's nephew, a solicitor, who, dying unmarried, devised it to his brother Mr. Thomas Law, the father of the present worthy possessor of the estate.

Shortly after their arrival, in the same year, Mrs. Hutcheson planted an acorn in one corner of the garden attached to the house, which grew up, and is now a towering oak, measuring about four yards round the trunk, and the largest tree in the neighbourhood. This fine tree is said to have been visited from time to time by noblemen and gentlemen, to ascertain the size to which an oak would grow in half or three quarters of a century, with the view of planting a park or forest of such trees ; though there must be taken into account the special care which had been bestowed upon this particular tree, of which in the nature of things forest trees must be deprived.

What was the particular economy of the household does not now appear, further than by a few traditionary reports ; but if we bear in mind what has been stated, relating to that point, by the elder Mr. Gibbon ; as also, that the directing head of the whole establishment was the pious and wisdom that indited the ' Serious Call to a Devout and Holy Life,' we may justly infer, that all was conducted according to the principles and with the regularity of a religious house, though tempered with that prudence and consideration which, in respect to the previous habits of the ladies, the

them, not without them, will the evil in them. Yet they will it not directly as it is evil, but as it is naturally the proper food, nourishment, and increase of their qualifications, and the only medium to the manifestation of their powers and wonders, which are all good in themselves. And this we may say, because (1.) the good cannot be willed in them by the Spirit of love, they having separated themselves into the evil: and (2.) because without either the Spirit of love, or the Spirit of wrath, upon which all their being and willing must depend, they can be and will nothing at all. The dark properties, and so also the Spirit of this wrathful kingdom, are themselves (according to Behmen's plain expression) enemies to the devil, and hate his perfidiousness, treachery, pride, and folly, wherein he still thinks to be their lord, when he is but their slave and prisoner, etc.: which is in them a good and sure mark of justice and equity, nay, of their subjection also to the love and light of God. Which latter especially doth more plainly appear from what this author asserts expressly, viz., That the devil is as it were abominable even to the kingdom of wrath, which accuseth and blameth him continually, because he hath spoiled and lost his own kingdom in the light, and dareth now still be so impudent, as to pretend to be a king in a kingdom which never was his own. All which plainly sheweth, That the dark properties and the Spirit of wrath will no evil as it is evil, but only as it is subservient to the manifestation of their great powers and wonders.

30. That therefore, when Behmen says, *In whatsoever hath separated itself* (by misusing his free will) *into the evil, therein he willet the evil*, these words do not contain nonsense, nor a contradiction to the plain words of the Scripture, repeated by himself an hundred times, *God willet no evil*; but a deep, substantial solid truth, worthy to be understood by a lover of the mysteries of God and of his kingdom, though not fit to be proclaimed to a promiscuous multitude of ignorant people: for certainly, the meaning of these words is not so gross and superficial as either malicious or short-sighted eyes might take it to be. Which now I think may appear sufficiently from the coherence of these thirty positions, though several more could have been added not impertinently.

Page 302. Q. 2. *How shall we know when the word God in Scripture, signifies God only, and when it signifies (his) nature?* A. If Behmen is understood concerning these two different considerations of God, it can be known without a great difficulty, at least for the greatest part, (yet only according to the measure of that understanding,) what of the words of the Scripture is to be referred unto the former, and what of them unto the latter. For though God as in himself only, without all nature and creature, is not an object of our understanding; and though, therefore, the Scripture doth not instruct us directly in this point, by telling and declaring what he is, yet it tells us that he is; and there are places in the Scripture, in which one thing or expression may belong to the former, another to the latter, and a third unto both, in a different sense. But I do not think that any place may be found, which only and altogether may be referred to the former; though there are many that only and altogether belong to the latter. For this is certain, and may be a sure and constant rule, That all the places and expressions wherein God is spoken of with relation to creatures, especially to men, so that either he be represented to them as their loving God and Father, as their King and Lawgiver, as their dreadful judge, etc., or they be instructed concerning his Divine attributes of righteousness, justice, mercy, omniscience, long-suffering, fatherly care and providence, etc.; and

case would necessarily require.

As near as can be ascertained, the annual income of Mrs. Gibbon was from five to seven hundred pounds, and that of Mrs. Hutcheson about two thousand pounds; none of which, it is believed, was retained, or allowed to accumulate. As the expenditure within the house was remarkably frugal, great must have been the disbursement without; so great, indeed, as to make those at Cliffe, who remembered Mr. Law and his companions, say in relating it to parties still living there, that their acts of charity were boundless. The report of such munificence spread to places far from Cliffe, and produced applications from many whose wants were of a different character to those of food and raiment; who were often gratified by charitable donations.

The domestic arrangements of the establishment being completed, Mrs. Hutcheson, under the advice and superintendence of Mr. Law, immediately set about the building and foundation of the Charities already described, the first of which was completed before the close of the ensuing year, 1745. The following particular account thereof, taken from the printed original, may be deemed of interest, in this place:—

“CHAPTER I.—*It is thought proper, to set forth this short Account of these Charitable Foundations, for several reasons:*

(1.) That our present worthy and much-esteemed Trustees, who have had the goodness to accept of the care and protection of them, may, by this little Abstract of the state, nature, and appointment of these Charities, have as little trouble as possible in acquainting themselves with all that is required of them for their protecting and preserving these Charities according to their true destination.

(2.) That succeeding Trustees, as vacancies shall happen, may at their first entrance upon the trust, without the trouble of reading and searching into the long deeds of settlement, know all that is material in them, and have a full and certain insight into all the particularities of the nature and constitution of the several Charities which, by their election, they take upon them to keep up in their true uses and operation.

(3.) That hereby, as much as possible, all deviation from the first, true, and legally established order of these Foundations, which length of time is apt to produce in most things, may be prevented; there being a considerable number of these little printed books, to be carefully preserved for futurity, one of which is constantly to be given to every new Trustee at the time of his election.

(4.) That the Town of King's-Cliffe, for whose sole benefit these several Charities are established, may be fully acquainted with all that is granted and given to them in the original Deeds of these Foundations; both as to the nature, place, and value of the Estates, and the several uses to which they are appointed.

That by this means they may become true and proper witnesses of the right use and application of these Charities; and also be enabled how to complain, and where to seek for redress, if in after times any misapplication of them should happen.

For as these Foundations have their full legal authority, and unchangeable nature, from their

all those places, also, wherein there is spoken of his will, counsel, decrees, purposes, election, and reprobation, etc.; and further, all those places which declare anything of his love and anger, of his great works and wonders, of his kingdom in the light and calling to it, of the Father's drawing, the Son's reconciling the Father, and the Holy Ghost's being poured out upon the children of men, etc.: they all are to be referred to the latter consideration. But in those places chiefly wherein his unity, greatness, infiniteness, omnipresence, unchangeableness, etc., are declared, there may be found this or that, which not only belongeth to the latter, but to the former also.

Page 302. *Q. ult. How can you avoid the texts in Scripture, which attribute reprobation to God himself? How is the word, God, to be taken in those places?* A. No text in Scripture attributes reprobation to God as in himself only, without nature and creature; and though the Scripture doth not determine this so expressly, by saying—God as in nature and creature, yet (1.) the whole series and concatenate harmony of the truth in its particulars, and (2.) also the divers senses in which we cannot deny but that the word God is taken in Scripture, do evince this assertion sufficiently. Let us not stick to words and notions, but consider only and even but simply, without subtleties, What *reprobation* is. We shall find it is an essential shutting up the kingdom of light and love, and an excluding the creature out of it; implying that the creature hath been therein, and presupposing that the same is no more capable thereof, or no more fit to dwell therein any longer. Now where is that text in Scripture that asserts, either that God willed or purposed in himself from eternity, before the creature was, that the same should be excluded from having communion with him, in his kingdom of light, love, and glory? or that he himself by his own doing, hath cast the creature out, and shut the door upon it? Doth not the Scripture plainly tell us, That angels and man were created to have communion with God, and to praise him in his light and glory? That the devil stood not or abode not in the truth, but left his habitation in the light; and that man lost his paradisaical state, by the devil's cunning craft and his own sinful lust? Truly, we must take this to be the first doing on the creature's side; and then we may take that other to be the consequence thereof, which the Scripture tells us was done by God, viz., the devil was cast out, and his place was no more found in heaven, and Adam was driven out of the garden. As no man of any sound sense can make this latter the foundation, and that former the superstructure; so also no man can separate these two from one another; but both together in conjunction are or make up what we call *reprobation*. Which in substance and reality is nothing else, but that God, who before was manifested in the creature, in his love, becometh now manifest therein in wrath; because (1.) the creature in its own will is no more capable of his manifestation in love, and (2.) because without him, as manifested either in love or wrath, there is for the creature no living, moving, nor having any being. From all this it is evident, that much more unto the creature than unto God, and unto God as without the creature not at all, *reprobation* is to be attributed. If we would consider man especially, whom both election and reprobation concerns, the matter would still be much more evident. But not to run out into this wide, open field, I shall say only this in short, according to Behmen's declaration,——Adam, with all his posterity, was to be as a harmonious instrument, which the Spirit of love manifest in him would play upon: and as to his own person, he was actually made and prepared so. But the spirit of this world creeping in, disordered the strings thereof (the pro-

being settled strictly according to the last *Statute of Mortmain*, and enrolled in his Majesty's High Court of Chancery in the time and manner as that statute directs; so, if in any future age they should be either in part sunk or misapplied, a speedy and certain relief may be always had by an appeal to that Court. [In 1826, the Trustees, finding that they could not execute the Trust according to the letter of these Rules, applied to the Court of Chancery; and, by an Order of that Court bearing date December 22d. of that year, an Extension was given to the Rules, Orders, and Regulations of these Charitable Foundations. This Extension is noticed in the following Chapters; but the Court ordered that the previously existing Rules and Regulations be continued in force, except as they were thereby amended and altered.]

CHAP. II.—*Of the Nature of these Foundations, and the Places, Quality, and Value of the Estates given for the perpetual support of them.*

I.—In the year of our Lord one thousand seven hundred and forty-five. Mrs. Hutcheson set up a School in the town of King's-Cliffe, for the education and full cloathing of eighteen poor Boys of the town of King's-Cliffe, with a salary for a master well qualified to teach them reading and writing, and all the useful parts of arithmetic. On the 28th. April, 1756, the Foundress increased the number of scholars to twenty; and directed that every boy who shall have staid out his full time in the school, with good behaviour, be constantly put to some trade. [See MS. Order Book in the custody of the Agent, signed by the Foundress.]

Mrs. Hutcheson afterwards bought a School-house for the master, built a School, and four little Tenements adjoining to it for the separate habitation of four ancient and poor Widows, chosen out of the town of King's-Cliffe, with a weekly allowance. [By an Order of the Court of Chancery, Dec. 22d. 1826, the Trustees shall have power to nominate and elect an additional number of women and scholars to the said Almshouses and Schools respectively, with and subject to such powers and qualifications as by the existing rules and regulations, and the present new rules and regulations, are provided.]

For the perpetual maintenance of these Charities, the following Estates have by Mrs. Hutcheson's order and appointment been conveyed, surrendered, and sold for ever, in trust, to George Lynn of Southwick, William Pain King of Fineshade, Esqs, to the Reverend Chambers Bates, Rector of Easton, to the Reverend Wilfrid Piemont, Rector of King's-Cliffe, to Thomas Jackson of Duddington, Gent., to George Law of Morehay, Gent., Viz:—

(1.) At Northorpe in the county of Lincoln, a freehold inclosed estate, being one moiety of a certain number of closes, all particularly specified in the deeds of conveyance, leased now to William Watson of Northorpe, for seven years. The Rent £54. per annum. (2.) Another freehold estate, at Aslackton in the county of Nottingham, leased now for twenty-one years to Henry Hall, of Aslackton. The Rent £53. (3.) In King's-Cliffe, Heartake and Hullhill closes, leased to Mr. Buckby, for thirteen years. The Rent £18. 10s. (4.) Dealey's closes by the Spaw-Lodge, leased to John Billage, for thirteen years. The Rent £7. 10s. (5.) Buxton close, let to Mr. Whitehead, for three years. The Rent £7. (6.) The School close adjoining to the school-house, rented by Mrs. Hutche-

perties of nature in him), and tuned them so, that they made up an instrument fit for himself. Now therefore, it was no more fit for the Spirit of God; but this departed from him, or ceased to be manifest in him, according to his former manifestation in love, and came to be manifest in him according partly to the first, and partly to this third principle, which both are his. And here man was reprobated, that is, excluded from paradise and heaven, wherein he could be no more, because he had it no more manifest in him. But now the Scripture no where tells us, that it was decreed or purposed by God, before man was a creature, that he should transgress and fall, and should be reprobated; but on the contrary, this the Scripture tells us, that *man was chosen in Christ Jesus before the foundation of the world*: which doth not presuppose (but rather contradict) that the fall was decreed by God, but only that it was seen and known in his wisdom; for an efficacious remedy was found out against it. And what was this else, but that afterwards in time, the same primitive manifestation of love in the humanity (though quite in another and much higher way) returned again, and called unto all men to give way to it, and to receive the same into themselves, as it still doth so. If they do, they are elected; that is, separated from the world, and taken in into this new or second manifestation of love, not without but in the humanity, and even in themselves. If they do not, they are not reprobated by a new, peculiar act or deed of God, as without them, or far from them above the stars; but only they continue in their being already excluded from having his love manifest in them, and from the communion with God in the light. And there is nothing that did or could exclude them, but their own having yielded themselves servants to the devil and the spirit of this world, and their wilful continuing to love this service more than the freedom of the sons of God, and the manifestation of his love in them, etc.

Page 303. No. 5. The reason of what is asserted in this position, declared in these last words, *because the evil would have been from him*, cannot give us a right idea of the thing; for it supposeth, as it were, that God could have willed or fore-ordained all things which have come to pass, but did leave it freely, upon consideration, that if he had done so, the evil would have been from him: which hath but a very superficial sense, and doth not represent rightly, what God is, according to Behmen's gift and declaration. It is true indeed, that if it could be lawful for us to say, God willed or fore-ordained all what came to pass, it would be lawful also to say, The evil is from him, and he hath willed it. But as this latter is the devil's lying assertion, so that former also is not much better; seeing that this dependeth upon that, and that is the ground of this. As we therefore rightly say, God cannot will the evil, no more than he can lie or die, so we must say also positively, and hold it firmly, That God not only did not will and fore-ordain, but also *could not* have willed and fore-ordained all things which have come to pass, viz., those that relate to the manifestation of his wrath; because God is love, and was manifest in light and love only, before and in the creation of angels, but in his wrath he was never manifest before the fall. Now God, as love, could not have willed or fore-ordained that the wrath should be made manifest, and get a predominion in his creatures, whom he purposed to create in and to his light, love, and glory (if we think he could, we do not yet understand with Behmen what a principle is): and in his wrath he could never have been manifested, nor could his wrath have manifested itself, if the creature had not manifested it; no more

son. The Rent £8. Total Rent [at that time] £148. per annum.

(N.B.) Donatus O'Brien of Blatherwick, Esq. was, at the desire of Mrs. Hutcheson, and by a deed pole bearing date the twenty-ninth day of October in the year of our Lord 1753, added to the six above-mentioned Trustees, that the number of Trustees in this, as in Mr. Law's foundation, might be always the same, seven. And to show, as by a binding precedent, that at the death of any Trustee another should be immediately chosen, and invested with all the rights of the trust, in the manner the said Donatus O'Brien, Esq. hath been, that the number seven may be always complete.

II.—The School founded for the education and full cloathing of fourteen poor Girls of the town of King's-Cliffe, was set up by Mr. William Law [Presbyter of the Church of England], in the year of our Lord one thousand seven hundred and twenty-seven, with a salary for a mistress, well qualified to instruct them in reading, knitting, and every useful kind of needlework.

He hath since, [1752—4?] built a School-house and School, and also two little Tenements adjoining to the school, to be inhabited separately by two poor ancient unmarried Women, or Widows, of the town of King's-Cliffe, with a weekly allowance, hereafter mentioned.

For the perpetual support of these Charities, he, the said William Law, hath conveyed for ever, in trust, to George Lynn of Southwick, to Donatus O'Brien of Blatherwick, to William Pain King of Pineshade, Esqs., and to the Reverend Chambers Bates of Easton, to the Reverend Wilfred Piemont, Rector of King's-Cliffe, to Thomas Jackson of Duddington, Gent., and to George Law of Morehay, Gent.,

(1.) The aforesaid school and school-house, and the two little adjoining tenements. (2.) A freehold estate at Northorpe in the county of Lincoln, being one moiety of a number of closes, all particularly specified in the deeds of conveyance, leased in the year 1753, to William Watson of Northorpe, for seven years. The Rent [at that time] £54. per annum.

The following direction was given by Mrs. Hutcheson on the 28th. April, 1756: Whereas it appears that in Mr. Law's Foundation the expenses come pretty near the full income of the rents given for its support, we order and appoint, that if it should at any time happen that the rents should fall short of the expenses, that then and for that time such defect be supplied out of the rents of the above-mentioned estate (viz. Mrs. Hutcheson's estate) given for the maintenance of a master and eighteen scholars. Provided that there be a sufficient surplussage of money remaining, after the full discharge of all the former appointments; but not else. [See MS. Order Book, signed by the Foundress.]

CHAP. III.—Of the Election of a Master or Mistress for the Schools, and their respective Qualifications, Duties, and Salaries, &c.

(1.) Upon the death of a Master or Mistress of the Schools, the Agent for the Trustees is immediately to give notice of it to all the Trustees. He is also immediately to fix a written paper upon the Church door at King's-Cliffe, with these words written in it, viz: *Wanted a Master or Mistress for such a School; any person properly qualified may apply to the Trustees, George Lynn, Esq. &c., all whose names and places of abode must be mentioned in the paper that is fixed upon the door.*

than the fire in a flint can manifest itself. Nay, his love cannot be concerned with anything, nor take any notice of what is in and belongeth to the wrath; except only so far, that it hath an eternal will, most essential to itself, to overcome the same, and to exalt itself over it, where it pleaseth, and where it is not resisted, by the creature's own wilful continuing in the misusing its free will. And therefore, when God foresaw that the creature would misuse its free will, fall into his wrath, and manifest the same in itself, he, according to this eternal essential will in his love, willed, purposed, or fore-ordained, that the wrath manifested in man should be broken and overcome by love, in and through the humanity of Jesus Christ; and that so the first manifestation of love in man should return unto him again, to the end that love might exalt itself, and triumph over the wrath, and show forth for ever, what it is. And therefore also this is the only purpose or fore-ordaining, whereof the Scripture tells us, that *it was made before the foundation of the world*. But no such will or purpose concerning the wrath, viz., that this should be made manifest, can be found in any place of all the Scripture. So then, the manifestation of the wrath is only and wholly to be attributed to the creature's misusing its free will. And so it is not enough to say—God did not, but we must say, He could not will or fore-ordain all things which come to pass.

Page 305. No. 6. *God foresaw in his anger*. This expression is right and good, frequently used by Behmen, and well enough to be understood by them that are acquainted with his style. But all this notwithstanding, the more to condescend to the capacity of such as do easily find scruples in words, and might here think or ask, Had God an anger before the creatures were made and fallen; he must then have been angry with himself, etc.? I think it might be thus expressed—God foresaw in the natural qualification of the three first properties of nature. For, in God was no anger before the fall, nor is in him even now; but in the first properties of nature, if divorced from the rest (which may be done in a creature, but not in God), there is such a qualification, as is and must be wrath and anger in that creature that hath made this divorce in itself. And this is called his anger, because these properties, and their natural, necessary qualifications, all good and harmonious in his eternal nature, are his. So therefore, when Behmen calleth it, *his anger before the fall*, he doth it only because it is that which, after the fall, is called so in Scripture; explaining himself sufficiently, That it had not, nor could have had this name before the fall, which it hath now after it, because it was then in God not such a thing as it is now in the creature: nay, [N.B.] that *it is not anger in God properly*, but only in the creature, and attributable unto God no further, than as he is manifest in the creature, and as the creature's being dependeth upon his being.

[ANNOTATION.—Connecting position 12, page 419, with these ravishing elucidations of truth—of indeed, the most glorious truths that can affect, awaken and convert the heart, viz. the *love of God*, and its consummating act in the *intercession of Christ*, (by which is understood the unceasing, eternal over-coming by Christ of all the wrath and sin in the human nature, where not obstructed by man's own wilful resistance thereto),—in such consideration, we say, may be especially perceived Mr. Law's ground of understanding in the extract from his 'Demonstration, etc.', inserted in the note of page 229, of the present work; as also, in the First Dialogue of the Second Part of his 'Spirit of Love,' to the doctrine of which objections have been made, even by some of Mr. Law's warm ad-

(2.) No man under twenty or above forty years or age, is capable of being received as a candidate for the mastership: this is an indispensable incapacity.

(3.) No one but a single woman, either a maiden or a widow, between twenty and forty years of age, is capable of being elected to be a mistress of the school. And if she marries after her election, she is to be immediately discharged, and a new one chosen in her stead.

(4.) In a vacancy of a master or mistress, every Trustee has an equal and absolute right of offering a candidate at the time of the election.

(5.) The election of a master or mistress is to be as speedy as is found to be convenient, not exceeding (if possible) three weeks from the time of the vacancy.

(6.) When two or three or any number of persons properly qualified are proposed by the Trustees, the election is always to be made by ballot.

(7.) No election of a master or mistress to be ballotted for, is to be made unless four, or three at the least, of the Trustees be present at the ballot, and unless the rest of the Trustees have had sufficient notice of the day appointed for the election.

(8.) The Agent for the Trustees is in his own person to wait upon every Trustee, and leave with him in writing the day appointed for the election.

(9.) The Salary settled upon the Master for teaching eighteen boys is twenty pounds a year, free from all taxes, parish rates, and all expenses for keeping his house in repair. The salary is punctually to be paid by four quarterly payments, at the four great quarters of the year, five pounds at each quarter-day. And every Lady-day quarter he is to be paid thirty shillings over and above his quarterly payments, to buy firewood for the school.

(10.) The Salary settled upon the Mistress for teaching fourteen girls is ten pounds a year, to be paid by quarterly payments as the master's above-mentioned, and at the Lady day quarter she is to receive thirty shillings over and above that quarterly payment, to buy firewood for the school.

(11.) If the master or the mistress shall be found taking in, or teaching in their respective schools, any other scholar or scholars, than such as are of the Foundation and put in by the Trustees, then twenty shillings for every such scholar shall be deducted from the salary of the master or mistress so offending; and if the same offence is afterwards committed again, such master or mistress is forthwith to be removed, and another chosen in his or her stead.

(12.) If a master or mistress shall be found to neglect the daily business of the school, or suffer the scholars to absent themselves from it; if anything scandalous is sufficiently proved upon either of them; or if they be not of a perfectly sober, decent, and christian behaviour, and of good example to the children, the Trustees are earnestly requested not to suffer the continuance of such a master or mistress—a more pious and virtuous education of the children than that of a common school, being the one great end chiefly intended by these Foundations: which end must be frustrated, unless it be an unchangeable rule constantly to discharge the master or mistress as soon as they fall into any scandalous irregularity of life, and cease to give good example to the children.

(13.) The master or mistress is not to be removed or discharged from their office, but by such a number of Trustees, and such notice given to all of them, as is required in the choice of a new master.

mirers; as not being satisfactorily cleared up.

But, in regard to the edification of some description of readers, it may not be inappropriate to insert in this place, the following observations immediately relating to the point now in question, extracted from a published letter of Mr. Law:—

“ * * * thus do these three states of man fully show, that our first perfection, our miserable fall, and blessed redemption, have all that they have in them, whether of glory or misery, merely and solely because God alone is all that is good, and can be nothing else but good towards the creature; and that neither angel nor man can be happy or miserable, but because it either hath, or hath not, this one God of goodness essentially living and operating in it.

What a number of things called religion are here cut off at once! Since nothing is life, happiness, and glory, but the one essential operation of the triune God of love and goodness within us; nothing is death, evil, or misery, but the departure or turning from this essential God of our lives, to something that we would have from ourselves, or the creatures that are about us. And how greatly is he deluded, who, living among the throng of religious schemes, thinks this, or that, or any thing in nature, can be his atonement, his reconciliation, and union with God, but the spirit, the body, and the blood of Christ, forming themselves into a ‘new creature’ within him. Then, and then only, is he that first man that God created, in whom alone he can be well pleased; but till then, he is that man whom the cherub’s two-edged flaming sword will not suffer to enter into paradise.—How is it now that we are to regain that first birth of Christ? Why just in the same way as Adam had it at first. What did he then do towards it? How did he help forward God’s creating power? Now creating again, or restoring a first life in God, is just the same thing, and the same sole work of God, as creating us at first; and therefore we can have no more share of power in the one, than in the other. Nothing lies upon us as creatures fallen from God, or is required of us with regard to our growth in God, but not to resist that which God is doing towards a new creation of us.

That which God is doing towards the new creation of us had its beginning before the foundation of the world. In Christ Jesus, (saith St. Paul,) we were chosen before the foundation of the world; the same as saying, that God out of his great mercy had chosen to preserve a ‘seed of the word’ and spirit of God in fallen man, which, through the mediation of a God incarnate, should revive into that fulness of stature in Christ Jesus in which Adam was at first created. And all this work of God towards a new creation is by that same essential operation of God in us, which at first created us in his image and likeness. And therefore nothing belongs to man in it, but only to yield himself up to it, and not resist it.

Now who is it that may be said to resist it? Answer. It is every one who does not deny himself, take up his cross daily, and follow Christ. For every thing but this, is that flesh that warreth against the Spirit. The whole life of the natural man resisteth all that essential operation of God, which would create us again in Christ Jesus. Farther, every religious man resisteth it in, and by, and through the whole course of his religion, who takes any thing to be the truth of piety, the truth of devotion, the truth of religious worship, but faith, and hope, and trust, and dependence upon that alone, which the all-creating word, and all-sanctifying spirit of God, inwardly, essentially,

CHAP. IV.—Of several other Particulars essential to these Foundations.

(1.) The Rector of King’s-Cliffe for the time being is always to be a Trustee. As soon as he is inducted into the living of King’s-Cliffe, and enters upon his first residence, he has a right to claim an admission into the trust. (N.B.) No other person of King’s-Cliffe is ever to be a Trustee; be he who he will, or of what degree soever, he is utterly incapable of being admitted or chosen into any share of this trust.

(2.) The future Trustees are to be constantly and for ever chosen out of the neighbouring Gentry and Clergy, not more than four miles distance from King’s-Cliffe. [By order of the Court of Chancery, Dec. 22d. 1826, the limits prescribed by the existing rules and regulations as to the residence of the Trustees, are extended to the distance of eight miles from the parish of King’s-Cliffe.]

(3.) Every Trustee has an equal right to put scholars into the school; but no Trustee is to put in more than two, till every Trustee has put in the same number.

(4.) The Agent for the Trustees is to keep a register bound book of the names of the children, their age, the time of their entrance, and by what Trustee they were put into the school. His business is, to receive the rents, make the weekly and other payments, provide every thing wanted in the schools, and observe the same method of cloathing the children as has been hitherto practised. At the general audit, the week after Easter, he is to lay his accounts before the Trustees, to be examined and passed by them.

(5.) The surplus of money at every audit, is either in part to be reserved for occasional demands, or the whole to be disposed of to such uses as the Trustees, at their annual audit, shall please to appoint; only under this restriction, that such money cannot be disposed of any other way but for the sole use and benefit of some or other of the members of these two Foundations. [By an Order of the Court of Chancery, Dec. 22d. 1826, the Trustees shall have the power from time to time, and at all times hereafter, as they shall think fit, to apply the accumulated and accruing surplus rents and profits (if any) of the said trust estates, when received, (but not to charge the same with the repayment of any sum of money by way of anticipation, mortgage, or otherwise,) in and towards the building of any additional almshouse or almshouses, or any new schoolhouse or schoolhouses, in and upon such part of the said trust estates as shall be most convenient for the purpose. Nevertheless so as that the present prescribed numbers of women and scholars, or so many of them as the said parish of King’s Cliffe will furnish, and the present prescribed salaries of the schoolmaster and schoolmistress for the time being, be not reduced or diminished by reason of the expence of any such additional building as aforesaid.]

(6.) All orders made by the Trustees at their audit, are to be entered into a book by the agent in their presence, that at their next meeting the observance of such orders may be enquired into, and such alterations or additions be further made as the Trustees shall judge proper.

(7.) It is the joint request of Mrs. Hutcheson and Mr. Law, that, as now so hereafter, the Agent for the Trustees be that relation of Mr. Law, who shall keep such a shop in this town as is now in being. But, (N.B.) no such tradesmen, nor any other relation of Mr. Law, that shall be an inhabitant of King’s-Cliffe, hath hereby any claim to this office; nor is he any further recom-

and vitally work in his soul."

From these, and the former passages to the like purport, the beclouded, downcast, penitent reader will perceive, how Christ is a perpetual atonement for the sins of the whole world; that he abides in the depth of the soul as an ever-present, infallible remedy for all human misery, as a 'well of water, springing up unto everlasting life,' ready to wash away our iniquities, and to impart unto us the Divine nature; and that by his process and conquest, he now possesses such omnipotent power over 'all things in heaven and earth,' and bears such infinite, inexpressible love to our souls, that not anything in the whole universe of being shall be able again to separate us from him, (Rom. viii. 38, 39,) with this single exception, however, of our own *unwillingness* to be saved by him.

Whoever thou art, then, (dear reader,) be thou as vile as a whole life of wilful accumulated sins and backslidings can have made thee, do but believe these glad tidings, and heartily embrace the gospel; do but cast off all obstructions to thy spiritual renewal by taking up the cross, by self-denial, mortification, earnest and continued prayer, total separation from the world, and the love and practice of all goodness; do but thus co-operate with thy covenanted omnipotent Redeemer, now waiting for thee in the birth and bottom of thy soul, (one chief instrument to which is living by rule,) and salvation will soon open itself in thy heart.

And wouldst thou also desire a clear intellectual apprehension of the truth and progress of thy renewal, then know what Christ, as thy indwelling sanctifier, is, viz., holiness, purity, peace, love, God. (Oh, meditate much upon these words, holiness—purity—peace—love—God!) Know also, that as thy actual Saviour, in all thy inward and outward trials of self and the world, he is the spirit of meekness, of humility, of patience, and resignation to God. Turn thy faith then, wholly and solely to Christ, under these various phases and manifestations of the one only Spirit of truth and goodness within thee, yea, with the same fullness of assurance and earnestness of desire as the lame, the sick, and the blind applied to him, when in the flesh, to be healed: so mayest thou enjoy a rational conviction as well as sensible evidence of thy being born of God.]

Ibid. Line 3. *if it had been infused into them.* This expression doth not declare the thing consistently with Behmen, though he may have used the same words in another construction, and with other circumstances. For in one sense, the *love* was infused into the devils; that is, given, offered, presented, so that it shone upon them, drawing, calling, and inviting them, no less than all the rest of the holy angels. Which was an infusion in such a sense, as Behmen declareth in the simile of a thistle, into which the sun continually infuseth its light, warmth and tincture, having no other will nor inclination in itself, but to do the same good to the thistle which it doth to the rose; when the thistle, for all this loving-kindness of the sun, doth still but remain a stinging thistle. But in another sense we must say also, that the *love* could not have been infused into the devils; for how can wine be infused into a vessel full already of stinking water? The wine may be poured out indeed over the vessel, and so was the love over the devils; but the vessel cannot take it in, so neither could they, because their own will, which they were full of, could not receive it. In short, God did all the good which he could do to them, he being unchangeable, and having no other will but to do them good; but they did nothing, nor would do anything, of what was their duty to do.

mended to it than as he shall be found to be of honest character and well qualified for it, nor to be continued in it any longer than whilst his behaviour is well and fully approved of by the Trustees.

CHAP. V.—Of the Election of the Widows and ancient unmarried Women, &c.

(1.) At the death or vacancy of a Widow, no one woman is to be chosen into her place. But always four, or three at the least, of the most ancient widows are to be put in nomination by the Trustees, and the election of every individual widow is always to be made by ballot out of such a number, in the presence of the Trustees. [By Order of the Court of Chancery, Dec. 22d. 1826. In case where a vacancy happens in an almshouse, there shall not be more than one poor woman qualified to fill up the same, it shall be lawful for the Trustees for the time being forthwith to elect her thereto, without waiting until there is a sufficient number of poor women for proceeding to a ballot; and that two poor women duly qualified shall be deemed a sufficient number for proceeding to a ballot.]

(2.) No widows are capable of being elected but those of the town of King's-Cliffe, nor are any such capable of having a share in the ballot who have already received the parish allowance for their support. [By order of the Court of Chancery, Dec. 22d. 1826. All ancient and deserving women, as well maidens as widows, of the parish of King's-Cliffe, who have not received parochial relief, shall be qualified for admission into the said almshouses.]

(3.) The two houses at Mr. Law's school, are as free for ancient maidens as for widows, providing they have the proper qualifications.

(4.) No election of a widow or ancient maiden is to be proceeded upon, till all the Trustees have had notice of the vacancy, and the day appointed for filling it up. Nor is any election to be made, unless three of the Trustees be present at it to oversee the ballot.

(5.) None are looked upon as qualified to be chosen merely because they are old and poor, but only such old and poor women as are of good report for their sobriety, industry, and Christian behaviour in their several stations. The want of these virtuous qualifications is not to be dispensed with; it being our whole desire and intention by these provisions, to reward the virtue and merit of such ancient women, and prevent their falling to the straitness of a parish allowance in the time of their age and infirmities.

(6.) If, therefore, in any after times any ancient women of ill manners, of unchristian behaviour, who have had the character of idle, gossiping, or slothful persons, should be nominated, or suffered to have a share in a ballot for any of these houses; such disregard of virtuous qualifications would be as great a violation of the nature and design of these charities, as if young women, or persons of another parish, were chosen in them.

(7.) No ancient widow or maiden that has more than forty shillings a year of her own is capable of being elected. [By Order of the Court of Chancery, Dec. 22d. 1826. No such poor woman as aforesaid, who has an income of her own of five pounds a year, shall be disqualified for such admission, but that all poor women having more than five pounds a year shall be excluded.]

(8.) The names of the women that are admitted by the Trustees as qualified, are each of them to be written separately in a bit of paper, folded in the same form, and sealed up. They are to be

Page 305. No. 6. *permitted both for good ends.* I say nothing directly against this expression, knowing not only that it is most common, but also that we cannot well avoid it. But I must say, nevertheless, that it is not sufficient to declare the depth; because God's permitting the fall for good ends, seems to presuppose that he could and would have hindered it, if he had not seen good ends therein. Which cannot be said by any that understands with Behmen, what God is. For such a one will grant indeed, that the fall must serve for good ends; but he will say also, that God could not have hindered it, and will be able to understand, that by so saying, he doth not make him impotent, nor derogate anything from his omnipotence, any more than by saying, God cannot save him that will not be saved, or, which is the same, that will not leave off his own will: which is a good and true assertion. No ill consequences, therefore, do follow from saying, God could not, but rather in abundance might they follow from saying, God could have hindered the fall, and did not, and says nevertheless still of himself, *As I live, I will not the death of the sinner.*

Page 305. No. 7. To the last words might well and pertinently be added—or a predestinate purpose of the free gift of grace. Because Behmen calleth it so also, and it is of a good consequence to express that all this is owned to be free grace; that when afterwards something is said of the human will, and its required turning, it may not be so easily mistaken, as if salvation were by Behmen ascribed unto man's will.

Ibid. No. 8. I see no reason why here, after these first words, *God purposed or willed by an eternal will in himself*, these words are added, *which they call election*, ROMANS. vi. 16. For (1.) It is certain that Behmen doth not call this will, election. (2.) That which is expressed in the four first lines of this position, might rather be called—God's universal call; which is so different from election, that the Scripture attributes that former unto many, and this latter unto few. And (3.) In the quotation of the Scripture there must be a mistake, so that one place is set for another; seeing that in ROM. vi. 16. nothing may be found which could here be referred to. But I think that which St. Paul saith is here meant, viz., that *man was chosen in Christ from before the foundation of the world.* And if this be meant, it is true indeed, that it is the first ground of election, nay, in a sense election itself, so far as it could be in God before man was a creature: but it is not yet that which Behmen calleth so, when he declareth what election is in its full sense, from which it is greatly different. For, that which was done in God from before the foundation of the world, reacheth all men; as in this position is said, that God willed to put his grace into all mens' hearts, without any condition required of them: but this which properly is called election, reacheth not all, but only a few; because not all, but [alas!] only a few do fulfil the condition that here is required, viz., to turn their wills into that grace.

Page 305. No. 9. Here I would not say, *which they call God's clock-work*, but rather—and they compare it to a clock-work. Because, though Behmen sometimes calleth it so, when he discourseth thereof, yet it is not an appropriate name, whereby this outward mysterium could be distinguished from the inward. But as the word *mysterium* is common unto both, and is distinguished by outward and inward, so also can this name of *clock-work* be, etc.

Ibid. No. 10. In general, I must observe, concerning this whole tenth position, that so many

put into a hat and shaken about, whilst one of the schoolboys puts in his hand and takes one of them out, and that which is first taken out is the widow elected. And so again a second time, if a second widow is to be chosen. (N.B.) This method is to be practised in the election of a master or mistress.

(9.) It is earnestly requested, that it be an indispensable rule to have this Fifth Chapter, concerning qualifications, audibly and distinctly read by the agent in the presence of the Trustees before they proceed to the election of any widow, and that the master of the school be ordered to wait in the room during the time of the election. As also that the Third Chapter of this book, concerning the election of a master or mistress, be constantly read by the agent before the election of either of them be proceeded upon. And that the candidates which are admitted by the Trustees as qualified, may be ordered to be present at the ballot.

(10.) All the ancient widows, or maidens, are to have two shillings and sixpence paid them on every Saturday throughout the year, and ten shillings to each of them every Lady-day to help them to firing.

(11.) If a master of the boys, having behaved well, is through age or infirmities become quite incapable of doing his duty in the school, he is to be put upon half-pay, have a room allowed him in the schoolhouse, and a new master is to be chosen in his stead.

(12.) If the same happens to be the case of the mistress, she is to be put into one of the houses belonging to that school, without a ballot. But if there be no vacancy, she is to have half-pay till that happens, and any other farther provision that the Trustees shall judge her case to require. And a new mistress is to be chosen in her stead.

(12.) When it shall come to pass that there shall be no relations of Mr. Law, an inhabitant of King's-Cliffe, or properly qualified in the opinion of the Trustees, to be Agent, then some farmer or tradesman of King's-Cliffe, having more than ten pounds a year real estate in Cliffe, is to be chosen Agent by the Trustees, at a meeting appointed for that purpose; but such meeting is not to be deemed sufficient to form a board for that purpose, unless all the Trustees have been first informed of it, and three of them at least be present at it.

(14.) No orders are to be made, or entered into the book of orders as such, but those which are made by the Trustees at their annual audit, and such are to be entered into the book of orders in the presence of the Trustees by their agent.

(15.) All kinds of books, pens, ink, and paper that are used in either school, are to be provided for them by the agent; and every boy and girl at their going out of the school, are to have a new Bible, and Book of Common Prayer distinct from it, given to them.

(16.) All the girls are to be kept continually at some sort of work, useful to them and their parents. But no spinning wheel is to be brought into the school, or used there either by the mistress or any of the scholars.

(17.) No holidays are to be allowed in either school, but those of Christmas, Easter, and Whitsuntide. In harvest time they are allowed to glean in the fields for their parents, after having said each of them one lesson early in the morning.

different things, expressed therein so shortly, do make the sense very obscure, as to my sight; but may be it is not so in the sight of others. In particular I have to observe (1.) The words, *which God for wise and good ends permitted to remain in him*, are tolerable indeed; but much nearer to the bottom would it reach, if it were said—that this principle of evil cannot but remain in him until the day of judgment, appointed for a separation of good and evil. (2.) The words, page 307 *which is reprobation*, are true, but do not give the whole or full sense of what reprobation is, according to Behmen's depth, and that sense wherein he frequently taketh this word. For, when a man, not having turned out of the principle of evil, is rejected by God to all eternity, this is his reprobation indeed, in its accomplishment and irrevocability. But, Behmen calleth that also reprobation, (and so election,) which is done in and with man in time, wherein it may be revoked and altered. For instance: as long as a man remaineth voluntarily under the power of the principle of evil, he is actually reprobated and rejected, because he is actually excluded from communion with God in his love and light. But such a man may, during this life, turn his will, and elect the principle of grace in him; and then he is by that re-elected actually, because he cometh to have actually communion with God in love and light. Though this also is not yet unalterable; for he may turn out of the grace again, and if he doth, he is reprobated again, etc. And still deeper, Behmen declareth also, how of all these alterations man maketh in time, may be conceived and said—such a man was elected or reprobated from eternity, notwithstanding that he changeth his will several times. (3.) The words, page 306, *with his will, or at least a desire*, may be taken in a right sense indeed, but may also easily give an occasion to object something, which might be prevented by saying—if he turneth not out of it effectually, or at least in an earnest desire to do so.

Page 307. No. 11. is called—*God's manifestation in anger, awakened by man's sins, and his formed word in man, which is the fire, etc.* Here the sense is very ambiguous; for, as for my part, I can hardly discern whether the meaning be this, that the principle of the evil of punishment in man is called God's formed word in man; or whether it be this, that anger is awakened by man's sins and by his formed word. And though I have reason to believe it shall be that former, yet I see not how the following definition can be applicable to this formed word, when it is said, *it is the fire in man separated from the light, upon a misuse of its free will*; though it is applicable to the principle of the evil of punishment in man. From whence then it appears, that this principle is not called by Behmen, God's formed word in man. But so's the thing to be conceived: Behmen calleth the whole man a formed word of God, from his very creation, before the fire in him was separated from the light, upon a misuse of his free will. And now, after it is separated, like as man retaineth, notwithstanding this separation, the name of a creature, so he may retain also that of a *formed word*, and may be called so: not as if this denomination were now so proper unto him, and did exactly declare what he is (which rather might be declared by calling him deformed); but only, because he is still the same creature in substance, which was formed by God, notwithstanding that he hath deformed himself. But to give the name of a formed word, directly to the fire in man separated from the light, is not excusable. And though it may be that Behmen hath such words, yet they will certainly stand with him quite in another construction. Wherefore, then, I think this particular of

(18.) The master at his first entrance into the school in the morning is to pray with the children, and again at twelve o'clock, except on those days when they go to church; and again at their breaking up in the evening.

(19.) The mistress is to observe those hours, and forms of prayer, and chanting of psalms, as has been practised from the beginning in that school. [See the annexed "Rules."]

(20.) All the scholars of each school are to be brought before the Trustees at their Easter audit, in their new clothes, to be inspected and examined by them as they shall think proper.

(21.) The lending library in the schoolhouse, consisting of books of piety in English, are to be under the care of the schoolmaster, who is to lend them out according to the rules there laid down, for which he is to be accountable to the Trustees at their audit, or when they please.

The other small library, consisting of Hebrew, Greek, and Latin Bibles, and a choice collection of the most spiritual Christian writers in the learned and foreign languages, is also to be under the care of the schoolmaster, for the use and benefit of the neighbouring Clergy, to whom any of these books may be lent, but for no longer time than three months. And the Rector of King's Cliffe is desired to inspect the registered account of the books lent out, every quarter of the year, that any matter to be complained of, may be laid before the Trustees.

(22.) In witness of all these presents, and for the confirmation thereof, we have hereto this sixth of May, in the year of our Lord 1754, set to our names.—ELIZABETH HUTCHESON.—WILLIAM LAW." The printed account closes with an "APPENDIX, Containing a Draught of a Deed of Appointment, to serve as a Precedent upon the Demise of any of the Trustees for the Charities aforementioned."

The following "Rules to be observed by all the Girls," copied from an imperfect MS., fairly written, with corrections in the handwriting of Mr. Law, afford an insight into the devout and truly Christian principles, according to which Mr. Law's charity was conducted. It is however to be noted, that the rules antecedent to No. 10, are taken from a rough MS., of a more recent date, in the handwriting of Miss Gibbon.

The first three or four Rules recite the time of coming in winter and summer, the courteous behaviour to be practised, and the number of lessons to be said before the hours of eleven and five, in the morning and afternoon.

4. Every one, at her first entrance in the morning, shall kneel down by her mistress, and with her hands held up together, shall say the prayers appointed for the morning; and at their going away, shall, in their turn, say such prayers as are for the evening. and at their rising up, shall make a curtsy.

5. This method is to be strictly observed, till every child is very perfect in repeating those prayers. They must also be often and strictly commanded to say the same prayers night and morning, at home.

6. Every Thursday and Saturday, in the afternoon, they shall only say two lessons; and afterwards be examined, on both those days, in the catechism, making a curtsy at the end of every answer.

the formed word might be left out, and then the rest could be coherent, thus, *anger, awakened in his fire in man, separated from the light, upon a misuse, etc.*

Page 307. No. 12. If here shall be said, how they call the *principle of grace*, the nearest and most usual name with Behmen will be this—that they call it the second purpose of God in the blessed name Jesus; as they call the first purpose, according to which Adam was created, the first predestinate will or purpose of righteousness, out of the Father's property. That Behmen calleth that former *God's temporary will of grace in the creature*, I could not find, though much inquiring after it. If he doth, it will be very seldom, and the circumstances, or whole construction of his discourse, must declare why he calleth it *temporary*. But this name mentioned, is much in use with him.

Ibid. Line ult. *the actual as well as original sins of parents are propagated*. Though this is right and true in its right sense, yet I fear it will meet with opposition, and be thought contrary to the Scripture, where it says, *The son shall not die for the sins of the father, but each shall die for his own sins*. And therefore I think it might be a little explained to this purpose—that by the propagation of actual sins no more is meant, but that the actual sins of the parents infect and pollute their natural seed, and make thereby the turning of the will in their children more difficult for them, than it would be if their essences were not thus infected.

Ibid. (Page 309.) The words, *from Adam as out of one lump*, might either be left out, or put into another construction; because as they stand now, they make the sense, at least as to me, obscure. That this propagation is derived from Adam down to this day, is understood of itself; and that it was true in Cain, the first-born of a woman, as well as in all other children born after him, is no less evident. And a plain instance thereof we may see (according to Behmen's declaration) in that foolish persuasion of Eve, who thought in a carnal way, she had got the man of the Lord who would be the treader on the serpent. For this principle was so predominant in her first child, that instead of bruising the serpent's head in himself, he bruised the head of his brother, even of him who was a type of the serpent treader.

Ibid. To the last words, *heavenly bodies concur*, I think could be pertinently added—either aggravating this infection, if their aspects are bad, or lessening the same, by putting a stop to the effects thereof, if they are favourable.

Ibid. No. 13. *although a turba enters into the seed*. Instead of this I would rather say—although a turba may enter into the seed even of good parents. Because there is a turba already originally, more or less, in every seed of good and evil parents: of which turba is not here spoken, but of a turba which may enter; not which enters necessarily and always into every seed of good parents, but only which may enter from exterior accidents, or actions, or also from evil influences of the stars, etc.

Ibid. *they reach not God*, is right and true, and if I well remember, it is Behmen's own verbal expression; but plainer and less exposed to objections would it be, if there were said with a nearer termination, as Behmen useth sometimes to determine this expression,—they reach not God in his light, love, and glory.

Page 309. No. 14. The sense contained in the first two lines I would rather thus express—

7. Every girl, as soon as she can say the whole catechism in a ready manner, shall have a shilling given her, before them all, with commendation and exhortation to go on in her duty.

8. Every girl shall have sixpence given her, as soon as she can say by heart the morning and evening prayers.

9. Every one that shall get by heart the fifth, sixth, seventh, eighteenth, or twenty-fifth chapters of St. Matthew; or the sixth or seventh of St. Luke; or the eighteenth or nineteenth of St. John; or the fifteenth chapter of the first Epistle to the Corinthians, from the twentieth verse, shall have, for every such chapter, a shilling given her, in the presence of all the rest, with commendation and exhortation to love and practice the word of God. They shall also ever after repeat these chapters, one at a time, once every week, in a plain and distinct manner; at which time every other girl shall leave off her work, and quietly listen to the chapter that is repeating. At the end of which chapter they shall all [lifting up their eyes towards heaven,] say, *Glory be to thee, O Lord, for this thy holy word*; and making a curtsy, every one shall sit down in their proper seat. [Thus far in Miss Gibbon's handwriting, though with the Nos. altered to correspond to the Nos. of the here succeeding rules.]

10. No one shall talk, or laugh, or make any noise in the room where her mistress is; but every one shall keep their proper place, seated at some little distance from each other, whether at work or at their lessons.

11. Every girl that gives the lie to any other girl, or to any person, or that calls another, fool, or uses any rude or unmannerly word, shall, the morning afterwards, as soon as they are all there, be obliged to kneel down before her mistress, and in the presence of them all, say in a plain and distinct manner, these words:—

Our blessed Saviour Jesus Christ hath said, that whosoever shall say, Thou fool, shall be in danger of hell fire. I therefore am heartily sorry for the wicked words that I have spoken to my fellow christian; I humbly beg pardon of God, and of all you that are here present, hoping and promising, by the help of God, never to offend again in the like manner.

Then shall the girl that she had abused come and take her up from her knees, and kiss her; and both turning to their mistress, they shall make a curtsy, and return to their seats.

12. Any girl that shall be found out to have told a lie, to have cursed or sworn, or done any undutiful thing to her parents, or to have stolen anything from any other girl, shall stand chained a whole morning to some particular part of the room by herself, and afterwards, in the presence of them all, shall, upon her knees, repeat these words:—

The word of God teaches us, that if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. I therefore, a wicked child, humbly confess before God, and all you that are here present, that I have grievously sinned against God, in lying, [or cursing, swearing, or stealing, as the case may be.] I am heartily sorry for this great sin, and humbly on my knees beg of God to forgive me. I desire you all to pray for me and to forgive me, and I promise by God's grace never to commit the like fault.

Then shall the mistress and all the girls kneel down, and the mistress shall say this prayer:—

Jesus Christ undertook from eternity to redeem fallen mankind, which was elected or chosen in him from before the foundation of the world. And this alteration I would make, only because Behmen says, in a place where he declareth this text, *When Lucifer fell, the foundation of the world was not yet laid*; and gives thereby, as it seems, to understand, that the choosing of man in Christ Jesus is to be conceived of, as following in order upon the fall of Lucifer. For so he says also in another place, *If Lucifer were not fallen, man would not have been created*. Because now Lucifer is fallen indeed before time, (seeing that time began only with the creation of heaven and earth,) but not from all eternity, we may say better—man was chosen from eternity, than from all eternity. And then also the following expression, *from before the foundation of the world*, is the Scripture's own, which therefore may be kept more safely than that, *from all eternity*.

Page 309 (also 311). *to give up the will into God's righteousness, or anger-fire-will, to be slain, and suffer, and rule over sin*. These words must needs be put into another and plainer construction; for they may be taken in a twofold sense, which yet on both sides will be obscure, and not intelligibly enough coherent with the last words. Though the meaning which is intended, may be understood by them that are acquainted with Behmen's style, viz. this,—the first predestinate purpose of righteousness requirerth of man, that he shall give up his own anger-fire-will into God's righteousness, to be slain thereby, and subdued under his love-will: which subduing of his own anger-fire-will he is to suffer, and in the power of his renewed love-will to rule over sin.

Page 310. Q. *But can they will this?* A. Yes: for (1.) this willing is not a work or doing, but rather a resting or ceasing from the works of their own will. If they can work in their own will, why not also rest from this their own work? when there is no constraining force from without, compelling them irresistibly to work, but only that force which is the nature of their own-will itself, and which cannot be called irresistible, as further shall appear. (2.) This resting is not to be done by a power of their own, but by use of the power of that first grace freely given them for that end; which must be no grace, and can signify nothing to man, if it doth not enable him so far, that he can will this. (3.) This willing is required by God, as the first ground or beginning of their restoration on their side; and God can require nothing of man, but what he hath enabled him to do. (4.) Man's own will excludes God, and shuts the door upon him: and to say—God shall open this door, not man, is to say—God shall open the eyes of a man that shuts them wilfully, that he may see the sun; and man is not required to do it, though he can open them, by that moving faculty which God hath placed in his eyelids. (5.) A wheel running the contrary way to what it shall run according to its master's will, must first be stopped, before it can be set by him to run that way which he pleaseth. And that this first stopping, as to the human own-will, cannot be done by God, but must be done by man, is evident from the difference between a wheel, which is but dead and passive, and a human will, which is a living active thing. But especially and chiefly is it evident from the nature of a will. And that this doth not make God impotent, is evident also from hence, that notwithstanding it is rightly said in one respect—God cannot, but man must do it; it is also rightly said in another—God doth it, and hath done it, because it is he alone of whom man hath this stopping grace. (6.) If we say, Man cannot will, we must needs say, God doth

'Almighty God, who art always more ready to hear, than we to pray, who desireth not the death of a sinner, but rather that he should turn from his sins and be saved: We beseech thee to have mercy upon this child, who hath thus confessed her sins unto thee. And grant that both she, and all of us here present, may, by the assistance of thy holy Spirit, be preserved from all sin, strengthened in all goodness, and serve thee faithfully all the days of our life, through Jesus Christ our Lord.' Amen. Then shall all the girls rise, and making a curtsy, return to their seats.

13. Any girl that continues to commit these faults, after the third time Mr. George Law shall be called in, and he shall turn her away.

14. Every girl when she walks in the streets, shall make curtsies to all masters and mistresses of families, and to all ancient people, whether rich or poor. They shall also make a curtsy when they enter into any house, and at their coming out of it.

15. Every girl shall be constant at church at all times of divine service, as well on the weekdays, as on Sundays. They shall always go up to be catechised at those times that the minister appoints. They shall all learn to sing Psalms, and get those by heart that are most commonly sung.

They must always go to church at all funerals, and placing themselves at those times together, all of them join in singing the Psalm, that shall be then appointed.

16. Every girl that refuses, or neglects to observe these Rules, shall be turned away, and another chosen into her place.

17. The mistress shall every fortnight, on the Monday morning, constantly read over all these Rules to all the children in a plain distinct manner, that they may fully understand them. After which all shall kneel down, and the mistress shall say the following Prayer; every child repeating it after her, and at the end all saying, *Amen*:—

(*The Prayer.*) 'Almighty and most merciful Father, we give thee humble thanks for all thy mercies to us and to all mankind. We bless thy holy name for that thou hast called us to this place, to be brought up in thy faith and fear, to learn thy holy word, and turn our hearts to thee in the days of our youth. We here offer ourselves, our souls, and bodies unto thee. We humbly beseech thee to assist us with thy grace, that we may carefully observe these and all other rules of holy living, that shall be taught us. Grant, holy Father, that we, thus beginning our lives in humility and labour, in prayer and reading, may, as we grow in age, grow in good works, and at last obtain the salvation of our souls, through the merits and mediation of our blessed Lord and Saviour, Jesus Christ. Our Father which art in heaven, etc.'

18. This prayer is to be said every morning, before they begin their lessons, or work, by the mistress, the girls saying after her. [Annexed to the Rules are the Prayers, which are these following.]

A *Private Prayer for the Morning, to be taught the children*.—'Oh, eternal and glorious God, in whom we all live, and move, and have our being, I bless thy holy name for preserving me from the dangers of the night past, and granting me another morning to praise thy mercy and goodness towards me. I, thy weak creature, wanting thy help and assistance, humbly beseech thee to be my guide and protector in all that I shall do this day. Grant I may set thee always before my eyes, and that knowing thee to be everywhere present, I may in all places be afraid of thinking, saying,

hinder him; for the devil cannot force the human will, *Voluntas cogi non potest*, and there is no power superior to man but God. But now this latter, that God should hinder him, is false; that former, therefore, that man can will, must needs be true. (7.) If by this assertion, Man can will, were meant, that this willing is so efficacious, as that he can thereby take unto himself strength, salvation, life, and light, it would be false, indeed; because it would rob God of what is due to him only, and attribute to man what no creature can be capable of. But because there is no more meant by it, but that he can stand still from his head-strong course in own-will, and so be emptied of himself, and consequently able to receive into him that salvation, life, and light, which then will be given him by God, it must needs be true: because, as on the one hand it is consistent with the honour of God, unto whom all and every good gift is ascribed, so on the other, it agrees with the nature of a rational, living and moving creature; which cannot but justly be required to stand first still from taking in his own evil things, before he do receive the good gifts of God. (8.) The testimonies of such, as had not only a real experience in the work of regeneration, but also illuminated eyes especially, to see deeply what man is, what is in man, and what man's will is, all tending to the destruction of his own-will, are transcendently more firm and valuable, than all that reason can suggest in own-will's defence. (9.) The testimonies of the Scripture plainly confirm, that man can will; and even these alone should convince us of this truth, and keep under all that would make an insurrection against it. Moses, the mediator of the old covenant, says expressly, *I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, etc.* Pray, what signifieth this saying, and this command, if man cannot choose life by standing still and hearkening to the voice of God? And Jesus, the great Mediator of the New Testament, says: *O Jerusalem—how often would I have gathered thy children together—and ye would not.* Pray, how could he have laid to their charge their not willing, and their resisting thereby his will, if they could not have willed, and concurred with his will?

Page 311. No. 16. *fulfilled God's righteousness, in the love and in the anger, turning it into divine joy.* These words have indeed a sense in them, but more expressive and nearer to Behmen's ground would it be, if the construction were made thus—fulfilled God's righteousness, transmuted (or also filled) the Father's anger with his love and humility, and turned it, in the human soul, into divine joy.

Ibid. No. 17. Here I think it might be most proper to say what this redemption wrought in us is, and more explicitly, how it is wrought in us. Viz., that it is, according to the Scripture, a deliverance from the old Adam's life predominant in us; and is wrought out in us by means of his leading us by his Spirit, and our following after him, [N.B.] in a daily increasing conformity to his life and death. For what here is said in the last words, viz., *through a gracious concurring efficacy of his divinity and humanity*, is true indeed, but is not all; seeing that it relates only to what is on his side, but makes no mention of what is on ours.

Page 313. No. 18. *had not been substantial in any of the faithful; that is, the six spirits in the soul had not been harmonised into one seventh substance.* This explication of the word *substantial*, is indeed right and good, and intelligible to them that have read Behmen; but unto others it might

or doing any kind of evil. Make me modest and humble in all my behaviour, diligent and laborious in my proper work, dutiful and obedient to my parents, masters and mistresses; and, above all, thankful to thee for all thy mercies. Fill my heart with thy holy Spirit, that I may love to pray to thee, delight in reading the holy Scriptures, be thankful to those that teach me my duty, and take daily care to remember and practise all that I am taught. All this I humbly beseech thee to grant me, for the sake and sufferings of my blessed Saviour, Jesus Christ. Our Father, which art in heaven, etc.'

A Private Prayer for the Evening, to be taught the girls.—'Almighty God, who art everywhere present, who sees and knowest all our words and actions, forgive me, I beseech thee, all the evils that I have this day done in thy sight. Grant that all the sins of my life past may be washed away by the precious blood of my Saviour, Jesus Christ; and that through his merits I may obtain the assistance of thy holy Spirit, to live soberly, righteously, and godly all the days of my life. Into thy hands, O God, I commend my soul and my body this night. Bless me, I beseech thee, with quiet rest and sleep, and grant that I may be early up at my praises and prayers unto thee. Bless O Lord, with thy favour and goodness, my parents, relations, friends, and enemies of all kinds; do good, I beseech thee, to their souls and bodies here, and bring them to everlasting happiness hereafter, through Jesus Christ our Lord. Our Father which art in heaven, etc.'

A Prayer to be said after the chanting of the Psalm, at Nine o'clock in the morning.—'O, Eternal God, fountain of all light and glory, who, about this hour of the day, didst send down thy holy Spirit, in the shape of cloven tongues, upon the apostles, send down, I beseech thee, the same Spirit of holiness upon me. Make my soul and body a temple of thy divine Spirit, that I may be always full of holy desires, and heavenly affections. Grant that I may watch and keep my heart with all diligence, be so careful of all my words, so just and pious in all my actions, that I may never grieve or separate thy holy Spirit from me. Lord fill my soul with heavenly light, with divine wisdom, that I may be delivered from the vanities and follies of this world; that I may love thee above all things, delight in holiness and virtue, and in all my actions seek thy honour, and the salvation of my own soul. This I beg through the merits and sufferings of my blessed Saviour, Jesus Christ. Our Father, etc.'

A Prayer to be said after the chanting of the Psalm, at or near Twelve o'clock.—'O holy and glorious Lord God, whose blessed Son Jesus Christ did, about this hour of the day die upon the cross for me and all sinners; let the return of this hour continually fill my mind with praise and thanks unto thee, for so merciful a Saviour and Redeemer. Grant that all sinful and wicked affections may die in me. Fill me with the holy, humble, and suffering spirit of my blessed Saviour, that I may evermore dwell in Christ, and Christ in me. And when thou comest, O holy Jesus, to judge the quick and dead, grant that I may be one of those happy creatures to whom thou shalt say, *Come, ye blessed of my Father, inherit the kingdom prepared for you.* Even so, Lord Jesus. Amen. Amen. Our Father, etc.'

A Prayer after the chanting of the Psalm, at Three o'clock.—'O blessed Lord God, from whose goodness I have received life and death, and everything that I enjoy, raise my heart unto thee,

be plainer, and not meet so easily with opposition, if there were said—that is, none of them had nor could have put on the new-born humanity, or Christ's new paradisaical body, because this was not yet come down from heaven. And their putting on Christ only spiritually, in faith and hope, could be declared, if needful, by showing the difference between their eating manna and drinking water out of the rock, and a Christian's eating and drinking the flesh and blood of Christ. But if that former explication shall be left as it is, there might be made only this little alteration, viz., instead of saying, *in the soul*, might be said better—in the human nature. Because this harmonising the six spirits is not only to be referred to the soul, but to the whole human nature, and even to the body of man especially.

Ibid. No. 19. *opening itself in the very womb.* Pertinently could be here added—when the soul gets its life in the child; for so this opening would be more determined: and hereby would be intimated, that when the child cometh to be a living soul out of the first principle's properties of fire, the second principle of light also is opened; and this because of the incarnation of Christ, who dwelleth therein, and from that instant is ready to protect, to be united to, and to have the soul in his love, and with him where he is. [N.B.]

Ibid. No. 20. *whose strong persevering act they call, faith.* This is indeed true enough; yet so, that from this denomination of faith, even that also be not excluded which is but weak, and only to be compared, as the prophet doth, to a *bruised reed*, or to a *smoking flax*. For Behmen expressly calleth faith even that little also, which of this nature is in many at their departing this life; and whereof he saith, *that they hang, as it were, but on a thread* (of faith).

Ibid. he gives himself (that is, his Divine spirit, and spiritual body, and all the heavenly things and benefits accompanying both,) into the willing mind. All this is true also; but so that I think it should be a little limited, by an addition of some few words. For in this beginning, God gives not these things (especially the spiritual body) distinctly and manifestly, but implicitly and secretly, without the soul's knowledge or perception. But the soul is in this state, like unto Joseph's brethren, who knew not what a great gift of grace they had, when not only their money for the corn, but also their brother's silver cup, was laid into their sacks. See Behmen's explication in the MYSTERIUM MAGNUM.

Page 315. Line 5. *in which fire in man they remain, even after they are forgiven; which forgiveness is the first justification or forgiveness.* All this is also true and plain enough to him that understandeth Behmen's ground; but unto others that know not what or how the forgiveness is, it cannot but be obscure; and there might be objected, that the Scripture says nothing of a *first* and *second justification*, etc. Wherefore, then, I think it might be made plainer, so that the meaning might appear distinctly to be this,—in the central fire the sins remain, not only so as to appear no more, if the soul goes forward directly and constantly; but also so as to appear, and to lay hold on the soul immediately again, if the same turns back. And therefore, with respect to them that go directly forward, this justification needs not to be called the *first*, because there is not following upon it such another as could be called the *second*. But with respect to such as fall back, and yet rise afterwards and return again, it may be called the *first*, because in them the same process is then repeated again a second time. But if we understand by the word *first*, nothing more than a beginning or first degree of justification, which henceforward increaseth more and more, there is no difficulty in the matter, nor do I see that any such objection against it can be made.

Page 315. No. 21. *Christ's dying in them.* This, I think, might either wholly be left out, or explained by adding this, or something the like—or *Christ's dying* made in them their own. Because an ignorant one might easily misunderstand the meaning, and think the words of the Scripture to be a strong objection against it, where it is said, *Christ risen from the dead dieth no more.*

Ibid. *We are to fulfil all the law of righteousness by the Divine substance in us.* This also might easily be misapprehended, and wants therefore to be expressed a little plainer. For one might think the meaning thereof is, that the Lord Christ's fulfilling is defective and insufficient, if we do not complete it by our fulfilling the same with our works or sufferings. Whereas the meaning is no more than this—that it is defective in us, or unprofitable unto us, if we have not in us that Divine substance which hath all sufficiently fulfilled all the law. And that, by having the same in us, and by our being conformable thereto, our own great emptiness of the Divine righteousness is really filled. Wherefore, then, we are rightly said to fulfil it, though not we do it, but he in us; like as the apostle says, *I live, yet not I, but Christ liveth in me.*

Page 316. Q. *How do they distinguish regeneration—pardon of sins, justification, sanctification, purification, and redemption?* A. They are not so nice as to give a distinct definition of each of these names; but from their declaration of the whole redeeming work, it appears sufficiently that they conceive them to be but so many different denominations of one and the same principal thing, expressing only several respects and different circumstances thereof, all so connected, that none

that I may love, and worship, and adore thy goodness, in everything that happens to me; that I may be free from murmuring and complaints, always taking everything to be for the best, which thy goodness suffers to fall upon me. Grant, my good God, that I may love all my fellow-creatures as myself; that I may be kind and tender-hearted to all people, sorry for their troubles, and glad at every good thing that happens to them. Grant I may love everybody as my blessed Saviour has loved me; that I may pray for them, and do them all the good that I can; that I may never say an unkind word, or do an unkind thing to anybody, whether friend or enemy. Grant this, O Lord, for the sake of my blessed Saviour, Jesus Christ. Amen. Our Father, etc.'

A Prayer after the chanting of the Psalm, in the Evening.—'Blessed be thy holy name, O Lord, for preserving me from all the dangers of this day. Grant that I may receive this evening, as if it were to be my last; that I may so confess and bewail my sins before thee, as if I were never to see another day in this world. And as every day adds to the number of my sins, so let every evening add something to the truth and sincerity of my repentance. Lord, my time is a mere shadow, and passeth away like a dream; and as I now see an end of this day, so shall I soon see an end of my life. Teach me, therefore, good God, so to meditate upon my latter end, that the thoughts of death, resurrection, and judgment, may fill my heart with true wisdom. And when the time cometh that my soul must go amongst departed spirits, and my body fall into the grave, grant that I may then know and feel, how happy and blessed are those dead that die in the Lord. Lord, hear my

of them is superfluous, and none can be separated from the rest. That principal thing is this, according to the Gospel, whereof it is the whole sum and substance in short, (viz.) The sinner is saved in and by Jesus Christ, whom the Father hath sent, to bring him back, upon his narrow way, from under the powers of darkness, into his kingdom of light. Now herein, they will say, all these names are contained, and do declare this only truth, but so, that each of them hath its own peculiar relation, either unto this or unto that particular thereof. And so, *redemption* expresseth in general this whole work, but with a chief respect to the Saviour himself, through whom man is redeemed, and to that great price he paid for him. *Pardon of sins* represents the same redemption, but as in its beginning, or as to its first effect on the side of man. *Justification* the same again, but with a relation to the Father, by and before whom, he whose sins are pardoned, is justified as one that hath fulfilled all the law; and thus also owned to have now a free access unto himself, through him who is himself his justification in him. *Purification* declareth of this redeeming and justifying work, that though it be wrought out and completed by Jesus Christ at once, yet it is not so in man, who wants continually and gradually more and more to be redeemed from his daily sins, failings, and infirmities, as long as he is upon the way; and even this is nothing else but a gradual purification, which intimates also something of the condition of this way, viz., that it is narrow, full of crosses, trials, temptations, etc., as so many proper means by which this purification is effected. *Sanctification* represents that same again, but so as to express more especially, in opposition to man's former sinful state, what by this redemption, justification, and purification is effected in him, both as to himself, and as in the sight of God, viz., holiness, without which he cannot see the kingdom of light. And *regeneration* expresseth in general again this whole saving work, but so that it declareth as on the side of man, what it is in and to him; how that which the Saviour hath done for him cometh to be done also in him, and so also by what means it is made profitable unto him: intimating also, moreover, not only his having been degenerated, but also his being redeemed effectually, in such a process as is directly opposite to his first natural generation.

Page 317. No. 23. *He leads a new life from a new principle, as Christ did after his resurrection.* These last words, as *Christ did after his resurrection*, I find might better be left out, because they cannot be applicable, without a great limitation to this new life of man. And in the places quoted out of the MYSTERIUM MAGNUM, xxix. 8, 9; and ELECTION, x. 99, 100, I can see nothing to support such a construction. For though this is true, that in such a regenerated man Christ is really risen; and this also, that such a man leads a new life from a new principle, yet this new life cannot be compared to the life of Christ after his resurrection, but might rather be compared to his life in this world, before his death. Seeing that the soul of such a man is not yet, as his soul was, separated from the mortal body, and so not yet entered into that paradisaical state which he entered into at his death and resurrection; and that this expression, of *leading a new life from a new principle*, implieth only a ruling over and keeping under sin in the flesh, in opposition to the old Adam's life, which he lived before his regeneration, when sin was predominant therein: in which sense we cannot say at all, that Christ led such a life after his resurrection. And though this new life of a regenerated man, considered as to itself only, and as abstracted from what it is still joined to, may be truly said to be in and with Christ, according to St. Paul's word, *Our conversation is in heaven*, so that, in some sense, it may be said to be comparable to the life of Christ; yet this sense belongeth not at all to this outward principle, and is not in this world, but in its own heaven: nay, this life is not yet manifest, but, according to the Scripture, *hid with Christ in God*, and therefore not yet such a life as Christ lived after his resurrection, who wholly lived in paradise, and was able to show forth the glory thereof unto others. And moreover, I cannot see that it would be a fit expression to say, Christ after his resurrection led a new life from a new principle: for one might presently reply, that this were as much as to say, He led, before his death, an old life, from another or old principle; whereas, all his life was from the same principle, and he was the new or second Adam, not only after his resurrection, but also before his death.

Page 317. No. 25. *all is from Christ working in us.* This is well enough, indeed; but only for to prevent a needless and insignificant objection there might be said, —all is from God the Father, and Christ, working in us through the Holy Spirit. For then the words of our Saviour, *No man cometh unto me unless the Father draw him* (from the which something, with some appearance, might be objected), cannot serve unto any for such an objection.

Page 319, line 12. *God hath chosen none but Christ in his members.* This, I think, is one, and perhaps the chief of those expressions, of which in the next following question it is said, *they seem to be less accurate than they should be.* And it is true, that such as take more notice of the literal construction in the Scripture words, than of the coherence of truth in the interior scripture sense, and of this or that peculiar aim or intent in such or such a place of the Scripture, may have a good reason to say so of this expression; because the Scripture doth not say, God hath chosen

prayer through the merits of my blessed Saviour, Jesus Christ. Amen. Our Father, etc.'

A Prayer on entering into the Church. —'Lord, receive me, I beseech thee, in this thy holy house of prayer, and grant that I may worship and pray unto thee, with as much reverence and godly fear, as if I saw the heavens open, and all the angels that stand round thy throne. Amen.'

A Prayer at the End of Divine Service. —'Blessed be thy holy name, O Lord, for this opportunity of serving thee. Grant that wherever I go, I may live and walk as in thy holy presence. Amen.'

To which the writer takes the liberty to add,
A Prayer to be said before every Meal. —Praised be thy holy name, O Lord, for this supply of my daily bread. May I partake of it with a humble and grateful heart, as knowing that I am a mere dependent on thy bounty, for life, and health, and every blessing. Amen.

Such are the particulars of the charities established at King's-Cliffe by Mr. Law, and under his direction; which, in common with all the other public acts and monuments of his life, are calculated to endear his name, and character for wisdom, piety, and benevolence, to the latest generations.

The reader who is acquainted with his 'Serious Call,' will doubtless have recognised the conformity of the incipient religious practices of the school, with the principles of piety as to regular hours of devotion each day, set forth in so rational and inviting a manner in that work, and so forcibly recommended therein to be observed by all orders and conditions of Christians, either fully or

Christ in man, but man in Christ; which is, as to the grammatical construction, quite the contrary. But as the Scripture words express that rightly, which the apostle in that place intended to express, relating to what was done before the foundation of the world, in that general election spoker of above; so also Behmen's words express rightly and significantly that which he would have expressed, relating to that particular election of which our Saviour saith, *many are called, but few are chosen*. For in that former, man was chosen in Christ; and in this latter, the same sense is not indeed nullified, nor contradicted: but more significantly, but more significantly, Man is chosen in Christ, the apostle could have said, Christ is chosen in man; because he was to declare, that in this election nothing is regarded nor looked upon by God but Christ, and that all what is not Christ, and Christ's in man, is reprobated. If, then, out of the numberless number of men, none is chosen but he that hath Christ in him, and none chosen for any other reason but for this only, that he hath Christ in him, and that he is a living member of that head, which alone hath a right to the kingdom of heaven, may we not as well say, in one sense, Christ only is chosen in man, as we may say in another, Man is chosen in Christ only? Nay, if all whatever is in such a man, besides his being a living member of Christ, is to be reprobated, what then, can we think, is there left in man, which could be said to be chosen, but only Christ? Just such another sense, running exactly parallel with this, we may find in the words of our Saviour, saying, *None ascendeth up into heaven, but he that came down from heaven, even the Son of man which is in heaven*. In the which words, he attributes unto himself alone that which he makes all his living members partakers of; for they also ascend up with him by no other reason, but by this same, that they are his living members, and have in them, may also are in him, that which came down from heaven. This he knew and affirmed, and yet, notwithstanding this, he speaketh so plainly in these words of himself only, excluding all what he is not himself. If we, then, can say soundly, truly, and exactly enough, upon our Saviour's own words, that none ascendeth up into heaven but Christ, why may we not say also in the same sense, that none is chosen by God (to ascend up into heaven) but Christ, even Christ in his living members?

Page 319. Q. ult. A fourth important reason could here be added, viz. this,—because it is formed by concurrence of his personal body, wherein he hath redeemed us. So that upon this particular account, we are not only spirit of his spirit, but also flesh of his flesh; and bear, therefore, justly his name, as children ought to bear the name of their Father.

Page 320. they say, that this omnipresent body is the New Jerusalem, etc. Here, I think, the sense of Behmen could be represented more distinctly thus,—The universal body of Christ is that tabernacle of God with men, and that New Jerusalem spoken of in the Revelation; and that same also, but considered especially as formed in many thousands of heavenly human bodies, as so many living stones combined together, is that glorious temple prophesied of by Ezekiel, which shall be seen before the corruptibility puts wholly on incorruptibility. For though Behmen, in the places quoted out of the THREE PRINCIPLES, doth not himself make such a distinction, yet from a collation of other places of his, it appears sufficiently that this is his sense.

Page 321. Q. 2. But if it be omnipresent it will then be God. A. No; because it hath only a circumferential, etc. I had formerly used that expression of a central omnipresence, with relation to God, but not that other of a circumferential one. And though that former might seem to carry along with it this latter, which also would be well enough, and not hurtful at all, if but taken in a deeper sense than I see it is taken, when there is replied, *If it be only circumferentially everywhere, it is not omnipresent, because it is not centrally present*: for then it would evidence itself that this objection signifieth nothing, and that the one element is verily also centrally present in one sense, viz. in that which is required to its own kind of omnipresence, but not in another, viz. not in that which is attributable unto God alone,—though, I say, that former expression of centrally, might seem to carry along with it this latter also of circumferentially, yet here it doth not so in this matter; because I had declared what I mean by centrally, and that I do not take this word as in opposition to a circumference, from which its centre is distinct as a small point standing in the midst thereof, and being nowhere present but in its own narrow central place; but that I take it as in opposition to an out-birth or superficies, of which this so-called centre is the internal ground or bottom as great as, nay greater also than the whole outbirth, or all the circumference (if we will call it so). From whence I further showed a great and even a twofold difference, between omnipresence, as attributed unto God alone, and omnipresence (though I wished we might here have another word) as attributable unto the one element. And all this was declared to my thinking (as I said also in the conclusion thereof) so, as to be not only intelligible enough, but even palpable as it were, and obvious unto common sense. Seeing then, now, that if I should explain this distinction, as in the next following question is desired, I could not do it without another prolixity, nor hope to be plainer than I was in that former declaration, I think, therefore, these expressions of central and circumferential might be wholly laid aside, and the question here proposed, *If the*

briefly, according to their respective opportunities and circumstances of life, as sure means where faithfully employed, of 'growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ.' Which is, also, a practice no less earnestly recommended by the eminently pious bishop, Jeremy Taylor, in his 'Holy Living and Dying,' as by the most experienced masters of the spiritual life in all ages. And indeed, without a regular recurrence to God, physically as well as mentally, at stated times during each day, by all persons, whatever their spiritual knowledge and attainments, the life of God cannot be maintained in the soul, according to that true classical order of increase and development, which it was the design of the all-wise redeemer and vine-dresser of souls to promote, by his discourses on the efficacy of frequent and importunate prayer, by his divine sermon on the mount, concerning the duties and exercises that are to support the spiritual life, as it becomes generated by prayer, as well as to be the fruits of it, and by the example of his own continual practice, both in 'the flesh' and in 'the spirit,' in 'strong crying and tears,' and 'groanings that cannot be uttered.' In a word, the spirit of prayer is the only standard of a gospel christian: not particular opinions upon so termed evangelical doctrines, free grace, justification by faith, election, and the like, not studied discourses upon the fulfilment of prophecy, the downfall of popery, or the second coming of Christ, not even fervent exhortations to repentance and holiness, nor yet an ability to kindle a flame of seraphic love in the hearts of an auditory; but regular earnest psychological and physical devotion, and that outward conversation which flows from such a state of heart.

one element be omnipresent it will then be God; might be answered thus: A. No; because there is the greatest difference between what we mean by the omnipresence of God, and the omnipresence of the one eternal element. For when we say God is omnipresent, we understand that he is everywhere without any kind of extension or dilatation of his being; and even so as to fulfil all things, to dwell in all, and both to give and uphold by his presence every exterior being, remaining, nevertheless, himself free from them all, and comprehended by none of them: all which is attributable unto his omnipresence alone. But when we say (for want of another expression) the one element is omnipresent, we mean but thus much, that in this outward world (whereof as on one part it is the ground) there is no place to be imagined of which we could not say, The one element is there, but in its own interior principle: for if the spiritual ground, root, or bottom were not there, the outbirth thereof could not be there neither. This answer, I think, might suffice: but if it were thought needful, it could be declared further, by representing, That though we can say in a good and deep sense, God was omnipresent from all eternity; yet it would be great nonsense to say, He was everywhere before the creation. Because, before the creation, as there was no time, so was there also no where nor there, nor any place, but himself only, who wants no place for his being, but is much deeper than any place, etc. That only with the out-birth, place and locality began to be; and that therefore this outbirth, being neither greater nor less, but just so great as place and locality is, cannot but be said to be omnipresent, that is, in every place; because there is no place without or beyond its own extent; when there is nevertheless God without or beyond it, who is not confined thereto, nor comprehended thereby, and wants no place at all, etc. That this outward world is not God, nor suspected of being made god-like, by saying of it in such a sense, that it is omnipresent to itself: which can well be said, because there is no place therein in which it is not manifest, more or less, according to its own four-elementary qualification, etc. That so also the spirit of this world is not God, and yet is omnipresent to the whole extent of all his region; for there is not the smallest point therein, whereof we could say, he is not there, etc. That heaven and all the heavens of heavens are not God, because the Scripture says of them, *they comprehend him not*; and yet they must be omnipresent unto him, because wherever he is, either within or without this world, he is in heaven: and we cannot say that he is in heaven only with a part of his being, and the other part is extended beyond all heavens; but we must say, he is whole in heaven and whole also beyond all heavens: so that the Scripture expression, *they comprehend him not*, doth not mean that he is extended without or beyond them, but that he is deeper or more inward than all the heavens, etc. That the same is to be said also of the one eternal element; and that this omnipresence thereof, now declared and limited, I hope sufficiently, cannot make it to be God, nor equal unto God, because it is not thereby exalted from or beyond its being a spiritual corporality, into that much deeper and only spiritual Being which is God, of whom, by whom, and to whom it is and hath that inferior holy being, which it is and hath, etc.

Page 327. A. 4. *life and strength from the death of the outward old man*. Seeing that the inward man, being quite of another nature, can have nothing from the outward; and this can only by his own death make him way, or open him a free place for to display his life and strength from his own internal principle, I think it might be said more properly by than *from the death*; if this *from* imports what I conceive it doth, wherein I may be mistaken.

Page 329. A. 2. *as a descent into its own hell*. Here I apprehend that the particle *as*, might well be left out; because this sensibility of the soul's own anguishing properties, is really a descent into its own hell.

Page 331. No. 3. *Upon this death*, etc. This particular (upon several considerations, of which an account can be given, if desired) I would rather express thus, or after any other manner like unto this,—*Into this death the soul must give itself up, as quite forlorn; and through this death it must sink down into that ground wherein Christ dwelleth, and whereout he is to raise a new life in it.*

Page 331. Line ult. *doubt—ariseth from the weakness of the fire of the spirit*. Though this may have a good and true sense, yet more directly and particularly I think might be said—*from the division in the fire of the soul, which partly tends unto God, and partly cleaves to the spirit of this world*. For so the true ground of this weakness would be expressed.

Page 333. In the answer to question ult. that which to me seems to be the chief particular, is omitted, viz.—that God's pardoning sins is inseparable from a real going out from sin, and leaving it behind, or, as it were, beneath, and an entering into such another region as whereinto sin cannot follow after us, but must be drowned in the blood of Christ.

Page 335. No. 3. *his former sins and guilt remain*. That they remain was said in the foregoing particular, No. 2; and more expressive would it be if here were said,—*his former sins and guilt lay hold on him again, for then he returns back into their own region.*

"How often," remarked an eminent modern saint, when upon his death bed, to one of his attendant friends, "do we say we want to live nearer God. The great evil is that we do not resolutely pray more. We must have time for secret prayer, taken from business or sleep, if we have no leisure. Whoever resolved thus in the strength of God, without actually living nearer to God? It has been my rule and invariable practice for some years (continued he) to pray at least six times a day in secret; and with less than this, I have found I could not maintain uninterrupted union with God." Or, as the holy Bramwell (who was perhaps the most perfect resemblance of our Lord in mind, in spirit, complexion, way, manner, walk and conversation, constancy and earnestness of devotion, deadness to self and the world, zeal for the glory of God, and success in winning souls, that has ever appeared since the apostolic age) thus writes, in a letter to a friend, which the latter published after his decease, (and which, with some other extracts, we propose here to quote, as an enlightened practical interpretation of the views of Mr. Law, touching the spirit and practice of prayer:—"I am (said he) labouring to live as near to God as any one I have ever known, yea, as near as Saint Paul himself. I read more frequently his character, and study more closely his deadness to the world, his zeal, his love to souls, his labours, his being always ready for his change, and his desiring rather to be with Christ. But I am more than ever convinced that, to accomplish this, I must redeem time to the uttermost. I must sleep no more, eat and drink no more, than nature requires; and this calls for daily self-denial, such as I believe our Lord meant in his divine

Page 337. Q. ult. *How then doth it attain rest?* This question might very well be answered more circumstantially after this or the like manner. A. By sinking down into that ground wherein light can be enkindled by Christ : for every standing still is a continuing in this miserable state, and every rising up is an increasing of the same ; but sinking down is the only way for coming out from it.

Page 343. Q. 1. *What is that principle, and why do they call it, liberty?* A. It is (with respect to souls, which are but creatures,) that internal supernatural state of rest and peace, which Christ promised to them that would come to him, and take upon them his yoke, and follow after him. And they call it *liberty*, because it is free from, and superior to all those violent commotions that are and act in the inferior restless part of nature.

Page 343. A. 3. *united in one will, viz. the will of the soul and the will of God.* This explanation of the words, *in one will*, referring them to an union of God's will with the will of the soul, cannot stand. For they mean, in this description of the tincture, no other wills, but the will of fire and the will of light, which two are to be united into one, so that the fire may have no more its own fiery will, that is, its own destroying and consuming nature, or natural inclination, according to its fiery properties, but may have them subdued to the light, to act in concurrence with it, etc. The union of the soul's will with the will of God, and their becoming one, is not here denied ; but only said, what is meant by one will in this definition of the tincture.

Page 343. Q. *What do they mean by the virtue of fire, and the virtue of light?* A. They mean that wonderful efficacy which ariseth from the union of fire and light, which cannot be expected either from this or that alone ; and which is chiefly an uniting and harmonising virtue, able and sufficient to restore into their due order and concordance, all the disharmonised properties of eternal nature in the soul, and so of temporal nature also, in all things.

Page 345. Q. 2. *Are there not several other lights besides the true one, and how shall we distinguish them from it?* A. If you ask with relation to others, how to distinguish the true light from the false ones, in other persons without you, that make a noise and show thereof, that you may not follow them, and be misled or deluded by any of them ? they will tell you (1.) that as no man in this outward world followeth a light which only another seeth, or pretendeth to see, except he do thereby plainly own himself to be blind ; so also, and even much more (according to our Saviour's plain doctrine) must it be in the inward world, and upon our way to salvation. (2.) Then they will ask you again, What rules or directions you can give to such a blind man in this world, how to distinguish the light of the sun from that of the moon, and these two from that of a burning candle ; whether all your endeavours would not be in vain, because the light is an object of a seeing eye only, and where this is not, there a discerning eye cannot be ? But, nevertheless, (3.) they will tell you also, that no man is so blind as not to have something of the true light, though never so little, shining in his own conscience ; for Christ is the light *illuminating every man that cometh into this world* : which, therefore, if he will take heed unto, to follow it always, and never to run before it, and though he hear never so many pretenders to great and high things, to take nothing of them in, but what he sees agreeing and conformable to what this light plainly shows and directs him to, his walk will always be sure ; and so doing, he shall never follow another light without him, but only that which shineth in himself, and is given him to be his leader.

But if you ask, how one may distinguish in himself the true light from the false ones ; you must take this true light either as in its fullness, or as in a lesser degree. If you take it as in its fullness, they will answer, That it cannot be discerned but by him that hath really seen it so : and if any one hath seen it in its fullness, that he wants no direction from without how to discern it from a false light, or from a true lesser one ; because it bears and carries along with it, in its own essentiality, such a mark or character as cannot be doubted of. Christ, according to his promise manifesting himself to a soul, wants no testimony, either from angels or men, to prove him to be the Sun of Righteousness : and such a soul needs not to see any other evidence but his own light, to distinguish him from a devil transformed into an angel of light ; but with its own seeing eyes it shall see, according to his plain words, that *he is in the Father, and the Father is in him*. But if you take this true light in a certain inferior, and beginning or increasing degree, shining whilst the soul is still but upon the way to the full regeneration, or manifestation of Christ ; they will give you several marks of discerning, whereof this one only may be sufficient for every one, viz. the true light hath always three inseparable concomitants, the *cross, love, and humility*. Every light that shows a way how to avoid, escape, or refuse the cross ; how to favour selfishness, and to maintain the soul's life, according to its fiery properties, that its own essential cross may not be made known, etc. ; every light that is not accompanied really with love, (according to the plain doctrine of St. John) light and love being not only of one and the same Second Principle, but also of one and the same first property thereof ; and every light that leads not downwards into our own nothing-

instructions. *** I never saw so much need of continual prayer. I do assure you, I find it necessary to begin at five in the morning, and to pray at all opportunities till ten or eleven at night." Writing to another friend, he says :—"I am receiving more love ; it comes by drops, after agony of prayer. I could write it twenty times over to you, that it is continual prayer, with strong faith, which will produce every effect." He also thus addresses his daughter in a letter to her :—

"You know what I want concerning you, is this : that you should answer the end of creation, redemption, the call of the Spirit, and the means of grace ; and this by a life of devotion, giving up yourself to an agony, to that labour in Christ Jesus which will produce the image of God, the perfect love, the perfect separation from all things which are not in the life of union with your Redeemer.

To be singular, will be at the first your fear ; but look at your Lord, read his practice frequently in the New Testament, and consider how singular he was, and without the least fear of a frowning world. 'What is my duty?' this is the point, without the least regard to consequences. For this reason, retire from every company, however friendly, a number of times in the day. Mind not what looks or words you receive. Stay in no place where you cannot do this. Let nothing hinder the full salvation." Again, on another occasion, he thus writes to her :—"I long to see you eminent for holiness, for the divine life, receiving the image of your God, and speaking for your heavenly Master in every action. I am persuaded a work is before you ; and, if all diligence is given, if every mean is used, if faith is in constant exercise, if hope prevails, if your soul is fixed

ness, and into that deep ground within ourselves, wherein the light was extinguished in Adam, and wherein only it can be kindled again, is absolutely false.

Page 345. A. *ult. from the collision of the first four*, etc. Instead of this, I would much rather say,—from the inkindling of the fire, which, by its flying up, displayeth, or, as it were, disperseth the soulish properties and essences, and makes them to stand in such a spiritual figure as is like a cross, etc.

Page 349. Q. *ult. How do they conceive the light to arise in the soul?* The answer to this question says, that *the light is water rarefied, made thin and clear*; and so places the water before the light, as a material cause before its product: when I cannot conceive it so, but must with Behmen say, that the light is prior. For, though in eternal nature, light and water are inseparable and co-eternal, yet I cannot but understand with him, that materiality cometh forth from spirituality, not *vice versa*; and that the light, as a pure spirituality, ariseth in the fifth form; but the water, as a spiritual materiality, in the seventh, etc. The conjunction of the eternal liberty with the restless part of nature, enkindles the fire; the separation of these two again, or the distinct exerting of each one's peculiar quality, is the breaking forth of the light. So that, according to Behmen, the light is not water rarified, but the free liberty sharpened by the harshness of nature. For which I refer to what was said thereof in the discourse on the seven forms of eternal nature. For as the light ariseth in eternal nature, so it doth, *mutatis tantum mutandis*, in the soul also. Water may be the air or æther condensed, and so it will be true that air or æther must be water rarified; but air or æther is not yet light, but only that expanse which is made so thin and clear as that the light can shine through it. Wherefore, then, I would answer to this question thus. A. They conceive that when the sharp properties of the soulish nature reach the liberty, they break out in a clear and open flame; and thereby this liberty, which before was nothing to the soul, comes to be its something, stands in union with it, gives unto it its own meekness, and receives from the sharp fiery properties again that glance or lustre which disappeared in Adam's fall, and which it cannot have without the fire; like as the soulish fire cannot have a clear flame without this liberty. And as therefore now fire and light are in love and union, so must needs also all the properties of the fiery nature burn in love.

Page 353. *What are these inward senses of the new body?* I have indeed nothing against the answer to this question; but yet I think there might well and pertinently be mentioned therein, that they are the same which they were in the first Adam's paradisaical body.

Page 355. Q. 1. *What is inward Divine hearing?* The place quoted out of the PRAYER-BOOK, page 10, I hardly know by what words to make plainer. The meaning is in substance this—It is a power opened again, and restored to the fallen humanity, by free grace, in Jesus Christ; by which the human soul is enabled to approach confidently to the mercy-seat erected in its own ground, and there to hear God speaking in it, according to David's words, saying, *I will hear what the Lord will speak in me*. Which speaking is a real word, not only sounding according to the light world's condition, but also operating, effecting, and giving forth something of what it speaketh; which in substance is nothing else but his mercifulness bestowed on us in and through Jesus Christ. But this I can add further,—it bears a true analogy to the outward sense of hearing, and is a perception of something answering to a plain and express or articulate human speech, though not comparable to any kind of earthly languages; and the soul, though it may never have perceived the like before, needs no instruction, but understandeth what is said immediately, the very first time, without any doubt, plainer and clearer than ever it can understand anything spoken in this world.

As to the other two senses, viz. smelling and feeling, whereof the next following question, page 335, asketh, *whether they say anything?* I cannot but answer, that Behmen says indeed nothing thereof, (especially not of the former,) in particular; but it is nevertheless evident enough, that they bear also such an analogy to what in our outward life is called so, and that they are different powers of the new regenerated life, restored to the humanity in and by Jesus Christ.

Page 357. Line 1. *But inward motions and visitations are very dangerous, and the power of melancholy, etc.* All this is true enough; but for my part, as all this cannot make me to deny, that there are such communications between God and his children, even during this their outward life; so neither can all this make me to see, that these things are more dangerous than the temptations from the devil, flesh, and world, which every one is subject unto. For, like as on the one side, all what any other soul in reality and truth enjoys, of the like heavenly motions and visitations, cannot help me in the salvation of my own soul, if it remains without me; so also on the other, all what he falsely pretends to enjoy, or what he (in a delusion, or as it were, in a drunkenness from the astral spirit) believeth himself to enjoy, and to be directly from heaven, cannot hurt me, if I leave it without me, neither approving nor condemning it, till there is given me a clear, sufficient evidence.

on heaven, you will be ready for all the will of God. 'One thing is needful,' which is, continual prayer. All will fail unless you labour in this way. Let the times be as frequent as possible, and the manner as fervent as possible. Full of expectation, look for the promise, and believe for the blessing. Be mighty in this duty. You will be strongly tempted to neglect prayer. Satan can continue his authority with all persons who do not give themselves to prayer." And again:—"I have you much on my mind. How is the work of salvation going on? Are you given to prayer? Have you confidence in God that he can cleanse from all sin? Do you believe he is willing? Do you seek it by faith alone? Do you plead and bring it to the present time? Are you quite determined to receive it, or to perish crying out? Do you thus strive to enter in? Oh, how I long for your full salvation, your living in God always, receiving all in union with Christ, your being one with him. Do let me hear in your next that the Lord is come, that he hath cleansed your heart, that you can witness without fear, of perfect love. Oh, cry, cry to God mightily! Never rest till pure within: I pray daily for you." So again:—"I rejoice to hear of your love to him who bled for you upon the cross! I know you will increase it by continual prayer. I want you to be fully devoted, to live at your Lord's feet, and receive all instruction from his word and Spirit. —To be saved from every wrong temper, to be saved into the mind of Christ and the image of God, and to live rejoicing evermore: this is your glory, your everlasting life. In this world you will be guided, protected, and comforted; and in your example you will be a blessing to

Rules, for distinguishing false inspirations and enthusiasms from true ones, many others, I suppose, have prescribed, much better than ever I could do; and so, therefore, I beg to be excused, but will nevertheless, not to be wholly wanting, set down only this threefold one from my own practice, wherewith, for my part, I can be well contented. One thing I know is absolutely necessary, as the only great fundamental point or work, to be done in my own soul no less than in any other; viz., in short, the *slaying of the fiery soulish dragon*, and the *raising again that new life that is captivated under him*. All now what of inward motions points at this, or leads and directs thereto plainly, sensibly, and more or less effectually, cannot but be good and true. All what plainly, sensibly, and more or less effectually tends to the contrary, must of necessity be false. And all what hath not such a plainness and sensibility in and with it, under what shape soever it may appear, is not to be curiously searched into, and is of itself neither profitable nor hurtful; though it can be made to be both this and that, according to my own different behaviour about it.

Page 360. Q. *What is death to sin, and resurrection from it?* A. Death to sin is the soul's continual putting it off, going out from it, and leaving it behind; and its resurrection from sin is its continual entering into and laying hold on that opposite degree of a new life of righteousness, seeking the things that are above, which degree of life, every particular degree of dying is immediately followed by, and joined with.

Page 361. No. 8. *The pearl may be lost and regained, but with difficulty, when it hath disappeared*. This is true indeed, yet not so universally as it is here expressed, but only in its place, or kind and degree of disappearing. For there is also a total loss or disappearing, after which Behmen expressly saith it cannot be regained; viz. when it was once obtained, and is so lost as the epistle to the Hebrews declareth it. For then another sacrifice for sin would be required; whereas there neither is nor can be had any other but that which once was made in the Lord's death on the cross.

Page 363. After these twelve particulars, still another I think might pertinently be added, containing in substance—that all this order and method now propounded is not exactly and punctually to be applied universally to every individual person; but that every one is led to the same end indeed, and through the same principal ways, yet not exactly in this order through all the little by-paths, but as the Spirit of God is pleased, and sees it most expedient for every one, according to his peculiar constitution.

Page 363. Q. *ult. What do they mean by union to Christ? and is the soul united to his personality or natural body, soul and spirit; or only to his Divinity and universal body?* First I observe, that I see not, why Christ's personality, as to the most outward part thereof, here in this place, where it is especially distinguished from his universal body, is called *natural*: for though it be natural indeed, yet it cannot by this denomination be distinguished from his universal body, which is natural also. And therefore, I think it would be better to say—to his personality in body, soul, etc. And then I answer to this question thus. A. By union to Christ they mean nothing else but what he meant himself, in his last sermon to his disciples, and in his simile of the vine and branches, which are and must be in union with the vine, if they shall be able to bear fruit. And as now his personality in body, soul, and spirit, cannot be separated from his divinity and universal body, so also none of these distinct things can be separated or excluded from his union to the soul, but all must be implied therein, though not all in a full equality of sense, because not all can be equally capable of this union; which will therefore differ so, as an union between a branch and tree differs from an union between a father and his children, and as both these kinds of union differ again from the union in a red hot iron, between iron and fire.

Page 365. Q. 1. *In what sense are they said to put on Christ's righteousness, who put on Christ, or Christ's universal body?* A. In the same sense in which we can rightly say, we put on the first Adam's unrighteousness, by putting on in our natural generation, his universal body wherewith he fell. For, in his first paradisaical body he was righteous before God: now that body never sinned, nor put on any unrighteousness, but it disappeared only in his transgression. If then Christ hath brought, and formed it again into paradisaical flesh and blood, and if he is in this body the righteousness before God, in opposition to the first Adam's unrighteousness; we, by putting on him, or his universal body, by concurrence and efficacy of his personal body, must needs put on not only righteousness, but also his righteousness; and cannot in this body be looked upon otherwise than as if we had never sinned, that, and all that which hath sinned, being put to death.

Page 365. No. 3. *They bid them be very temperate, etc.* The places here quoted say in substance plainly and shortly this—The soul is a kindled fire; kindled not in the light and love of God, as it was in its first creation, but in the astral spirit and love of this world, and the things that are good and pleasant therein, but especially of its own elementary body. This kindled fire now desireth food from that principle wherewith it is joined in love; and this food (be it taken and con-

all around you.—I know it is neither procured nor retained by the number of times of prayer; yet if you are fully in earnest, you will be often before the Lord on your knees, pouring out your heart and pleading with him, till your cup is full and running over." Thus much in illustration of the true evangelical practice of devotion, and of the right objects and mode of its exercise. For without a specific object in view in devotion, and that object the only one contemplated by the gospel, namely regeneration, or the crucifixion of the old carnal man and the raising up of the new Christlike nature in his stead, to which all the other parts and acts of religion are likewise to be directed—without this mystical knowledge we say, we may offer up very regular and dutiful prayers and supplications, but shall probably never attain to the true end of prayer above mentioned, viz. a real death to self and a real birth of the Spirit, a rising out of ourselves and an entrance into the light and life and liberty, and real enjoyment of God, into a state of Christlike perfection and stability in Divine virtue. Now as without doubt this character of devotion (though including its numerous degrees, from the simple regular devotion of the school before alluded to even to the highest accomplishment of it as exhibited in the life of a Bramwell or a Lopez) was implied in Mr. Law's discourses on devotion and recommendations of regular hours of prayer, in his 'Christian Perfection,' chap. xii., and 'Serious Call,' from chap. xiv., may we not venture to conclude it to have been his own practice? And this not only from the character of him contained in the testimonies already presented to the reader, but also from this further report concerning

sidered either as only spiritual, such as the soul feeds upon by false imagination or lust, or also corporeal, such as the outward body feeds upon) is no more paradisaical, but earthly. And so therefore, even upon this only account, sin is not only very nearly related unto, but also quite inseparable from it. And though it is now not sin directly and absolutely, to eat and drink earthly meat and drink, which our mortal body wants for its subsistence; yet it is originated from sin, belongeth not to paradise, and must perish together with the mortal body; nay, it worketh also and causeth sin, if taken in superfluity, because the soul's kindled fire is more thereby enkindled in that kindling of its own, which is an enmity to God, and is thereby hindered also from pressing forward to a being new kindled in his light and love.

Page 365. No. 4. *They advise fasting, etc.* In the *THREEFOLD LIFE*, Chap. xvi. 31., where Behmen says something of fasting, I can find nothing but what is very plain, and conformable to what just now was said. He means by fasting nothing else but (besides a continual temperate sober life) sometimes an abstinence from all eating and drinking, yet without appointing certain days, times, and seasons for it, but leaving that to every one's discretion, according to his circumstances; and says, that as the earthly food fills the belly, and the superfluity thereof makes it thick and unable to work, so the earthly spirit fills and impregnates the soul, and makes it unfit for spiritual things; and that then the Spirit of God departs from such a soul, at least for that time, finding no open place to dwell and work therein.

Page 367. No. 7. *That prayers are to be made with respect to the eternal internal powers of the days, etc.* I find nowhere that Behmen says such a thing; but so the matter lieth, — In all the printed prayer-books of his nation, divers and peculiar morning and evening prayers are prescribed for every day, some of which are made with a respect to the seven days of the creation. Accordingly, then, Behmen, knowing the mystery thereof deeper than those common books, which mention only the creatures brought forth on such or such a day, wrote his prayers with a deeper respect to the eternal powers thereof; yet never said that the prayers were to be made, or must be made so by every one. As he himself had no necessity incumbent upon him for to do so, so he hath not laid it upon any other; but he that can and will, and understandeth what he doth, may do so freely.

Page 367. No. 7. *That prayers are to be made with respect to the eternal internal powers of the week, or seven spirits.* The more I look it over and consider, the less can I find of such a thing. No such expression may be found in the German original: and in those few prayers the author hath set down, he makes only sometimes an allusion or accommodation to those planets after which the day is called, and raiseth the mind above them into that which is their deeper ground; and this very sparingly too, not as if he had designed everywhere an equal exactness, but only so as this or that was obvious to his mind. So for instance, in the first prayer of this kind, on Monday noon, he says nothing at all in a peculiar or proper reference to this day and hour, but only a general contemplation of his state, both as to the creation, fall, and restoration thereof; which, as he saith also himself in the title, may be used whenever one finds himself in his devotion thus touched. In the second, for the same day and hour, he considereth (as the title says), the day's quality, and raiseth the mind into the inward moon, which is the heavenly substantiality. But in the words of the prayer itself, every one may see that there is nothing peculiarly expressed, which did or could belong unto this day more than unto every other. In the third, on Monday evening, which the title says is concerning a descent of the mind, like as the former was an ascent thereof, nothing more can be discerned but an allusion to the outward moon's changeableness, increase, and decrease, and this but obscurely too. The substance thereof is a contemplation of our misery, both spiritual and bodily, and an earnest groaning for deliverance; all which is not in a peculiar manner more fit and proper on a Monday noon, than on any other day and hour. On Tuesday, no foot-step more of such an allusion or accommodation appears at all; for he presently begins to consider the ten commandments, without giving a reason for it. And though it might be said, that he chose this matter for this day, because of that communion or relation between the fiery Mars and this fiery law, yet it is as fit and proper, and as needful also, for any other day, as it is for this. And so, if he had not been prevented by death, he might easily have found matters, fit more or less for every day, or capable of such or such an accommodation, but not altogether appropriable unto one only, with exclusion of the rest.

Page 367. No. 8. Concerning the *Lord's prayer*, Behmen says that it expresses the eternal generation, the three principles, the fall of man, and his regeneration. What he observeth, according to his peculiar gift in the language of nature, as to every syllable, and sometimes as to single letters, cannot be expressed by a paraphrase. But the whole substance in general he hath set down himself in these or the like words, — Every true prayer is not only a desiring, longing, and asking, but also an obtaining, taking in, and possessing. In the first words of the *Lord's prayer* the soul's

him, that 'he would never remain in any company or conversation beyond two hours at a time.'

And here, occasion may be taken to refer to the 'Spiritual Retreats' in the church of Rome, (for a week fortnight or month at a time, either once or oftener as may be convenient each year,) originally invented by those practical saints, and burning and shining lights in their generation, Ignatius Loyola and the first members of the Society of Jesus, for the especial practice of 'Spiritual Exercises,' under the conduct of prudent and experienced directors, spiritual physicians, holy men, filled with the Spirit—as being admirably adapted to aid the soul in its progress, for a time banishing all earthly thoughts out of it, and replenishing it with heavenly gusts, attractions, and communications, rendering it again all hunger and thirst after God. It is a matter of surprise, we say, that such an institute has not yet had a place among the numerous admirable provisions of the protestant church of this country, for the refreshment and building up of the divine life in the soul; (at all events among the higher means of grace and divine intercourse discovered by the earlier methodists,—those experimental religionists, whose original and true character as a society was and should be that of a pioneer to the established church, and nursery of her spiritual children and worshippers; whereby that standing reproach against her might have been wiped away, that though in possession of the purest principles and soundest theory of Christian truth, she is not furnished with any systematic means for carrying them out into operation, and conducting such of her children as desire to live the Gospel, up to all the heights of christian perfection, nay, that

will raiseth itself and enters into God ; in the seven petitions it declareth and asketh what it wants ; and in the Amen it compriseth and taketh altogether, and dwelleth therein, or eateth thereof, and strengtheneth itself thereby.

Page 369, Concerning Behmen's *sense of the ten commandments*. His interpretation, as to the first goes not so directly nor principally upon what is common, viz. a plurality of gods, a making and having idols, a loving and applying his heart to this or that creature, etc., though all these things be included as particular lesser branches ; but the chief thing is, that he says, a full relying or depending upon and cleaving unto God only, an acting and working of the soul's will with and under God only, a ruling with him over all creatures, without appropriating unto itself anything, a casting the soul's desire into his love only, and in a word, a leaving and going out from selfhood in the very deepest sense, ground, and bottom, is in this commandment required : and even selfhood is that principal other god, which man set up in his first transgression, and which is still the maker of all the other gods or idols, numberless in variety, which every one sets up according to the peculiar constitution of his corrupted nature.

Of the second Behmen hath nothing, because it is not in the Lutheran church. Dr. Luther hath left it out, saying that it is but an explication of the first words. Note.—The original numbering of the commandments of Behmen was altered in the arrangement, on p. 44.]

Of the third (which in the Lutheran church is the second), he saith that it reacheth much further and deeper than generally is apprehended ; and that the name of God is taken in vain not only in cursing and swearing, and where the name *God* is directly and expressly named vainly, but also in a more general sense in all our speech, and every word thereof, though there is no express mention made of God, if the same be not according to simplicity and truth, but formed more or less by the serpent's seed or ens in us. And his ground hereof is shortly this : Adam had his speaking faculty out of eternal nature, wherein all the names or powers of God are manifest, moving and working ; and his giving names unto everything was an imitation of their being spoken or brought forth into being and substance by God. Though now this be lost in the fall, as to man's paradisaical speech, yet something answering thereto, according to this third principle, lieth still in the human speech, and in all the languages. And whereas now before the fall, all the words were formed in conformity to and by concurrence, nay, predominancy of the holy names and powers of God in the light world, they are now formed more or less in conformity and by concurrence, nay, many times in a full predominion of the serpent's ens. Whereby then all manner of false abominable images are figured, and so the powers of eternal nature and the names of God are abused after the same manner as the devils do, though it be in another principle, wherein there is a mixture of good and evil. Concerning all which, Behmen hath a large, plain, and well intelligible discourse in the MYSTERIUM MAGNUM, Chap. xxii.

In the fourth (which Dr. Luther hath only in these words—*Thou shalt hallow the Sabbath*, leaving out all the rest), Behmen leaves indeed the seventh day of the week, as an outward symbol in its place, and owneth that the hallowing thereof is here commanded ; but he insists also chiefly upon that internal Sabbath which Adam was set into in paradise, and which we are to come into again in Jesus Christ, viz. a ceasing from our own will and work, and resting in the love of God, that he may work in us. For if this be the true inward ground of that outward, the law, being spiritual, understands certainly the inward in the first place, and the outward in the second, as in subordination to that.

And so also,

In the fifth he owneth indeed that we are commanded to honour our outward natural parents ; but he maketh also a deeper application thereof, saying that God is our Father, and his outspoken word in eternal nature our mother, in whose womb we are conceived and nourished, and into which we are to return again from the strange mother of this world. *If I am your Father* (as the Lord saith by the prophet), *where is my honour given me by you ? etc.*

Here now Behmen's prayers upon the ten commandments are at an end ; but what he would have said in substance upon some of the rest, may easily be gathered from several other places, viz.

In the sixth he would not only have reflected upon killing our neighbour with the hand, or with the tongue, which is commonly understood therein ; but also chiefly upon that spiritual killing, stifling and keeping under (in the Scripture called crucifying) Christ and his spirit in ourselves.

In the seventh he would certainly have spoken of that marriage-band the first Adam was tied with to the heavenly virgin, the wife of his youth, against which we all do still deal treacherously, more or less.

In the eighth he would not only have said that all manner of deceit, used in the world, to cheat our neighbour of his goods, is forbidden ; but also chiefly appropriating unto himself anything either of spiritual gifts, or of worldly possessions. For though even these latter may be had by a right and lawful title, yet the soul directly commits a robbery with respect to God, if it doth

she perversely closes her doors six days out of seven against those who love to worship in the courts of the Lord, in the place where his honour dwelleth.) To which indeed, persons of all classes might have the privilege of resorting, as they retire annually for a season for the benefit of their bodily health, and obtain a renewal of those solemn impressions of death and eternal things, and be reanimated with those holy resolutions and efforts to live to God, which were in such continual danger of being weakened, or might have been lost by them, whilst engaged in the anxiety or commerce of the world. May the present hint be so amplified in the proposed larger memorial, as to originate the adoption of so admirable an invention and machinery (not even excluding the articles of entire 'confession' and 'restitution' from it) for the relief of the soul, in her pressing emergencies, in this section of the Church of Christ.

Similar hopes and wishes may also be expressed with regard to the suggestions concerning the institution of 'Theosophic Colleges,' introduced into various portions of this treatise, (Pages 238, 251, 252, 253, 87, etc.) that is, for the express cultivation of experimental wisdom and truth, by the establishment of a perfect system of cultivating the divine nature in man to its fullest maturity, even to the re-endowment of the soul with the highest degrees of purity, holiness, super-sensual wisdom, and alchemical powers. For as the natural perfections of Christ increasingly manifested themselves from his infancy to manhood, so the principle of Christ which is by grace in every man, is, now, under the action and influences of his glorified nature, capable of a similar develop-

not attribute all unto him alone, and owns not deeply and really that all is his. etc.

As to the *ninth* and *tenth*, I find nothing but what would be conformable to what is ordinarily understood therein.

Page 369. Q. 3. The particular sentiments concerning those three or four requisites may be these following, viz. They say,

(1.) That the *narrow way*, as to its inside, is the *inward process of regeneration*; and as to its outside, a course or *manner of life contrary to that of the wicked world*.

(2.) That as to the former, or inside, it is called the narrow way, chiefly because every one shall meet upon it with manifold temptations, and as it were, many narrow holes, through which the will-spirit of the soul must creep, and everywhere be stripped of something which his natural will is not willing to be deprived of.

(3.) That these are those manifold particular deaths mentioned above, every one of which is followed immediately by such a degree of life, as is always answering proportionably to the foregoing degree of death.

(4.) That it is called also the narrow way upon this account especially, because they that walk upon it shall find a great opposition from the anger of God, kindled in the whole fallen humanity, which if they fight against it with his love, will many times press the soul so down, as if whole mountains laid upon it, and bring it into such a straitness, that as to all its sensibility in that state, the whole world is too narrow for the same.

(5.) That as to the latter, or outside, it is also justly called the narrow way, because of the great oppositions and difficulties from the world and our own corrupt flesh, which both inviting and drawing the soul one way, and laying innumerable impediments in the other, cannot but make the same to be as it were a small foot-path, in comparison to that broader way that leads into perdition.

(6.) That both in this and that, viz. both inwardly and outwardly, the cross, and the yoke of Christ is to be taken up and carried after him.

(7.) That by so doing the wickedness of the mixed world must needs be avoided; for he that bears the cross of Christ can certainly not walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful.

(8.) That this wickedness is in general expressed by the apostle's *lust of the eye, lust of the flesh and pride of life*; and that which each of them is more particularly, every one will be told in his own conscience, if he be but willing to hear the voice thereof.

(9.) That all this, thus practised, is nothing else in the very ground and bottom, but a continual SELF-RESIGNATION; for it is always a leaving behind its own will, and giving up itself into the will of God. And

(10.) That all this in its order and progress, is also nothing else but the WAY FROM DARKNESS TO TRUE ILLUMINATION; for the soul say they, is not capable of true illumination as long as it is filled and darkened by all manner of impurities in its own will; like as a water is not capable of receiving the sun's light and representing its image, as long as it is thick and muddy; but when the soul, putting off all what is of that nature and kind, resigns itself to God, his light is ready to illuminate the soul, and the soul, like as a purified water, is able to receive that illumination.

Page 368. Q. What are God's calls to repentance? A. Here is not asked, I suppose, with respect to anything that is without man, as for instance, the word preached, public and private calamities, pestilence, earthquake, and the like, which all may well be called so; but only with respect to what is done by God in man himself: and thereupon they will answer, That these calls are the secret motions and dictates of every one's conscience; for this doth tell him that he is to depart from evil, and do good. In the conscience God meets the sinner, and none living can say, that he never heard such a call in his life.

Page 370. Q. What do they mean by this shape? A. They mean that spiritual figure or image, which is opposite to the soul's former divine image, and which, the beastly properties and qualities it is infected withal, must needs represent to the intellectual eye, considering them and finding a conformity between the soul and such or such a brutish creature. For as every thing hath its outward form or figure according to the various compositions of its parts and dimensions, so it must have also, answering thereunto, its inward shape or figure, arising from the various combinations of its spiritual properties. And if the soul had once the image of God, when all its properties were harmonised, it must now needs have that of a beast, when they all stand in disharmony, and exert such operations as are conformable to those of a beast, either tame and harmless, or wild and hurtful. [N.B. The ground of the asserted heathen doctrine of the transmigration of souls.]

Page 375. Q. 2. This seems to be a strange doctrine; pray what do they mean by it? A. It is certain that neither this doctrine, nor this manner of expression is strange to the mystics: with

ment and exaltation, even to the manhood wisdom and power of its head and parent.—“Greater than these shall ye do,” was the promise of Christ to his future faithful and illuminated followers, “because I go to the Father:” but who hath believed, and duly fathomed this infallible promise and assurance? Or is it (with numerous other passages of a similar purport,) to be received as an unmeaning declaration, designed rather to mystify, than to raise the understanding of the sons of God to the prerogatives of their restored birthright? Did the Spirit of wisdom, when thus contemplating the results of redemption, in the glorification of the head and life of the human nature, and delivering its oracles thereupon, use expressions without meaning, or not calculated to instruct the sons of men, to whom they were addressed? As we know this to be impossible, so we may be assured, there is an exaltation of the divine principle in the human nature on earth, which the world as yet has had little knowledge of: and further, that what is requisite thereto, is simply the use of right means, analogous to those of our schools and universities for the education of the rational man, terminating in the highest accomplishments of learning and science. Which means, through the fundamental opening of the powers that work both in nature and grace, contained in the writings of Behmen, are now fully afforded, and might be carried to an at present inconceivable perfection, in the exercises and experience of a Theosophic College. To which holy and sublime discipline and tuition, it may just be remarked, none at first ought to be admitted, but as they were found to be desirous for it, for a holy purpose, such, for instance, as the missionary work to the

whom in their declaration of this state, nothing is more frequent, than to speak of a *transcending, surpassing, leaving behind or beneath, being up above and transported beyond all creatures, holy angels, etc. and even themselves also*; and an *entering, sinking down, melting away in an uncreated abyss, etc.* And they do not mean thereby, that ever a soul puts off its nature and creature, and hath no more other creatures standing besides itself in the same degree of being; but only that it cometh into such a state of holy silence, as wherein no creature is perceived, and the soul hath no other object but what is uncreated. And that they mean nothing else but this, you may clearly perceive from these words of the famous mystic, M. Eckhard, saying, *Orieatur in me Diapsalma, hoc est silentium sacrum omnium rerum exteriorum, et quiescebant etiam omnia interiora mea, cum suavissimo cordis celestia quarentis jubilo, cum oblivione omnium rerum, cum plenaria abnegatione mei ipsius, ita ut sola, tui, O Deus remaneret notitia. . . . Tunc rapiebar in oblivionem mei ipsius, in Te, . . . a Spiritu S. ducebar in abyssum, etc.*

Page 375. A. 3. No. 1. So as this first position is here expressed, it cannot stand conformable to Behmen's mind; but I think it might well be thus expressed,—that God's essence of love and meekness (or the divine virtue—*virtue* belonging more properly to the second, and *power* more properly to the first principle,—the fire of love, the holy light's virtue, the heavenly ens or substance) was before the fall, in and to the soul a spiritual oil and water, whereby its fire was refreshed, fed, and strengthened, and its shining light kept and preserved.

Page 377. Q. 1. *Why is a medium necessary; cannot God forgive sins without it?* A. If by forgiveness of sins, is understood only such a pardoning, as whereby an earthly prince may clear or pardon a malefactor, God not only can, but hath also actually done so with our first parents. But now the soul wanted not only such a forgiveness, but a new birth; and this new birth could not be brought forth in him, without a foregoing undoing, drowning, or washing away the sin in the old man, which, without a medium, cannot be done. And as then there is a necessity for a mediator, so also for a medium, as an instrument of that mediator. This medium is blood and water: *without bloodshedding, is no remission of sins*; and the Mediator came not with blood only, but with water and blood. In the baptism, though the Mediator's blood is not excluded, yet the water chiefly (as the beginning, ground, or if it might be said so, the first rudiments of blood,) is considered; because this is, or makes also the beginning, or lays in a sense, the ground of that new birth. And the reason why it must be water, not any other thing, depends upon the inward ground of man's paradisaical body, which he had lost and wanted. If then, there was, and is the same analogy between the inward and outward water, which is between the paradisaical and elementary body of man, the reason is plain, why elementary water must be used in the outward baptism. Moreover, man is to lay hold by his will, faith, and imagination on God, through the Mediator, and, consequently, also on that medium which the Mediator useth; for it is plain, that he cannot lay hold on God, nor come to God immediately. His will, faith, imagination, are, by his fall, departed at such a distance from God, and so corrupted, that they cannot, especially in this beginning of regeneration, lay hold directly and immediately on God's pure spiritual being; like as also God in his holiness cannot lay hold on, nor be united immediately to the soul in this state: a medium, therefore, fit for both, is necessarily required, in which they both may meet. And this medium can be no other but on God's side the inward water of eternal life, because this is the same light's materiality, wherein God had created man; and on the outward man's or body's side, the earthly or elementary water, because man's body is also become earthly or elementary. etc.

Page 377. Q. 4. *Why was elementary water made use of as an outward medium?* The chief reason hereof was given just now; and that which here is desired to be made plainer (from the Two Testaments, iv. 9.) can have no obscurity, if man's falling away from that principle of meekness wherein God dwelleth, and which was shut unto man, as to his spirit, soul and body, is but considered. For if there is in baptism such an infusing of the water of eternal life into the soul, the soul hath thereby, as it were, a little gate reopened unto her, which, in its progress, may be made wider and wider, and through which it may go out from its own natural fiery properties into the light, love, and meekness of God; for which end, also, this gate is opened in baptism. In the other place (THREE PRINCIPLES, xxiii, 28.) this same is also said, though with other and deeper words, and more circumstantially, to show that as the beginning of the life is, so must also the order in the regeneration be. etc.

Page 379. *trembling.* I remember that but lately was asked, why trembling was necessary to repentance? Now in the places quoted, viz. pages 20, 21, I find in the High Dutch no such word as could be rightly expressed by *trembling*; but that word signifieth properly and directly a *violent breaking*. And why this is necessary he gives a plain reason, which may be illustrated by the simile of a hard stone, not able to receive any impression until first the hardness thereof be broken, or of a lump of ice, which must first become melted into water, etc.

philosophic and religious colleges of the East, having already attained to an approved degree of solid classic and mathematical erudition, and practical acquaintance with the applied sciences, and the discoveries thereof.

[ANNOTATION, extending to page ; the substance of which, as appears to the writer, may be as appropriately inserted here as on any future occasion.——As the present work is professedly to furnish the candidate with all the needful directions, and as far as may be materials for completing that which is required to be done by him, as *summarily expressed upon the title page*; whereby the relative positions of all nations of what are called Heathens, Jews, Turks, and Christians, upon the great human tree of Adam and Christ, with their respective religions and learning, shall be therein distinctly seen and understood by each of those several branches thereof: and as the clue to the true mystical divinity and philosophy of the latter branches from and in the line of the Mosaic dispensation, has been manifestly furnished in the preceding portions of this work, there remains only to be accomplished the same thing with regard to the former and more extensive branch, that is, to afford a key or insight to the learning and philosophy of the Eastern nations. So that a duly qualified missionary (of a Theosophic College, as above contemplated), in faithfully examining their systems and sacred books of religion and philosophy, shall be able to decipher, under its numerous elaborate veils and coverings, enigmatical and mystical forms, the truth, according to our Bible history and Christian theory, as interpreted and elucidated in the writings

Page 383. Q. 2. *How did John's baptism differ from our Saviour's?* A. (1.) John baptised only with a spirit of anointing to repentance, in order to the forgiveness of sins; but Christ with fire and the Holy Ghost. (2.) John's baptism was to prepare the way for the baptism of the spirit of Christ. And, therefore, also (3.) John's baptism had not yet those glorious effects, which our Saviour's baptism had after his resurrection, because, in John's baptism, the Holy Ghost, in a certain true sense was not yet; the blood of atonement was not yet shed, and the anointing tincture not yet prepared. But, nevertheless, John's baptism belonged, not to the types of the Old Testament, but stood, as it were in the midst, between those types of the old and the real substance of the New Testament, partaking something both of this and that, and being, therefore, different also both from this and that.

Page 383. Q. 3. *Why was John of the lineage of the priests?* A. Because, as the types were now to be brought out of their shadow into the substance, or out of the law covenant into the covenant of grace; so also that agent, which in this beginning was made use of, must first have been endued with the spirit of the law-covenant, as the priests were especially, that handled the circumcision and bloody sacrifices; that so with this spirit a beginning, and from this a progress might be made into the covenant of grace, and in this progress the former might be overtaken and fulfilled by the latter: which could not have been so, if John had not been of the lineage of the priests; but the order, coherence, and harmony of the whole, would have been broken in this part.

Page 383. Q. 4. *What was Christ's baptism by John? or why was Christ himself baptised?* A. Christ, as a public person and representative of the whole human race, and as one that was to go through the whole process of regeneration, must needs have made also this beginning thereof with being baptised by John: for thus (saith he himself), *it becometh us to fulfill all righteousness.*

Ibid. Q. ult. *What is the true order of administering baptism?* Here, I think, the practice of the primitive christians enquired for in the church history, might give the best answer. In the place quoted from the *THREE PRINCIPLES*, xiii. 30, Behmen represents it very simply, and without any ceremonies, minding only the sprinkling of the water in the name of the holy Trinity, as the only needful and principal transaction.

Page 385. Q. 1. *Why doth baptism precede the Eucharist, or Lord's Supper?* A. Because the beginning or generation of the new life (which is made in the baptism) must needs precede the feeding or nourishing the same, which is done in the Lord's Supper.

Ibid. Q. 4. *How, or in what sense, were these types of it?* A. As in the Lord's Supper, an union is made between man and what man feeds upon; so, also, was such an union (but only in its kind and degree, according to the nature of that dispensation of the covenant) made in the paschal lamb, in the sacrifices, and add also in the shew bread. But as these things had not in them the real heavenly substance manifested, but were only like as shadows thereof, pointing thereat, directing thereto, and showing what there was to be expected, believed, and hoped for; so, also, they could not fill nor satisfy the partakers thereof with that heavenly substance itself, whose types they were; but, nevertheless, were they such medium, as by the right use of which men approached in faith unto God, and God drew near in mercy unto men. So, therefore, not only (1.) a bare likeness which there was between these shadows of the Old, and the real substance of the New Testament, but also (2.) that benefit which the church of God received by them; and, more especially, (3.) that ordinance, whereby they were so instituted with a reference to the substance to be manifested in Christ, made them to be called holy things and types thereof.

Ibid. Q. 5. *How were they brought into substance by Christ?* A. Successively and gradually in his incarnation and whole process of suffering and death, resurrection, and ascension. For the real substance of the New Testament, in opposition to the shadows of the Old, is nothing else but the perfect image of God, the heavenly humanity, the holy tincture of light and love, the bread and water of life, etc.: all which in and to the first Adam was disappeared and withdrawn into its own principle or heaven. When, therefore, in the second Adam all this came down from heaven again, and when he had fulfilled all righteousness, and was gone through death and hell, and had led captivity captive, and communicated these things or heavenly gifts to believers, both dead and living, then the types thereof must needs have ended; for there was no more need of a feeding on things, that only represented as in a picture what was to come, but a taking in (as to the inward man), and being really fed and clothed with and by the heavenly things themselves, that were typified before.

Page 387. Q. 1. *Is Christ's particular soul given to believers?* A. Yes, in such a sense as the spiritual being of a soul can bear; not importing that the individual soul of his human person is out of him transported into the persons of believers, and makes them to be Christ, but only that between his soul and the souls of believers such an union is made, as there was before between the first Adam's soul and the souls of all his children, which makes him to be the root and them the branches. For if his light, inseparable from his soul, enkindles and tinctures their fiery souls, they

and scope of the great authors referred to in the present work; and demonstrate to his attentive and intellectual hearers, in the several seats of eastern learning, the identity of the ground and principles of truth couched in their sacred mysteries, (and therefore known to their pious and learned predecessors in remote antiquity, the early descendants of Shem, probably of an epoch even anterior to that of Abraham, the 'father of the faithful,' of *Jews, Christians, and Mahometans*.) with those of Christianity. In which he would necessarily commence at the foundation of the *NOTHING AND ALL*, and the eternal generation of the *POINT*; and proceeding step by step self-evidently, through all the 'fluxions and developments of the point,' as centre, cross, triangle, septenary, etc., into nature, with its three principles and their productions, (page 51,) would embrace the entire ground and superstructure, and comprised verities of the Christian scheme, thereupon unfolding to them the whole 'MYSTERY OF CHRIST' as contemplated by the *Apostle Paul*; at the same time illustrating his subject, where needful, by mathematical diagrams, which however perfect and true, intellectually or physically, can only be so, because they are ectypes or symbols of the nature and constitution, or so to speak, *generation of eternal life and truth*, that is, of the supernatural God: all according to the recondite philosophy opened in Behmen, and illustrated by his great original interpreters, Freher and Law.

For truth is one, at all times, and in its ground and earlier developments must always be the same. If therefore Noah and his family may be supposed—as they must be for abundance of rea-

owe indeed the original of their soulish being, as to itself, to the first Adam, their natural father; but the original of their renewed soulish image, or the reunion of soul and spirit, they owe to the second Adam, their spiritual father, or to his soul and spirit.

Page 387. Q. 2. *Is his particular glorified body given to believers, or only his universal spiritual body?* A. Both together in conjunction; for neither of them can be given without the other. And though the former chiefly may be considered as the giver, and the latter as the gift, yet it is not so in this case, as our reason tells us it is with other gifts and givers; as from the nature of the thing is plain, and by that simile of the sun's particular glorious light-body standing in a circumscribed place, and the sun's universal unformed body extended throughout all this principle, may be illustrated.

Ibid. Q. 3. *If this were true, would not his particular body be omnipresent as well as his universal?* A. No, no more than the sun's particular body is required to be omnipresent, as well as the universal body thereof; when, nevertheless, without a concurrence of its particular body, nothing could be formed in or of its universal body in all the world. For, if there be given a power and virtue of Christ's spiritual formed body, this power and virtue is certainly in and of his particular body, and proceeds from the same and stirs his universal body; and, without this proceeding from his particular body, or flesh and blood (which he saith is *meat and drink indeed*), no paradisaical bodies and mystical members of him could be generated in and of his universal body.

Page 387. Q. 5. *What is the true meaning of these words of Christ, Take, eat, this is my flesh?* A. The words of Christ must, according to St. Paul's doctrine, by a spiritual man be spiritually discerned, for they are, as the Lord himself said, *spirit and life*; and, therefore, they must be distinguished, but not separated from that outward act which he then performed, when he spoke these words. He took in his hands the bread and broke it, and gave it unto them: this was an outward visible act in this elementary world, wherein they saw with their firmamental eyes nothing more than what everyone of us would have seen, if we had been then present, viz. that he had natural bread in his hands, not flesh; and so, also, not blood in the cup, but wine. But now, if he had given them no more but what they thus saw and took, he would have fed only their earthly stomach, and natural life in this world, which would have profited them nothing to the kingdom of heaven. His words, therefore, cannot be principally referred unto that elementary bread which they saw and took; for truly that bread was not his body, which was to be broken for them to the remission of sins, though it was according to St. Paul's explication, a communion of, or had communion with his body. He gave them, therefore, at the same time, together with this bread and wine, as to the inward heavenly world, his real flesh and blood, to be taken by their inward man, and unto this his words, being spirit and life, must be principally referred; and, though they are not to be separated from the outward elements, yet unto each must be attributed only that which it can be capable of: and always in this act the two principles, viz. the outward and inward, must be joined and minded together, so, that the outward visible act be referred unto this world, and unto the outward man, but the words of Christ, which he saith are *spirit and life*, unto the inward; and the connection between them be understood in that communion which the bread hath with his body, and the wine with his blood, consisting not only in that assimilation which is in the breaking and pouring out, attributed both unto this and that, but also, and even chiefly, in the interior quickening and strengthening tincture, which is the highest, as to this outward principle, in bread and wine. So far therefore the Calvinists say well enough, that bread and wine are a *symbol or sign*, for indeed they are so; but when they add *only a sign*, and a sign of an *absent or far distant thing*, this is false. The place quoted from Behmen's *THREEFOLD LIFE*, which is said to be not rightly translated, is in substance this,—The outward mouth of Christ's disciples took and gave to the belly that bread which Christ gave unto them; but that word, when Christ said, *Eat, this is my body*, was, or came forth from Christ's eternal or inward body, and was surrounded with heavenly flesh and blood: this the soul took, and put it on as a new body. Thus there were together at once in the hand of Christ two kingdoms, or two principles, viz. a heavenly one, and an earthly one; but you must know, that the heavenly cannot be comprehended and carried about from place to place by the earthly, etc. Now, from hence it can be plain enough, that all what was said hereof above is conformable unto this, and that the true meaning of these words of Christ, *Take, eat, this is my body*, cannot be apprehended, found out, or understood, in one principle only, nor by a man that liveth and is immersed only in this outward principle: further, that from hence all the disputes arise, and needs must arise, between the divided parties of Christendom: and lastly, that the true meaning of these words of Christ (when in each principle that is understood which is therein, and belongeth thereto, and when they both are taken jointly, and unto each is attributed what it can be capable of) will be this,—(1.) With reference to the inward world, *Take and eat with your inward man, will, faith, desire, etc.*—this (not this visible bread, for this is not in the

sons, for they lived within a short period of the very man whom God created in Paradise, and had doubtless often heard the story of the creation, from those who had received it from the lips of Adam himself: if they may be supposed to have been well versed in the knowledge of God, and in the grand system of truths appertaining to the origin and constitution of man; and if the ground and philosophy of things is now fundamentally opened, as it is incontestibly, we have then a clue to all ancient philosophy, however corrupted through the lapse of time and the ignorance or apostasy of its guardians, or concealed in the fables, allegories, and symbols of the ancient mythology and hieroglyphics, or couched in the present philosophy of the eastern nations. And, taking into consideration the miraculous circumstances of the preservation of Noah and his family, their faith and piety, and also the fact of their being appointed to be the head of a new world, together with the divine wisdom which directed them, we cannot do otherwise than conclude, that great care was taken by them on entering the ark, to preserve all sufficient documents relating to the history, religion, philosophy, and genealogy of their forefathers, for the benefit of their future posterity; as also, that the same wisdom and piety after the flood, would take care to institute an order of priests or magi in each of their families, to whom should be committed their sacred oracles and traditions, the maintenance of the true worship of God, the cultivation of philosophy, and the education of youth. And when is further taken into account, that early age of the world, when men were possessed of physical constitutions that could endure upwards of nine hundred years, as likewise of

inward world, but this) which I give you here with my word spoken unto your inward man, is my body. And (2.) With reference to the outward principle, Take and eat with your outward hands and mouth—this bread, which you see I break and give unto your outward man, is the communion of my body. So hath St. Paul explained and paraphrased it; nothing therefore can be excepted against it. But nevertheless, without any contradicting him, the words may be left also in their own construction, and can be rightly understood (if the principles are but rightly discerned) so as they sound, viz. *Take, eat, this* (bread, not as to its perishable substance, but as to its pure, inward ground of the heavenly tincture which is therein) *is my* (universal) *body*.

Page 387. A. ult. No, but it is under them, etc. Although this answer is sufficient, if it be rightly understood, so that I have nothing to say against it, yet it may easily also be misunderstood, seeing that the words *in* and *under* are a little ambiguous, and bring therefore along with them something of an obscurity. For as there is indeed a true sense wherein we can say, This invisible body is not *in* but *under* the outward elements, so there is another also, no less true, wherein we can say again, it is *in* the outward elements, viz. so as paradise is in this world, and it is not *under*, but above them. It is then indeed in the outward elements, yet not as in their sphere of being, or as belonging to their kind; but it is under them, or hid as it were behind their veil.

Page 390. Q. 1. Is Christ's body only participated of in the use of bread and wine? A. No: for Christ hath not confined himself to this use of bread and wine, but to the faith of man: which faith, if it be always living and operating, may always eat and drink of Christ's flesh and blood, whosoever it turneth itself thereunto, and maketh it to be its object; which it can do as well without, as in this use of bread and wine.

Ibid. Q. 2. Why then is that outward medium made use of? A. (1.) Because of reasons like unto those, that in the baptism required an outward elementary medium: for man also was become outward and elementary, and having disordered himself in all the principles, he wanted a restoration in all of them; and in order thereunto, each principle in him was to be fed by its own likeness. (2.) Because of the communion of saints in this outward principle: for there is in the use of this bread and wine a holy band of union tied, even outwardly also between the members of Christ, participating of this common food; which union cannot be made in this outward principle without an outward medium.

Page 390. Q. 3. To what end is the tincture of the elements conveyed to the soul? A. Although the tincture of the elements is not properly or directly conveyed to the soul, but to its own likeness in man, yet it may be said also to be conveyed to the soul, as the chief agent in man; and though this tincture is made use of but as a medium, so that no ultimate end may be fixed upon it, yet it may be said also, that it is done to this end, that the soul might have again, in due order and purity, what she had, as to every principle, before the fall.

Ibid. Q. 4. To these two particulars, this third one might reasonably be added, — to complete the image of God in man, which doth not consist in soul and spirit only, but in spirit, soul, and body.

Ibid. Q. 5. Why hath the soul need of food? A. Because it is not a self-existent nor independent being. This makes even the holy angels also to have need of something for their food: and from the intrinsic essentiality of the two eternal principles, the reason is yet more plain and evident. The first cannot consist without being continually fed, softened, and sustained by the second, and so thereby kept in union with it. But if that first be rent asunder in the creature from the second, it can be nothing else but a perpetual hunger and dryness, never filled nor satiated, etc. And for such a state the soul was not, nay, could not have been created.

Ibid. Q. 6. Why hath the soul need of a body? A. The soul, considered as after and with respect to the fall, must of necessity, and according to plain reason, have need of what she lost in the fall, which was her glorious body: and considered absolutely in its creation, and as to its own soul-like being, it had need of a body also, because it was to be a full image of God, as manifested in and through eternal nature, wherein there are not only the fiery, but also the light's properties, and the heavenly corporality as well as pure spirituality.

Page 392. After the two particulars here mentioned, I think could well be added, — (3.) because it hath continual need of keeping faithfully to that fraternal band or association, and therefore also of renewing frequently that covenant or confederation, which in this sacrament is made between the members of Christ, in opposition to Satan, the world, and their sinful flesh.

*Ibid. Q. 3. No. 2. That same which here is said of a man in a state of renewal, Behmen saith expressly of the beastial man, or earthly flesh and blood, wherein dwelleth no good thing, and which is so, as to itself, in every one living, more or less. But notwithstanding Behmen's words, it is very rightly said, as by an explanation of Behmen, *The man, in a state of renewal, receiveth, as to his outward earthly flesh, the judgment of God, for the breaking and killing the lusts of the gross body: and there is no difficulty in the matter at all.* Every property in man receiveth what*

correspondingly vigorous intellectual powers, and great natural light, they doubtless were enabled to prosecute the study of natural and divine philosophy to an extent, of which we at the present day cannot form any conception. And, comparing the dates of the flood, the call of Abram, and that of Moses, also the different ages of the descendants of Noah, as related in the tenth and eleventh chapters of Genesis, as also from many other considerations, we may farther conclude, that from them was immediately derived the renowned learning, and magical and cabalistical science of the ancient Chaldeans and Egyptians, in which, as the Scripture informs us, Moses himself, by the providence of God was educated: who probably knew no other wisdom, divinity, and philosophy, than what he had been taught among them. For, as to the Jewish dispensation, which he was the instrument of instituting, in regard to the revelation of original truth, it was as truly on the outside of wisdom as of religion, and but a temporal appendage or monument to both, erected by God for an especial peculiar reason and purpose of his grace and wisdom. And (as will appear evident on a little reflection,) when Moses had prepared his memorial of his times and nation, in order to render it complete, he did not anything more than take the natural and evangelical history of the preceding two thousand years, concerning the creation, etc. preserved in the sacred colleges of learning and religion of Chaldea and Egypt, as known to him by his education, and condense, purify, and reproduce it in the brief, yet sufficiently comprehensive form, in which we now have it in the first eleven chapters of Genesis, and then tacked it on, as a kind of preamble, to his own Jewish history:

Ibid

*for there
need of a
revelation
known
God and
nature
thus ac*

it is capable of. The lusts of the gross body are condemned by God, and his judgment and curse lieth upon them, as well when a man eats this bread and wine, as when he abstaineth from the same : this every one will grant. Now then, when a man receiveth this mysterious bread and wine, the testament or covenant of grace, and all what on God's side belongeth thereto, or dependeth thereupon, or is necessarily consequential to it, is stirred in or upon that man, and so therefore that judgment also upon the lustful outward flesh. If, then, the receiver of this bread and wine is in a state of renewal, and able to receive Christ's body, he receiveth the same as to his inward man, but he receiveth also, as to his outward, that judgment of his sinful flesh, nay, thereby his inward man is strengthened to judge down, to break, and kill himself his own lusts in the flesh. But if he be not in a state of renewal, he receiveth indeed that judgment under the elements, yet he cannot be sensible thereof, but rather a greater enlivening and strengthening of his own lusts is made, and Satan gets a wider gate of entrance into him. So, therefore, only the man that is in a *state of renewal* can receive it thus profitably, for a destruction of his outward sinful, and an increase of his inward holy man.

Page 392. *Q. penult. Why may not infants receive this sacrament?* A. Because they cannot try themselves, nor discern the Lord's body ; nor have they a will, faith, desire, or hunger after it, nor any sensibility of their wanting it, but only that ground wherein these things may be raised in their time. But especially also, because they know yet nothing of that brotherly band of union and communion of saints, which every one freely, willingly, with *due understanding* thereof, and earnest purpose suitable to it, is to enter into ; which is the chief end of this outward sacrament, and which of infants cannot be required.

Ibid. Q. ult. What was the true apostolical way of celebrating the Lord's supper? A. The records of antiquity may give the best account hereof. What Behmen says thereof is very short, and making no reflection upon any ceremonies, but mentioning only that which is declared by St. Paul.

Page 394. *Q. 4. May it not be called a commemorative or representative sacrifice?* A. That there is in this supper not only a commemoration, but also a representation of the Lord's sacrifice, is true and plain, both from the words of our Saviour, and from his breaking the bread. But upon what account it should be called such a *sacrifice*, I cannot see. Christ is not offered up to God in this supper, but only a remembrance is made of his having been offered up once on the cross, and he rather offers and presents himself with all his benefits unto man, which man, if yielding himself up to obedience, is himself a living sacrifice, and ought to be so not in this celebrating the Lord's supper only, but also in all his life. [See *LAW 'On the Sacrament,'* on this point.]

Page 394. *How do we eat of the sacrifice of Christ, by eating of the Lord's supper?* A. Not only by a thankful commemoration of his sacrifice, made once for us, and without us, on the cross, but also and even chiefly, by taking into ourselves and strengthening our inward life with the effectual power thereof, which is to crucify and kill the lusts and love of this world, and of ourselves in our mortal bodies and astral mind ; and so to be made ourselves also, in different respects, a living sacrifice, both as to every communicant in particular, and the whole fraternity in general.

Ibid. Q. ult. What do they mean by the inward word? A. The living of itself, and therefore also quickening, enlivening, comforting, raising, and upholding Spirit, power, and virtue, which is contained in, and so hid under the outward word, that not every one, and no man always, according to his own will, can be sensible thereof, when he looks upon the outward letter killing, and killing only, if it be separated from that Spirit. Which inward hidden word is in such a manner different from the outward letter, as for instance an almond kernel is from the almond shell, or as the pure sweet honey from that wax frame wherein it is contained.

Page 396. *A. 3.* These differences between the calls of the inward word are obscure, and have something of confusion in them ; and I, not knowing from what places they are taken and expressed so, can say but this thereof in general, viz. That all men are called, and the differences of these calls are rather on the side of them that are called, than of the Word or Spirit calling them : for every one hears these calls only according to his state, or progress made in his way, or also disposition for an entering into the way. In some the Word is unformed indeed, and in them very little or no disposition at all to obey their call, that it might be formed ; in others, it is in a beginning of formation, more or less, but not yet fixed ; and in others again it is really born, and hath made its abode in them, etc.

Page 396. *Q. 4. How shall we discern the speaking and calls of the true Word in us from those of the Father ; or how may we discern the true word from the false?* A. The speaking and calls of the Father are always (viz. in the beginning of the actual conversion of sinners) preceding those of the Son, and, according to his fiery nature, and the dispensation of the law, they are dreadful, and accompanied with terror and trembling, more or less, according to the sinner's state and complexion :

thereby also providentially preserving a duplicate account of the creation, or counter check to the original, in case it should be corrupted in after ages, the chief and especial object of which being ever the same, viz. that of the Gospel, or a record of the fall and the redemption, with a correct register of the line of the covenant, or unbroken chain of the descent of the 'promised seed' until his appearance (Gal. iii. 19,) as the actual Redeemer of mankind, the second Adam, etc. : which will account for the brief history possessed by Jews and Christians of the first two thousand years of the world.

This then, we say, being the only desideratum to be supplied, to enable the candidate to complete the requirements of the title page, namely, to afford a clue to the science, and to the only natural way or means of propagating a true rational FAITH IN CHRISTIANITY AMONG THE INTELLECTUAL HEATHEN NATIONS, whereby a nation might literally be 'born in a day,' and from which the 'obedience of faith' (Rom. i. 5.), would necessarily follow, we shall now with that intent, and as we think sufficient for the purpose, present the following extracts to his consideration. In the perusal of which he will bear in mind, that not every particular thereof is to be received as simple and orthodox truth, but that they are altogether, intended to open out to his apprehension, a glimpse of that intricate path he is to explore and pursue, which shall bring him to the desired goal. As also, that, whatever attempts he shall occasionally meet with, in the course of his reading, in any profound historical or philosophical disquisitions concerning the original science of the eastern na-

when contrariwise the following ones of the Son are healing, comforting, refreshing, according to the nature of light and love, and the Son's dispensation of the gospel. But as to a discerning of the true Word from the false, the chief if not the only thing requisite and sufficient, (as I am for my part apt to think) in all cases, is in short, a deep, sincere, and attentive *mind*ing of *our own selfishness*, with an impartial examination whether the same, by such or such a word, be set forward or turned backward; for this cannot but be true and really beneficial, when that other must needs be false and hurtful. But if this setting forward or turning backward by no examination be discernable, then also no regard is to be had to such calls, words, or speakings, no obedience is to be paid unto them, and neither hurt nor benefit is to be expected or feared from them.

Page 398. A. 2. *No; none but such are true members.* Seeing that here is spoken only of the invisible church, or of them (as it was explained, page 396, A. ult.,) that are in Christ, I cannot understand, why here is said, that *none but such are true members*, whereby it is plainly granted that they who are not in Christ are false or dead members, whereas they are no members at all of the Church (which can have no dead members), but only of the outward mixed congregation.

Page 399. Q. 1. *What do they mean by Antichrist?* A. That mystery of iniquity (common unto all the divided parties of Christendom, and exerting itself in the one of them more, and in the other less, according to their different circumstances) which professeth indeed the name of Christ, but liveth and acteth contrary to the spirit, will, and pattern of Christ; not suffering itself to be taught, led, and guided by him, but setting up itself, and suppressing all the rest, according to its own will, for its own selfish ends, and upon the principles of its own corrupt reason, all tending to greatness, splendour, and love of this world.

Ibid. Q. 3. *Which do they account the chief error with the Antichristian papacy?* A. The departure from the leading of the Spirit of Christ, according to the pattern of his love and humility, and the exalting itself into a worldly state, and then also persecuting those that resist or witness against it, cannot but be the chief, because it is the ground and deep foundation of all the rest. But if this question means the chief error in opinions or articles of confession, I could not say, in particular, which is the chief; but think that for several of them something might be produced, which could make it the chief in this or that particular respect.

Ibid. Q. 4. *In what consisteth the Antichristianism of the Reformation?* A. Though this be answered already, at least in part, in the above question, *What do they mean by Antichrist*, yet this may be said here in particular, That it consisteth in not leaving to the Spirit of Christ his right and due, viz. his inward dominion over the souls of men; but presuming to be themselves their leaders and teachers, and directing them, not to Christ in *everyone's own ground*, but to their particular parties, and the outward rites, ordinances, words, doctrines, and ceremonies thereof, all crying, *Lo here is Christ!* And then again in hating, persecuting, and killing one another, at least with the tongue, if not with an outward sword.

Page 400. A. 1. *soon after the time of the apostles.* Seeing that the preceding particular of a false church in the true one is universal, and extends to the whole course of time, from the beginning of the generation of men, this particular also might be represented more universally, and its beginning be placed in the time of Cain, rather than after that of the apostles. And this even the more, because in the beginning of this answer was said, *They give an account of the state of the church, from the beginning to the end of the world.*

Page 400. No. 5. *The golden candlesticks were withdrawn, etc.* Behmen's meaning in these expressions, is in plain words this,——The glorious light of the gospel, and the extraordinary gifts of the holy Spirit of God, which the Lamb of God, after he had satisfied the Father's fiery anger and justice, and broken in the humanity the seven seals of the book of life, had bestowed on the church, were, when the church would walk no more in that light, taken away and sealed up again, or hid to the church under the same seven seals of the Father's wrath: wherefore then, instead thereof, the seven vials of his anger and indignation were poured out from his throne, etc.

Ibid. No. 8. *not wholly free from wickedness, strife, and contention, etc.* In that state of the church which Behmen calleth *Zion*, no such thing will be; nor hath he anywhere declared his mind after such a manner, but said only that *Zion* will not be so universal, as that there shall be left no wicked man more upon earth. If strife and contention should still be in that state, what prerogative could it have above the beginning or infant state of the apostolical churches? And, moreover, many places of the Scripture speak expressly and directly to the contrary.

Page 401. Q. *Do they admit of a supreme pastor or pope?* A. They admit of none now in being; and as to the future, I can say nothing positively. The words of Behmen alleged from the *FOURTH QUESTIONS*, Answer xxxix, make not plainly enough for this purpose; but rather, if they are compared to some other of his places and expressions, it is plain that he understands them of Christ, the only head of the church, and only true shepherd and bishop of souls.

tions, to fix the sense of the mysterious emblems, traditions, dogmas, rites and ceremonies, related therein, he will regard all such speculations, theories and hypotheses, through the one only infallible medium of the eternal unchangeable principles (again revealed in these last ages, in their pristine freshness, but with fulness of maturity,) of Behmen, as comprised in brief in his *CLAVIS*. So that, consonantly therewith, whenever the candidate finds mention made of the number seven, *seven demi-gods, seven planets, etc.*, (whatever opinions or conjectures, we say, the authors themselves may put forward in solution of the mystery,) he will always understand thereby the *seven properties of nature*, as the ground thereof. For, as already intimated, the antediluvian patriarchs Noah, Shem, and their early descendants, being well versed in the philosophy of the eternal and temporal birth of things, embodied their science in such material figures and schemes as they deemed to be appropriate emblems for its preservation and propagation: which in time became corrupted. And as the seven working powers or properties of nature are the only doers and creators of all things that ever were, or are, or will be done and created, hence the number seven is found so often and variously introduced in their systems of philosophy and theology. And so likewise of the number three, etc. Thus much by way of GENERAL DIRECTION to the candidate.

With regard to the existence of true evangelical knowledge, wisdom, and piety, at the present day in the eastern nations, however absurd and idolatrous their religious theories may appear to the uninitiated observer, or popularly educated, unphilosophic Christian missionary, it may be inferred

Page 402. Q. 3. *Will not their errors and superstitions be imputed to them as sinful by God?* A. They will be burnt up in the last fire, as straw and stubble; and so they shall suffer loss of these things, which were, if not directly sins and sinful, yet at least so many effects and products of sin, and not able to abide the fire.

Ibid Q. 4. *What is an honest, simple, christian to do amidst variety of sects and contentions?* A. He is to meddle with no contentions, but to keep his heart peaceable in himself, and in love with all men, of what persuasion soever they may be; and to mind nothing but the inward work of the Spirit of God upon his soul, in all his outward performances, as knowing that nothing can avail him nor make him acceptable unto God, but his own being made a new creature in Jesus Christ.

Page 404. Q. 2. *Pray what do they mean by these two last assertions?* A. They do not mean that the civil magistrate is the head of the church, that is of them that are in Christ, but only of the outward congregation, as the same is in this world, wherein the magistrate is ordained, authorised, and commissioned by God to have an inspection over, and care for the welfare of his subjects. And that the priests have no such outward power, commission, and authority given unto them by God, or Jesus Christ, but that their power and authority is only spiritual. Wherefore then, with respect to the outward congregation, they are not rulers nor governors, but rather servants of the same, as to the outward functions; when, nevertheless, with respect to the spiritual kingdom of Christ, they are not servants, but are or ought to be fathers or elders, excelling their flock in age (of the inward new man), and in experience of things belonging to the kingdom of heaven. And this makes them to be worthy of double honour, which is nowhere applicable unto any servant.

Page 403. Q. *Do they say that a lay-man may administer the sacraments, and perform the other parts of the ministerial function?* A. In Christ is no distinction between a priest and lay-man, but all that are anointed with his Spirit are priests: all, therefore, by virtue of this anointing may, without any doubt or question, administer the sacraments, and perform all the other parts of the ministerial function; that is, they are in themselves, by the Spirit of Christ, qualified for it sufficiently. But, on the other hand, seeing that in the outward congregation there is such a distinction, and that God is a God of order, no layman may attempt to do such a thing, except in cases of necessity where no priest may be had.

Page 405. Q. *Is not confession to a priest, and absolution by him, although he hath only ordinary gifts, of great use?* A. To such as have only an ordinary understanding of things belonging to the kingdom of Christ, it may be of great edification; but as an universal rule for all it cannot be set up.

Page 410. Q. 2. *What do they say of tithes?* A. No more but that Abraham's giving tithes unto Melchisedec, denotes in the inward mystery, or is a figure of the full restoration of man, or of the completing in him the image of God again. Man is to give the tenth property of the human properties of his soulish fire unto Christ; and Christ giveth thereto his blessing, his love-fire, light's tincture, and heavenly substantiality (as Melchisedec, the type of Christ, gave with his blessing bread and wine), by which conjunction of these two, the image of God in man is completed. If it should be asked, What is meant by the tenth property of the human properties of the soulish fire? I must confess that I cannot sufficiently penetrate Behmen's sense; but think, nevertheless, that it may be enough to understand in simplicity the whole fiery soul, without dividing the same between Christ and the spirit of this world. For as, in the tenth number, there is a fullness of numeration (which is so also in, and hath even its original from, the ten forms or eternal properties of fire), and a falling back into the first; so the whole soul must first fall back into its ground, and be first given up wholly (which it cannot, if it be not at the end of its own numeration in selfishness), before it can receive this blessing, and be reunited to the heavenly substantiality in Christ. [N.B.]

Page 416. Q. 1. *What do they particularly deliver concerning the Revelation of St. John?* A. Besides the several particulars of the whore, beast, dragon, etc. mentioned above, they say,

(1.) That the time was not yet, wherein the mysteries of this book could be unfolded and plainly understood; but that it draweth nigh, and that this gift will be a key to them.

(2.) That, therefore, they who have endeavoured to explain that book, are not to be insulted nor contemned, though they mistook frequently.

(3.) That the mysteries contained therein are to be understood, not only with respect to the whole body of the church, both as pure and as apostatised from her purity, but also with respect to every individual person that is a member of either this or that. [See note, p. 111.]

(4.) That all the numbers seven, occurring therein so frequently, and applied now unto good, holy, and heavenly, and then also unto evil, impure, and hellish things, have their certain respect and relation to the seven properties of eternal nature, considered either as in their union and harmony in the light world, or as disharmonised in and by the creatures of this and of the dark world.

(5.) That in the representation of Christ, standing in the midst of seven golden candlesticks, and holding seven stars in his right hand, etc., not only the humanity, but also the Deity, or the

from a variety of considerations; among others, from this, that their immediate ancestors were the patriarchs of old, of the line of Shem, and who therefore may be considered to have held a similar election as the people of God, to that of the Jews afterwards. And then again from numerous passages of St. Paul's epistles, where is implied or reflected upon, "the hope of the gospel, preached to every creature under heaven." In accordance with which verity it was, that the pious Magi, (eastern patriarchs, philosophers and divines, heads of the schools or countries from whence they came, for tradition represents them as kings,) being immediately directed of God where to find him whom their impatient souls longed for, came to Jerusalem, humbly inquiring for the Jewish Messiah, (by which they however understood their long promised, long hoped for 'seed of the woman,') and who on beholding the holy child, were doubtless filled with that same Spirit of divine rapture, which made holy Simeon to exclaim, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'

If now these oriental descendants of the patriarchs, (having had no more religious communion with the Jews, than the latter, or the descendants of the former have had, since the rise of Christianity, with the present elect of God, the christians;) if they could for two thousand years at least, that is from the time of Abraham, maintain such a spiritual worship of God among them, as is manifest they did (by which is not meant the idolatry of the masses of the people, sacerdotal or laical, which is ever the same under all dispensations): if such was the purity of heart and holiness be-

eternal Word is expressed, as having conquered the fiery anger, and keeping it in his power.

(6.) That the seven churches in Asia, and their angels or bishops, are typical of so many periods of the church, from the beginning of Christianity to the end of the world.

(7.) That the book of life, sealed with seven seals, denoteth that human paradisaical life, which in the first Adam disappeared, when he disordered its seven harmonized properties, which thereby came to be so many seals, not to be broken but by the Lamb, etc.

(8.) That the vials of wrath are first poured out in the courts of kings and princes, and in their councils.

(9.) That the seven thunders, or rather their voices, which John was prohibited to write down, came from the fiery first principle, which man is not to know, nor to inquire into, but to rest in the meekness, light, and love of the Lamb.

(10.) That the eminent vision of the woman clothed with the sun, having the moon under her feet, and being in travail with a male child, and the dragon casting after her a flood etc., is not only a figure of the whole church, fulfilled in a measure always, and still to be fulfilled eminently in the time approaching, but also a circumstantial figure of the whole work of regeneration in every particular soul, attaining unto its accomplishment during this temporal life.

(11.) That the figure of the strong angel's coming down from heaven with a great chain and key of the abyss, and binding the dragon, was not fulfilled in the time of Constantine, nor ever since, but belongeth to the time of Zion, or of the Lily.

(12.) That the new Jerusalem coming down from heaven (as also the mystical temple of Ezekiel) is to be referred to a state of the church upon earth, or in this third principle before the end of time. etc.

Page 416. Q. 2. *What do they say concerning death?* This question is particularly answered afterwards, page 422. and this only may be added,—that death is a shutting up or suffocating of the tincture, and that the most terrible thing therein is the dissolution of the four elements, which is a breaking off of the third principle from the first: and because now this third principle was so nearly consubstantiated with man, had captivated him, and taken possession of his will, this breaking off cannot but be dreadful to him, and accompanied with pains, more or less, according to the inward and outward condition of his soul and body.

Ibid. Q. 4. *What do they say concerning the resurrection, and the day of judgment?* A. Concerning the resurrection is spoken afterwards, page 430, but this might be added more particularly,—that the dead shall hear the voice or call of God from within, viz. in the depth of their own souls, whether they be in happiness in the second, or in misery in the first principle. And that every particular receptacle, viz. that of the earth, water, air, etc., when the universal mysterium is moved, must give forth again all that it hath taken in of man. Concerning the day of judgment something also is said, page 430, and this might be added,—that in a manner contrary to that, or going as it were backward to that order, in which the world was created, its dissolution shall be. That the *fire of nature* (not an elementary fire, which would not consume earth and stones) shall kindle itself. That in this kindling the separation of good and evil in all things is to be done, everything entering into its own principle; and that this strictly is the last day, time being then no more.

Ibid. Q. 5. *Do they tell us what will be the state of things after the day of judgment?* A. As to this, I think, they say nothing but what in general may be expressed, as commonly is done, by an eternal happiness in the vision and fruition of God, and an endless misery in the separation from his light and love.

Page 418. No. 2. This particular would be more plain, if the other part of the reason were added, thus,—which (wrath of nature) they are all subject and liable unto, at least as to their outward man.

Ibid. No. 8. *saints war not as Christians, but as heathens.* These words are universally, without limitation or exception, true. But if this limitation here mentioned be added, viz. *when they war unlawfully and seek self*, this position is inconsistent with No. 4. And the matter is plain. If any war unlawfully, and seek self, they war not as saints; this is self evident. But if the saints (as in this instance Abraham was) war lawfully, and seek no self, they war not indeed as those heathens, but also not as saints; for all this lawfulness is only in and belongeth merely to this outward principle, wherein there is a mixture of good and evil, of right and unright, and whereof even the saints also are children, that is, natural men or heathens, as to their outward man. This therefore (not their inward sanctified ground) is the property which wars in them; and the only difference between the wars of these heathens and heathens, so vastly different from each other, (the former being merely heathens and nothing else, and the latter heathens only as to their outward man, but saints within,) consisteth herein, that the merely heathens seek self, war for ambition and covetousness, raise up themselves their heathenish property, and manage their war in

fore God existing among them (heathens as they were called), founded on the eternal principles of truth and morality discerned in their own minds, and the original evangelical proclamation contained in their sacred books and traditions; and if these three Magi would carry home to their colleges and divines, as doubtless they did, the information of the long promised Saviour being come, that so it might be recorded in their annals, (which fact, with the history and results of his redeeming process, would also be confirmed and communicated to them some thirty-six years afterwards, by some of the "devout persons from every nation under heaven," who had been assembled at Jerusalem at the period of Pentecost, after Christ's resurrection,) what knowledge of Divine truth, we say, may there not be secretly existing at the present day, among the true mystical divines and illuminati, in the national colleges of the East? For God is the same yesterday as he is to day, and for ever: he dwells essentially (as a central point, or Spirit of life and divine knowledge) in the depth of every soul, be it Heathen, Jewish, Mahometan or Christian, and (so universal is his love and grace in Jesus Christ) never fails to open the usual regular development of himself (by his all-speaking Word, and all-illuminating Spirit) in every heart that turns its faith absolutely to him, as a Spirit of goodness, purity and love; which dies to its serpentine, rational, bestial self, and shuts the doors of its senses to the world. And in what a state of evangelical readiness may not such nations (that is, in the several centres and fountains of their philosophic, moral and religious learning) be supposed to stand, to have the 'eyes of their understanding

their own will, all which is unlawful. But in such a case (as Abraham's was) of the saints warring, they war not for such ends, nor from their own drift; but God makes use in his anger and justice of the heathenish property of the saints, and thereby opposes them that are mere heathens, as he did here with Abraham. And this, therefore, makes it so far lawful, as that it can be tolerated in this outward principle; but, nevertheless, into the holy light-world this heathenish property cannot enter, neither in Abraham, nor in any other saint, for it is not holy: which by the figure of Melchisedec, and what he did to Abraham, is represented plainly enough. And if it now was so with Abraham, David, and other warlike saints, under the Father's fiery dispensation in the Old Testament, it will certainly be much more strict with christians, under the Son's meek dispensation of love, in the New. etc.

Page 420. No. 9. I see not how this *spiritual subtlety* from the MYSTERIUM MAGNUM, lviii. 24, etc., can be referred to this place; for it hath a quite spiritual sense, not relating at all to outward possessions in this world, but to the wonders of outward nature, showing how they may be taken along with us through death, and brought into the kingdom of Christ, in the holy light-world.

Ibid. No. 10. If governors are verily in the inward process of regeneration, as Joseph was, they cannot but mind, how God carries on his work in them, after a spiritual manner, in the spirit of love and tenderness, and for their good: and, in conformity thereunto, they also cannot but manage all things about their subjects in a creaturely manner, in the same spirit, and to the same end. But if they are not, no wonder that they do not govern so as Joseph did, but so as we see they generally do.

Page 422. No. 7. *near and far off are all one.* The meaning of this expression is plain and simple. If there were in the light and love of God, a distinction between *near* and *far off*, God were not everywhere in the light or angelical world equally. They that are therein, are not nearer to him when they are in the kingdom of Christ, nor further from him when they are in that of Michael. *Near* and *far off* are things belonging to this outward principle, like as also time, which if dissolved, must be dissolved also: when, nevertheless, even in this principle, also something the like may be observed in our mind, spirit, thoughts, etc., with respect to which, it is not further to the West Indies than to Westminster; our thoughts being able to be as swiftly in the one place as in the other. John Engelbrecht, in his *Vision of Heaven and Hell*, saith, I remember, that which might be accounted as a thousand miles from him, he could see and discern as plainly and distinctly as that which was next to him. So that, indeed, not all manner of distance is utterly excluded from the creatures in the light-world; but that, nevertheless, all near and all far off from God, have lost in that world all their distinction. etc.

Page 426. No. 13. *bad wishes or curses hurt them.* Here, I think, this caution might be added,—that it is not fit for the children of God, nor lawful, to curse or wish bad wishes to damned souls: because they thus sow their seed into hell, and will certainly reap the fruits thereof, if a revocation is not made by repentance.

Page 426. No. 14. To the first part of this position might be added,—chiefly if this be done at their departure from this body; which is also expressly added by Behmen. For afterwards indeed, though it be not denied as utterly impossible, yet it is not a thing so easily done. And in the latter part of this position, Behmen's sense is not expressed, which is this,—The soulish spirit of a living saint may go along with his departing brother, to assist him in his way through darkness and fire; but when he is in the light, he can help him no more to have a greater glorification, but that spirit returneth unto its own soul: and the glorification of his brother is not from the assistance, prayers, or help of any other, but only from and according to his own essence, will, and works.

Ibid. No. 17. This *raising and disturbing* cannot be extended universally to all the departed blessed souls. But those that have put on their new body must be excepted: none living can raise nor disturb them, but they can appear of themselves if they will, and find it agreeable to the will of God.

Page 426. No. 18. The sense of this assertion is plain and easy: and the meaning of the words of Behmen is not this, that we are in the deceased blessed souls, as a soul is in a body, or one vessel in another; nor that we are one individual substance with them, and have their own personal knowledge and senses. But that we, if renewed with them by one and the same spirit of Christ, and to

opened, to behold the 'mystery of Christ' as it could be unfolded to them by a truly enlightened Theosophic Missionary! And then to hear him deliberately read to them, as under the especial authority of God, Saint Paul's epistle to the Colossians and to the Ephesians—verily, they would leap for joy, and sing unto the Lord with shouting! The following are the extracts:—

EXTRACT I.—“A man cannot conceive the wonderful knowledge (writes the learned translator of Behmen's book of the THREE PRINCIPLES in his preface to that work,) before he hath read this book thoroughly and diligently, which he will find to be contained in it, when he is weighing and deliberating upon the matter as he readeth, and that without hard study; for it will rise in the mind of itself, with a ravishing sweetness and content. And he will find that the THREEFOLD LIFE is tenfold deeper than this, and the FORTY QUESTIONS to be tenfold deeper than that, and that to be as deep as a spirit is in itself, as the author saith, than which there can be no greater depth, for God himself is a spirit.

And accordingly, there appear some glimpses of the most deep mystical Oriental learning here and there, which is not discovered in any books, and therefore some of the learned men of Europe think it may be past their reach; but they will find that ground in this author, which will make such things easy to be understood, for the time of disclosing those grounds so plainly was not till now, that the mysteries which have been hid since the world began, should be revealed. Those that had the spiritual understanding of the natural mysteries were called Wise men, and they that understood the Divine mysteries were called Holy men, and they were patriarchs, prophets, preachers, apostles, evangelists, and believers. The wise men of all nations wrote darkly of their mysteries, not to be understood but by such as were lovers of those things, and so the very Scriptures themselves which contain all things in them, cannot be understood but by such as love to follow, practice, and endeavour to do those things which they find in them ought to be done; and those that

one and the same light-world, are able to see in that one light, into the blessed souls, as into our own members; and to understand, by virtue of that one spirit, which is in them and in us, what, where, and how they are, etc. As in this world we see not all by one individual eye, hear not by one and the same ear, and feel not in one and the same personal body; and yet we see, hear, and feel by one and the same light, air, and living faculty of feeling, which is in all, and which enables us to understand what by others also may be seen, heard, and felt: so is it in the light-world also, after its kind and manner. As it is, therefore, rightly said, We are all in one land of the living, so it is also rightly, We see all of one spirit, to wit, that of Christ, become man in all of us.

Page 428. No. 21. *Abraham's bosom is the christian church, etc.* Seeing that this definition of Abraham's bosom might be so understood, as if thereby were meant the christian church militant upon earth, which, though in a sense true enough, is yet not so used in the Scripture, nor by Behmen, there might only be added some or other word, declaring that it is—the christian church as in the second principle of light.

Page 430. No. 23. *The perfectly regenerate have their new body and soul, but in different principles, etc.* Behmen saith no such thing; what the English translation says, I cannot tell, nor can I see what sense there could be in these words. He saith expressly, Betwixt those souls that have not yet put on their new body, and those that have put it on, is still a gulph indeed, but not a principle; for they are both in one principle. If, then, different souls, and in so different states, are nevertheless in one principle, how can one and the same individual person have his soul in one principle, and his body in another, different from that? And again, Behmen doth not say, They have their body in paradise, and they have their souls upon the cross; but *they shall have it so, or they shall be brought into paradise again, etc.* But this is Behmen's sense, and the plain construction of his discourse is this, viz. Those souls that in this life have put on the body of Christ, must, nevertheless, still wait for the resurrection of their paradisaical body: for, though they are indeed in paradise, or in the paradisaical world, yet they are not as yet in paradise so, as they were at first (in Adam) created and introduced into paradise; this third principle being not yet turned into paradise, and the paradisaical joy being not yet manifest in them, as to its completed fullness, because their good and holy works were all done or wrought by them in this world, and in their inward and outward body, which works, therefore, cannot be enjoyed by them before the resurrection of their body, and their being introduced again into paradise, as manifested in this restored third principle. And upon this ground he declareth, That as this doth not make two paradises, but only two degrees or different manifestations of paradise, so, also, not two bodies of the saints, but only two degrees or manifestations of their paradisaical body; and that, from hence it is plain that they bear indeed Christ's body in God, in that state wherein they are now with Christ; and that, nevertheless, they still expect their first Adamical holy body with its wonders, which they shall put on with a paradisaical qualification. (And now he adds.) *For the purpose of God must stand. He created the first body into paradise, to remain therein for ever; it shall, therefore, be brought thereinto again, and the soul upon the cross of the ternary in the mouth of God, from whence it came, etc.* Here is no separation of soul and body to be thought upon; but, as in the first creation, the whole man was formed and spoken or breathed forth by God into paradise, so in the full restoration it shall be done again. Soul and body are now indeed in God and in paradise; and the soul especially is upon (not in, nor under the cross, as it was in this life time, but upon) the cross, in the majesty, surrounded with light; but, with respect to the future state, it is still as it were in his mouth, or power of breathing it forth into its lost primeval state, and by that mouth of God it is not yet breathed forth, or introduced into paradise as restored and manifested in this third principle: which also cannot be done before the resurrection of the body, and the separation of good and evil in this mixed world."

With the omission of a few immaterial paragraphs, such as Freher's 'corrections and completions of the Rev. Mr. Waple's synopsis of the scope and contents of Behmen's philosophy,' undertaken at his own request, and for his own satisfaction. Which, however, was not the only instance wherein a similar service was rendered to him; for amongst Freher's MSS., we find one entitled, "Three Conferences between a German Theosopher, and an English Divine," consisting of a series of queries upon points of recondite truth, put forth by the latter, and answered at large by the former, who were the parties here in question.

led their lives in such a way, came to understand those mysteries from which they were written. And in several nations their wisdom hath had several names, which hath caused our age to take all the names of the several parts of wisdom, and sort them into arts, among which the *Magia* and *Cabala* are accounted the most mystical; the *Magia* consisting in the knowing *how things have come to be*, and the *Cabala* in knowing *how the words and forms (or signatures) of things express the reality of the inward mystery*. But he that knoweth 'the mystery,' knoweth both these and all the branches of the tree of wisdom in all real arts and sciences, and the true signification of every idea in every thought and thing, and sound, and letter in every language. And therefore this author, having this true knowledge, could well expound the letters of the names of GOD, and other words and syllables, the signification of which, he saith, is well-understood in the *language of nature*. And, as 'one jot or tittle of the word of God shall not pass away till all be fulfilled,' so there is no tittle of any letter, that is proceeded from that eternal essential WORD, as all things are, but hath its weighty signification in the deep understanding, in that word from whence it came, even in the voice of all men, and sounds of all other creatures. Also, the letters and syllables of a word of some language, do express something of the mystery more exquisitely than of another; and therefore, (I conceive) the author useth sometime to expound words borrowed from the Hebrew and Greek, and some Latin words, and other words of art, as well as German words, and not always words of his own native language only, according to their signification in the *language of nature*. For that language doth shew, in every one's mother-tongue, the greatest mysteries that have ever been in the nature of anything, in the letters of that word by which it is expressed. Therefore let every one esteem those expositions of his according to their high worth; for the knowledge of that language is only taught by the *spirit of the letter*."

"It is thought (observes the editor in continuation) that people cannot have that understand-

And now, after the preceding extracts (without reference to other of Freher's works), it is for the reader to consider, as before stated, how far Lee, the learned, the accomplished and gifted Lee, whom Professor Ockley, in a letter to Dr. Haywood, published in the first edition of Lee's 'Dissertation on Esdras,' and dated Swavesey, March 16th, 1720, designates "the greatest writer of the age, *by far*," was justified, in his 'Poem,' (after apostrophising Behmen as the "fountain of science, art and mystery," before whom, "all past sages veil and disappear," and "alone by eminence the *Divine*,") in describing Freher as a philosopher, the 'second to Behmen,' up to his day. [POSTSCRIPT.—It is but proper to state that since the above was in the press, the writer has found a slip, in the handwriting of Leuchter, attached to one of Freher's books, which runs thus: "The author of these writings was Mr. Dionysius Andreas Freher, from Norimberg; they were written (in London) in the years 1717, 1718, and 1720," (he being then 68—71 years of age.) What is inserted on p. 206 and 258, is however perfectly consistent herewith, on many accounts. For either one or other of these worthies, GICHEL and FREHER, was meant by Lee; who were intimate with each other, and about the same age and theosophic genius, the former being born in 1738, the latter in 1749, though not commencing authorship till he had long passed his fiftieth year.]

The first reflection which naturally suggests itself, after a careful perusal of the above 'Observations,' is this: What a noble popular compendium of theology, and classic text-book of Christian doctrine, would Mr. Waple's work have formed, with the above corrections and alterations introduced into it! As also, would doubtless immediately follow, a hope that the MSS. in question—indicative, as the nature and profundity of the subjects therein treated of attest, of no mean attainments on the part of the author—may have been preserved, as an honourable contribution by him to the establishment of Christian truth and doctrine, and to the facilitation of the attainment of theosophical knowledge, for the benefit of posterity. The writer of these lines regrets, however, to state, that a considerable doubt may be entertained of their being now in existence, inasmuch as, after some research, it has been impossible to obtain any tidings respecting them. In the preface to 'Waple's Sermons,' 3 vols., 8vo. which were published after his decease, there is inserted a brief memorial of the author, wherein the following passages occur, which may perchance lead to some further light being thrown upon the subject:—

"As for the author [of these Sermons] of whom some account might be here expected, as he was careful that his life should be indeed hidden from the world; and as certain private memoirs of his own life written by himself (wherewith he acquainted an intimate friend in confidence some years before his death,) were *probably* destroyed by him together with some other valuable papers, when he began to apprehend the approach of his dissolution, *lest it might happen that some or other might make a bad use of them*, since they are not now to be found after the strictest search made for them; the reader must be contented (without having the veil drawn from that which was hid with Christ in God) with that most authentic testimony which he hath left of himself in his last will and testament, wherein is to be seen the true picture of his mind." In another place is mentioned, that "he gave a very large and curious collection of books, which at great expense he had been for several years amassing, to the library of Sion College, in this city." In another it is observed concerning him, that "his great reservedness may indeed be esteemed by some a fault; and I deny not, (continues the editor,) but by it we have lost some *excellent productions* of his, of various kinds. But he was a person who had so studied human nature, and was so well acquainted with the springs thereof, that he found but too great reason for his general diffidence, both of himself and of the rest of mankind."

From these passages it would appear that his papers were destroyed, and amongst them the MSS. in question; nevertheless, may we not venture to hope that the results of so much study and labour, as they undoubtedly were, which had been corrected with so much pains and exactness, as we have seen, and which were in themselves of such intrinsic value and excellence, conducing to the best interests of mankind, in the diffusion of Divine light and truth, and the promotion of practical piety—that, by the providence of God, they have been preserved, and will yet be brought to light, in due time.

It was proposed, p. 328, to have closed the extracts from Freher, in this POSTSCRIPT, with the above 'Observations upon Mr. Waple's writings,' as being from their nature, a suitable termination to them. Upon further consideration, however, it had been more complete,—as affording a particular insight into the highest science, and showing how it does and must, when true, naturally

ing now, by such as know not what is in man, for want of examining what is in themselves. Yet they may well perceive, that the ground of what hath ever been, lieth in man; for whatsoever any man hath been or can be, must needs be in that man that attaineth to it, as the ground of the most excellent flower is in the root from whence it groweth. And then sure the ground of all that was in Adam, or any since, or that shall be, is in any one of us; for whatsoever ground lay in God, the same lieth in Christ, and in him lieth in us, because he is [seminally] in us all. There is nothing but may be understood, if we do but consider how everything that ever was * * *

And again, on another occasion, the same writer observes:—

"This author, Jacob Behmen, esteems not merely his own outward reason, but acknowledges to have received a *higher gift* from God, freely bestowed upon him, and left in writing for the good of those that should live after him. And in his writings he has discovered such a *ground* and such *principles*, as reach into the deepest mysteries of nature, and lead to the attaining of the highest powerful natural wisdom, such as was among the philosophers, Hermes, Confucius, Zoroaster, Pythagoras, Plato, and other deep men, both ancient and modern, conversant in the mysteries of nature.

These principles lead to the attaining such wisdom as was taught in Egypt, in all which learning Moses had skill; to the wisdom which was taught in Babylon among the Chaldeans, Astrologians, and wise men, among whom (in after times) Daniel was educated; and to that wisdom of the East from whence came the Magi, who were led by a star to Jerusalem and to Bethlehem, where they saw the child Jesus, the 'hope of the nations,' and worshipped, and so returned, whom God himself was pleased to warn and direct what to do.

The ground and principles in his writings lead to the attaining the wisdom which Solomon had, and wrote in a book (which has not yet been extant with us, but was reported to have been in the East,) wherein he treated of all plants, from the cedar to the moss that grows upon the wall, and

issue in simple practical piety of the gospel form and mode and spirit, (according to the unvarying experience of all the sons of wisdom, from the conclusions of 'the Preacher,' down to those of Mr. Law's 'Way to Divine Knowledge,')—to have presented in this place, Freher's Treatise of 'MICROCOSMOS,' or the theosophical and evangelical science of MAN: being a compendious enlargement of a German publication, which is thus entitled: "Eine kurtze Erönnung und Anweisung der Dreyen Principien und Welten im Menschen, In unterschiedlichen Figuren vorgestellt: Wie und wo eigentlich ihre Centra im innern Menschen stehen; gleich sie der Autor selbst im Gottlichen Schauen in sich gefunden, und gegenuertig in sich empfindet, schmecket und fuhlet. Samteiner Beschreibung der dreyerley Menschen, nach art des in ihme herrschenden Principii oder Geistes, Worinnen sich ein ieder als in einem Spiegel beschen kan, unter welchem Regiment er in seiner Lebens-Gestalt stehe und lebe. Nebst einer Anweisung, Was der Streit Michaels und des Drachen, auch was das wahre Beten im Geist und Wahrheit sey: Abgemahlet und vorgestellet, Durch Johan Georg Grabern von Ringehausen, und Johan Georg Gichteln von Regensburg; Im Jahr Christi 1696. Auf vieler Berlangen aufs neu- dem Druckubergeben im Jahr 1736." But, as the insertion of the treatise would have extended this publication to a much greater and perhaps inconvenient length, it may suffice simply to refer to the work, as worthy of perusal in this place, and to express a hope that it may be published for delivery herewith.

As also, with reference to the elucidation of the original science possessed by the primitive post deluvian patriarchs of India, Persia, China, etc., and to the affording of a clue to the TRUE MEANS OF THE CONVERSION OF THE INTELLECTUAL HEATHEN NATIONS—the subject of which is now under consideration in the ANNOTATION current at the foot of these pages—we might on the present occasion, and perhaps not out of place, have presented the whole Genesis of things, according to Behmen, as popularly and scientifically interpreted in the A. B. C. D. and also E. Dissertations of Freher, described in pages 6 and 7 of this book: but for similar reasons that is foregone. Nevertheless, in consideration of the essential connexion of the philosophy treated upon in those dissertations with the subject of the underneath ANNOTATION, we have deemed it advisable to give an outline or Summary of their Contents, which we now present for perusal. Therewith also reiterating a hope, that, through the instrumentality of the present work, and according to the PROSPECTUS to be affixed at the end of it, the publication of an entire edition of FREHER'S WORKS, uniform with a NEW, CORRECT and COMPLETE, STANDARD EDITION OF BEHMEN AND LAW, including a notice of all the little rills that have contributed to swell the stream of true theosophical science since their day, may be demanded by the public.

THE CONTENTS of the A. B. C. D. and E. Volumes, of FREHER'S JUSTIFICATIONS and DEMONSTRATIONS of the PRINCIPLES of TEUTONICUS, are these:—

(I.)—OF GOD CONSIDERED WITHOUT NATURE AND CREATURE.—See pages 258, 259.

(II.)—OF GOD, CONSIDERED AS MANIFESTING HIMSELF THROUGH ETERNAL NATURE. [Of the two eternal principles. Of the seven properties of nature. Of darkness, fire, and light.]

We are an image of God. Many books without us are hindrances. We are to read our own book. Will in *potentia*; and will in *actu*. Desire. God and nature not confounded. References to the places in Behmen's writings, where the forms of eternal nature are particularly treated of.—References in like manner for the cross in eternal nature. Demonstration of the number seven in the forms of eternal nature, = *posteriori* and *a priori*.—References for what Behmen means by a principle. References for the two eternal principles. And references for several other things relating hereunto.—The manifestation, of God; the FATHER, the SON, the HOLY GHOST, in TRINITY, and VIRGIN WISDOM. With references for each.

The three first forms on the left hand, the most abstruse. The nearer they are to the temperate, the nearer to oneness. Difference betwixt, and oneness of, the first and second. The first represented by Saturn the planet; and the second by Mercury the metal. The first and second, without a further progress can by no means be reconciled.

The third form's necessity shown from natural motion. A caution relating to the expressions of anguish, rage, fury, &c. Madness in a man; and in a watch. This third form really whirls about; and that it must be so, is plain from the case of the first and second. Which, themselves, in their war and fighting are this third.—A character of the three first forms explained. Some

of all living creatures.

His ground discovers the way to attain, not only the deepest mysteries of nature, but the wisdom of faith, which may even bring our inward eyes to see such things as Moses saw in the mount, when his face shone like the sun, that it could not be beheld; such things as Gehazi saw when his master Elisha had prayed that his eyes might be opened—his inward eyes, for his outward were as open before as any of ours seeing he was a servant to so great a prophet—and so they were opened, and he saw angels fighting for Israel; such things as Stephen saw, who beheld Jesus sitting at the right hand of God, and his face shone like the face of an angel, at his stoning; and as Paul, who saw things unutterable in Paradise, when his outward eyes were struck blind. Such wisdom indeed, as understands all mysteries, even that divine art, by which Moses wrought his wonders above outward nature, which our Lord and Saviour Jesus Christ himself knew and practised, and which he, the source of all wisdom and power, is ready to impart to those of his faithful disciples who are called and qualify themselves to receive it.

By the study of this Author's writings, men may come to know (every one according to his condition, property and inclination) how all the real differences of opinions of all sorts, may be reconciled, even the nicest differences in all ages. That which seems different in the writings of the profound magical, mystical, chemic philosophers, from that which we find in others, may be reconciled, by considering that this author teaches, that the names which were given by the original philosophers to the seven visible planets, signify the seven properties of the eternal nature, and are the cause of all those things, which are by modern experimentalists in nature, frequently accounted the first and deepest causes of all.

Thereby also the differences in religion may be so reconciled, that the minds and consciences of all doubting persons may be satisfied about the most difficult points relating to creation, corrup-

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expressions of Behmen concerning these three first forms.

The *fifth* and third but one. What it was before, and what it is now, explained by a simile of a wicked raging man, renewed; and of the air, turbulent and appeased. Related to the Holy Ghost.

The *sixth* and second one. The difference betwixt what it was before, and what it is now: declared by the words of St. James concerning *the tongue*. Why this sixth is called *sound, intellect*, etc. And what communion these expressions can have with *mobility*, explained from our speech and thoughts. Related to the Son, who is but one, and yet another Word, when etc.

The *seventh* and first one, the seventh (notwithstanding the manifold denominations thereof) shows by its own deadness, that it is the first in perfection; as the first was the seventh in beginning. Related to the Father, who is the first, and the last.

The generation of the *fourth* (the *fire*) must be most of all enlarged upon. The condition of the three first forms is recalled to mind. If this had been so of itself only, there could be no possibility for etc. But there is something with them secretly, and unto them incomprehensibly; the *lubet*. The difference between these two, declared by similes, taken from our mind, and stomach; and further by their own different essentiality. From these two, a twofold desire within each other, neither of which can satisfy itself.

Some preparatories to the kindling of the *fire*, explained by a simile of rubbing two pieces of hard wood. Note (1.) the free lust, or lubet, is the mystical cause of the desire after rest: (2.) this desire (or hellish hunger) is false, arising from own will and self-love. The manner, by which the three first raise a *transient conjunction*; and so, a fire indeed, but only to be compared to that of a swift lightning; though with a great difference. Upon account of which it is rather to be compared to that of a flint, when fire is struck out indeed, but without light, or at least etc. The simile of striking fire and kindling a candle, much recommended. The lubet's twofold resolution, viz., for a nearer conjunction, and further separation.

The great difficulty, and yet necessity of this *conjunction*; and the great work (neither easy nor pleasant) to be done thereby. Here, and here only God is called a *consuming fire*. Here Lucifer etc. found him so. In the generation of this fourth form lieth the contradiction.

The contradiction lying here in this single word of a *conjunction* is reconciled. That this conjunction must needs be made by nature and by something without nature is proved. Further the necessity of this *conjunction* is demonstrated by four arguments. Note especially, what here is discoursed, of omnipotence, and omnipotence. Of the transmutation of metals. And of the process of our *regeneration*.

The great stambling block in *transmutation* is mentioned; but the reconciling and vindication of Behmen is delayed till the conjunction itself, and what belongs thereto, be declared. The name *conjunction* improper, quite relating unto time. It is an *eternal conjunction* without beginning. Principle what. What is meant by an eternal conjunction.

This *conjunction* a most dreadful thing. Now all is a fire. The abyssal will is manifested. Must be understood from the process in our regeneration. Terror is on both sides. Why on side of the wrath, and why on the side of eternal liberty. Our Lord Jesus hath felt it etc. and all his etc. This *fire* is the first born of this conjunction, illustrated by our element fire; what it hath from nature and what from liberty; is still in contrariety; which is the cause of its destruction. In eternal nature the fire not only consumes but also generates again its food, the water. This fire properly the *first principle*, though Behmen gives this denomination to the dark world also, either by itself alone, or in union with the fire, upon different accounts.

The effects of this conjunction. Made by a *crack* (1.) on the left hand, as to the first form. Illustrated by a simile of a great piece of ice. As to the second and third forms. And further as to the *triangle*; now a *cross*. (2.) On the right hand; the second birth of this conjunction, the *light*; declared by paraphrasing THREE PRINCIPLES ii. 9—13. And further, the glorious transmutation of the three first, declared in the same paraphrase.

The lubet's returning home triumphantly; and setting the first temperature all in another condition. Temperature in substantiality. Saturn married unto Luna; Mercury confederate with Jupiter; Mars embracing Venus; Sol with its fire and light. All in one individual will.

The most considerable point now to be considered and demonstrated. The glorious *transmutation* of the three first, and their impotent *flying away*, two things, as different as day and night; or right and left; or as the first and second crack. The latter explained by *heaven and earth's fly-*

tion, salvation, and restoration, so clearly, that all will love one another; and that hard lesson, to love our enemies, will be readily learnt: and men will quickly contribute to the studying that one necessary thing, that treasure hid in the field, that gold of the kingdom of heaven, that precious pearl, that all in all, faith and love, *Christ and God*, when they shall perceive that all this lies in every soul in one measure or other, and may be found, and the way to it [v. GRAMMAR OF WISDOM, p. 8, 9.] set down so plain, that every true seeker may find it.

Thereby the writings of all men will be understood, and the very darkest mysteries contained in the writings of the prophets and apostles will be made plain and easy. And when that appears which is now hidden, when that excellent glory shall discover itself to men, they will not only see it, but walk in the way of it, and so attain it in the highest degree of every one's capacity."

From these extracts the candidate may perceive, that a knowledge of the *Magia* and *Cabala* is involved in a right fundamental apprehension of 'the mystery' opened in Behmen's writings. How essential this knowledge is to him who would trace out the primitive science, religion and philosophy of the ancients, amidst the corruptions and disfigurements of a hundred generations, may be seen from this consideration, that the original *Cabala* was nothing else than the "one language," mentioned by Moses, Genesis, xi. 1, implying necessarily in the learned, a scientific knowledge of the magic nature of things, and by consequence, an acquaintance with the philosophy of the eternal and temporal universe, and the creatures thereof; also an ability to express the sense or understanding of the mind, whether consisting of simple or complex ideas, by *intrinsically exact signatures*; either of single or compounded sounds, of letters, syllables, and words, or in writing, by hieroglyphic forms, whether of simple or combined designs: and which was the original of the oriental and Hebrew philosophy, languages and characters of writing. For, as we find from Genesis, ii. 20, such was, and indeed must have been the science and ability of Adam, the head and parent

ing away before &c. in the Apocalypse.

Of *transmutation* and *annihilation* with respect to this third principle. Our common concept hereof exceeding low, and why. Illustrated only by day and night. Shadows, chimeras, etc. cannot be annihilated, and why. Nor changed into each other. What *place* is; and what to *dwell* in *itself*.

Of *annihilation* with respect to eternal nature. What is annihilation? None can be, and why? In Adam's fall was no annihilation, but only, etc.: so also in his restoration. Nay, in this, the three first cannot be so deeply annihilated or swallowed up, as etc. Even all our *evil works* shall follow us. Even much more the three eternal roots thereof. If man could fall again, whither should he fall? etc.

Of *transmutation* with respect to eternal nature. None can be, and why. *Distinction* and *oneness* must be together, the former looking forward, the latter backward. Each is to keep to its own peculiar office. They are not only three in the temperature, but also seven in the temperature, and in nature, and in the midst between temperature and nature. This is further explained by showing how *nature* is taken differently. Upon this difference, the different enumeration of the forms depends. Why no passage from darkness into light, but through the fire. Hence is evident the three forms on the left hand *cannot be transmuted* into the three on the right hand, so as etc. And what further follows, is for this demonstration also.

Here we find the *two eternal principles*. By an eternal opposition is meant quite another thing than etc. (1.) Not as day and night by turns. (2.) Not as black and white in one superficies. God knew not the fall of Lucifer. (3.) Not as *good* and *evil*. In eternity but one good thing. Friendship and harmony between darkness, fire, and light, declared by root, stock, and branches. Darkness, fire, and light, all three good, not good and evil with respect to themselves; nay to creatures also etc. Where the opposition of good and evil is. Behmen could not so much as have dreamed of an eternal opposition of good and evil. The question, How could he write hereof so positive, and with such an assurance? answered.

What this *eternal opposition* is, is declared by looking on the first step, made out of the eternal unity or oneness. There is really opposition, but all good, not good and evil. *Will* and *desire*, how one; and how two. And differences between them. All good. Eternal will, neither darkness nor light. Desire necessarily dark, but (N.B.) not without itself. 'I will, not desire. The difference exceeding subtle; but remember this is the first step. *God* and *nature* by Behmen not confounded. Will and desire as light and darkness. Who can pick up here such an opposition as of good and evil? To whom could darkness have been evil? What reason to call it evil? But here lies the knot etc. Adam's nakedness. The light not properly good from eternity. Darkness would never have done any hurt, if etc. After all this, what shall we say of God? etc. A state may be attained, wherein all this opposition is vanished away. Behmen, justly called PHILOSOPHUS CENTRALIS.

The consequences of this consideration. An *objection* that the three forms are thus transmuted only by halves, is answered. John, i. 5, *the light shineth into darkness, but the darkness comprehendeth it not*. Why can it not, or will it not? is answered. Why not, when it is a desire after light? is answered.

How *darkness was; not was and yet was*. So the glorious transmutation was done, not done, and yet done. Lucifer could not have been the cause of darkness being what it is now, if it had not been something in and to itself before. This is demonstrated (1.) because God hath not created it so; and Lucifer is but a destroyer. Beginning and end in a broken ring appears. (2.) Because, if darkness was by the light quite annihilated, Lucifer must have annulled this annihilation. And is thus set upon the great white throne. (3.) Because, if the three inferior forms were transmuted into the three superior forms, so as etc., Lucifer was stronger than this omnipotent transmuting tincture, and went directly forward etc..

Darkness had no beginning, and darkness *had a beginning*; both true. The higher, and more intellectual truth of that former, is demonstrated. (1.) Upon supposition that darkness was in Lucifer's fall created by God: by showing what *nothing* is; and that darkness must have been something to the abyssal eye, before it was something to itself. Eternal without beginning. (2.) Upon supposition that darkness was not created, but only manifested: by showing that then it must have been something hid before this manifestation. Eternally something without beginning.

of the human race, who gave names to all things, and what he called each, 'that was its name,' and perfectly expressed its nature, as indeed intuitively apprehensible to all man-kind of those days.

[The Jews pretend, though it must be supposed without understanding, that God imparted the secret of the Cabala to Moses on the mount, and he to his successors, but only orally; and thereupon have formed a fabulous ignorant scheme, as that the Cabala is a kind of *conjurational knowledge*, whereby, on the pronunciation of certain mystical names, angels can be made to appear, spirits raised, &c.: thus does unenlightened human reason at all times with the things of God. But he whose *face shines*, as afterwards did that of Moses, needs not any outward teaching of the mysteries of nature: and, indeed, it only wants a *light face* or *mind* (which is what we herein aim at giving) to trace out unquestionably, the descent of the pure truth and wisdom, in the monstrous corruptions of the present oriental philosophy, and subdivisions of the ancient languages.]

Now, although the magical and cabalistical science and powers did not exist in the same absolute perfection after the fall, in all the descendants of Adam, yet it existed in very great perfection in the antediluvian patriarchs, down to Noah and Shem. As also, but with still less, though yet great power of understanding, (along with which must be taken into account the great advances and discoveries that had been made, in the practical applications thereof, in natural arts and sciences, during the first fifteen hundred years of the world,) in the pious post deluvians and Magi, down to the period when that branch of the descendants of Noah, located in Shinar, set about building the tower of Babel,—much greater indeed, than it has ever done since, though it exists even at the present day in a greater or less degree in all languages. Which degeneracy and ignorance by the way it may be observed, is solely owing to the corruption and darkness of the mind, by reason of its sinfulness. For the *Virgin* of the Divine Wisdom, who was given to the soul of man to be his bride, his light and perfection, and originally dwelt within his mind, enabling him to

A strong objection, that darkness is but a *privation of the light*, answered. Chiefly by considering this *privation* in ourselves, or in our fallen and regenerate condition. A foundation axiom is, *God dwelt in the light from eternity.*

Epitome of all what was declared hitherto. No way, neither on the right hand nor on the left, but what will lead us to this truth, that *darkness had no beginning.* For whether we say, (1.) darkness had a beginning, or (2.) light had no beginning, or (3.) light had a beginning; all turns to the selfsame end. The sense of this expression is limited, by saying an *eternal beginning*, or a *beginning without beginning.* These two positions, *darkness had no beginning*, and *darkness had a beginning*, compared: both owned, as without contradiction; but the former much preferred, as much deeper, more solid, really central, and therefore not obvious unto everyone.

The conclusion. A symbolical figure or plate, showing *temperature—nature—and temperature.* (III.)—A DISCOURSE IN ANSWER TO AN OBJECTION, CONCERNING THE DESIRE'S ATTRACTING ITSELF.

Pregnant reasons for this discourse. Light will not be laid hold on by force in deep speculation. The position, and the consequences said to follow from the same. The next immediate consequence, flowing forth freely. The will is not a desire, and the desire not a will. Differences betwixt them. Desire hath nothing to attract without it. What the meaning is of *attracts itself.* Here no distinction yet, between *attracting* and *attracted.*

A proper simile, from our mind and senses, runneth from hence through all the discourse. The next immediate consequence. Difference betwixt mind and senses; and so God, and nature. There is a *self* in the latter.

Desire attracting itself, a good significant expression. Explained from our simile, and applied to eternal nature. This *itself* is the only thing reason is deluded by. By sharp inquisition after what is attracted, nothing can be found, neither within nor without. *Objection.*—Such a state is attracted, as the desire will raise itself into. Answer.—This is true on the left hand, but false on the right, etc. And all what followeth further is in answer to this objection:

That (1.) a state of *rest* is not attracted by the desire, is demonstrated from the nature of attraction, which is an approaching unto union; when contrariwise, etc. That (2.) this state of rest in our senses and the light in eternal nature are not that which the desire is filled and impregnated with. (3.) What it properly is wherewith the desire filled itself, and which is attracted by it. Full of light, to be understood according to the left hand. Light of the moon, and of astral reason, near related to, etc. Self or selfishness. *Covetousness*, as the second element of hell, almost the same; devouring heaven and paradise, and yet, nothing but itself. Conclusion.

(IV.)—AN EXPLANATION OF THAT SCHEME OR FIGURE OF TEUTONICUS, (being the First of the THREE TABLES, v. page 27.) WHEREIN GOD IS CONSIDERED IN THE UNITY AND TRINITY, WITHOUT ALL NATURE AND CREATURE. Which Discourse shortly after its commencement was interrupted in order to an EXPLANATION, which is here given, of THE TABLE OF THE DIVINE REVELATION (v. p. 32.) appended to the Book of THE ELECTION OF GRACE.

God Δ unintelligible; undeclarable; and why? Poiret's *Eruditio Superficiaria et Solida.* *Thou canst not see my face.* From his (even affirmative) expressions we are to learn rather, what God is not, than what he is. *Nothing* an affirmative expression; and Behmen's affirmative expressions lead us only to a negative apprehension: e.g. *meekness* and *softness.* Paraphrase upon THEOS. Q. i. 1, 2. Introductory observations. The Scheme. Every letter, word and syllable of which is set down significantly and exactly, in its proper place and relation, and must be so regarded, or the greatest confusion will be caused. . . . [Here the discourse interrupted, and the other Table desired to be explained.]

Behmen's scheme of God Δ . *Manifestation*, a progress from internal or central, to circumferential. Abyssal *nothing* and *all*, most abstruse; and yet a key. *Abyss* and *byss* explained from a resemblance we bear thereof within ourselves. And references, for abyss and byss. *Nothing*, i.e. none of all particular some-things. *All* rectifies *nothing.* *Nothing* here with respect chiefly to its own something. *Hath a will* and *is a will*, (God here not distinct from his habitation,) both well expressed. Hitherto the Unity.

The Father. Behmen vindicated in saying, the Father an *obscure valley* without the Son.

govern, to see and rule over all things as the *crown-prince of God*, (and who indeed is still there, though in her own principle, ever waiting and desirous to resume her lost position,) can no longer illuminate and glorify it with her intellectual lustre, no more than the rays of the noonday sun can penetrate and glorify the parts of a muddy and stagnant pool of water. Hence it is, that man must be regenerated, sanctified and purified, (even beyond the *e* degree of the scale of Wisdom, page 43.) before he can regain his true place and dignity in God's creation.

We say then to the candidate, how essential the true knowledge of the *Magia* and *Cabala* is, in order to a clue to the ground and harmonisation with truth of the philosophy and divinity of the Eastern nations, may be seen from this fact, that the primitive descendants of Noah, the earlier branches of the Chaldean and Egyptian nations, (the progenitors of the Asiatic and Hebrew races, and fountains of their wisdom and philosophy, arts, sciences, and religion,) were acquainted with the magic and cabalistic arts, and wrote their science accordingly, as to be found yet existing however corrupted, and indeed constituting the present recondite oriental and Hebrew philosophy. And therefore the acquisition of this knowledge must be obtained before endeavouring to unravel their mysteries of philosophy and theology, and to demonstrate to them their respective positions on the tree of human nature, and relation to the other branches thereof. With respect to which knowledge, we would just repeat the intimation before quoted—that he that knoweth aright 'the mystery' knoweth not only the *Magia* and *Cabala*, but all the branches of the tree of wisdom. Therefore let the candidate apply himself to this science, the gate of which, we again incidentally remark, is *true regeneration*, as signified in the gradations of the GRAMMAR OF WISDOM, p. 8, 9, (and the most favourable spot for the cultivation of it, a Theosophic College.)

We do not, it will be observed, enter into a consideration of the Jewish cabala, that is into an elucidation of the mysteries of God and nature comprised in the signatures of Hebrew letters,

Delight. Reason thereof in *impression of the will.* Which is explained largely; from infinite latitude, without etc.; not such a one as the bottomless pit, etc. *Cannot love itself.* Abyss and Byss, Father and Son *one*, in the highest sense. *Who seeth me, seeth the Father.* *The Father greater than I.* What the Father were, if he were without the Son. *Motion.* Spirit how distinct from Father and Son, and yet also *one.* *Sci-ence.* [Science and Sciencz are better spoken of than here, in the "Seventh Conference about Predestination," at the end of the 'Fifth Property.']. JE-HO-VA; and references to Behmen.

God in Trinity. How the three distinct names, viz. Father, Son, Spirit, are to be taken here. They are rectified by this repeated expression. *Word in God, and Wisdom;* why to be taken together. Wisdom here, not properly in, but under God; and nearest to nature and creature.

(V.)—OF THE FURTHERMORE EXTERIOR MANIFESTATION OF GOD, THROUGH THE CREATION OF ANGELS. Wherein is treated of material causes.

The first motion of God to the *creation of angels*, shall not be inquired after. Demonstration that the Angels are *out of God.* They are *children of God*; who is fire and light having darkness under his feet, which was first manifested in their fall, when they did like Ham; which is proved by Paul, *If we are the offspring of God, the Godhead is not like etc.* If Angels *out of nothing* their fall must have been a relapse into nothing, not a downfall into darkness. Reason thinks to honour God more etc., but he is not more honoured by an image of gold, than by one of clay. Speculation the mother of all our inventions. Consider what this *nothing* is, and the impossibility will shew forth itself. God cannot send forth his word beyond the infinite sphere of his all-filling existence.

If angels not out of God, what is the meaning of their *bearing his name written upon them*? What is that *spark of divine being*, in all the mystics? What is that *breath of life*, breathed into man? If the life, which was the light of man, was in God, and was God, before man was made, how came it into man, but *out of God*? and what is the *seed of God, remaining etc.* From whence are the wonderful *magic powers* of angels, and stupendous effects of *faith in men*? Our *regeneration* gives an all sufficient testimony. *We must be born again, from above.* If not so, what can the mysterious communion signify, typified by the first Adam and his wife? What are the names, *Christ's*; *God's*; *Saviour's*? What is *be like unto him; sitting upon his throne; become one spirit with him; ascend with him into heaven*? What is the distinction betwixt a son and servant? *Go to my brethren. I ascend to my father and your father.* The devil's cunning craft. The foundation of christianity dangerously undermined, and deprived of etc., if this truth be denied: acknowledged by many that *shall come from the east and from the west etc.*

The consequences examined, by similies:—1. *If out of God, they are God*, is shown to be false. The true consequences are, (1.) They are distinct and different persons. (2.) They bear his name. Females rel. to regeneration. (3.) They are alike him, men and whole persons. (4.) They are under his direction and government. All this follows exactly as to God and his children, and the reason why. But (5.) for an addition is granted freely, *If out of God, they are Gods.* Reasons, both from before, and from after eternal nature, why this consequence, *they are God* is false; and this, *they are Gods*; and *if Gods out of God, they are not God*, is true.

II. *If out of God they must be part of God.* This is shown in our simile (1.) to be false, as to soul and spirit, but (2.) it is granted to come a little nearer as to body. Wherefore we should look into the *magical generation.* But to give greater satisfaction we will keep to our simile. Wherein is shown again, the consequence is false in the common grossest sense; and the Scripture *partaking of the divine nature* is the only true immediate consequence, as in this world, so in that superior world also.

If this *partaking of the divine nature* such a stumbling-block also, who laid it in our way? Our saying *out of nothing* is a far greater, and a real one. Strange consequences of this *out of nothing* are touched. The *in him* (which might more easily) does not confound God and creature, and there is no offence taken. Why then at the *out of him*? They are equally gross in their utmost sense looking towards materiality. Both the *in him*, and the *out of him* are infinitely surpassed by our *being one, as he is one with the Father.* Here the proper argument for reason's saying, *We are confounded with God.* But that we are not is plainly proved. What hurt (if; if; if) would be done, to say, *we are part of God.* So hath Behmen said of Lucifer; regarding notenticing words which human wisdom teacheth. So our Lord Jesus also, *I am the true vine etc.*; not solicitous what his

words, and other conventional forms and combinations, no more than we attempt to explain the mysteries couched in the corresponding symbols, hieroglyphics, and other characters of the Persian, Hindoo, Chinese and Egyptian philosophy; such particular erudition being ascertainable by a study of the respective books which treat upon such subjects. But what is herein aimed at, is to indicate that system of *fundamental truth* which was the ground and subject of those national and distinguished modes of representation, whereby they may be severally reconciled with each other, and with Christianity—assuming indeed, which is incontestible, that the original inventors thereof, the primitive philosophers, and their successors, were men of at least equal ingenuity, strength of understanding, and integrity of mind with ourselves, and that truth and nature were the objects of their contemplations, and not merely lying inventions, of the spirit of error. And this we consider to be effected, by displaying in an orderly and demonstrative manner, the scope and sense of Behmen; in the centre of whose mind, as we have already sufficiently expressed our conviction, was afresh originally opened, the birth, or rather the inward and outward manifestation of truth, of the divine wisdom and of nature, and that in regard to the evangelical purposes of God, as also in accordance with the epoch of time. For, as the holy trinity of Father, Son, and Spirit, (who is truth itself, and whose word is truth) have each had their manifestation in the great acting mystery of redemption, of man and of the creation, so there remained only the manifestation of *wisdom*, the personal or virginal embodiment of the triune spirit of truth and love, to complete the revelation of the Divine nature to man: which is the manifestation we declare to have been opened in Behmen, not to terminate in himself, but with regard to all christendom and to the world, to be henceforth carried forward in its proper developments and discoveries, until the end find the beginning, and they be manifestly one. For, as in the order of consideration, the Divine wisdom flows from, or is the perfection and crown of the triune life in God, so must it do and

disciples could have inferred. The branch wants no demonstration how near it be related to the vine. Our *out of God* so established that the gates of hell shall never prevail against it; how then the philosophy of this world, by its material cause? Transition to the III. alleged consequence, viz., *material cause*; and why the anatomising thereof is undertaken.

What is meant by *materiality*. *Material and visible, spiritual and invisible*, not the same; showed from, *if our earthly house etc.* *Materiality and material cause* in this temporal world, what. Great difference between matter and spirit in general; and a far greater between our gross matter and the pure matter of the eternal world. Yet, we say, (1.) of material things, (2.) of spiritual, and (3.) of material and spiritual, the same *out of*; who then sees not the great difference in sense? What is implied in the *out of*, when said in the grossest sense. What shadow of answerableness hereunto, when the same *out of* is said of spiritual things out of spiritual, or, of material things out of spiritual properties. (N.B.) *A discourse with the six forms of nature*, concerning the material cause of their material eternal house. Oneness united with distinction. Descent from spirit to materiality. What combineth the two extremities. The *six*, no material cause, nor answering to a material cause of the *seventh*. Whether the *nothing* be a material cause of things, or no.

Material cause considered again. Carved image out of wood. A plant out of the earth; smell, colours. Spark of fire out of a steel and flint. Flame out of wood etc. Innumerable great flames out of a little one. Heat, light, air, out of the fire. Four elements out of each other. All four out of one ground. Elementary spirit and body out of the four elements.

The seven metals out of no material cause. That spiritual properties are sufficient for the bringing forth materiality out of themselves without a material cause, is demonstrated, from the *philosophical work*, where is shewn that the first cursed matter is not the material cause of the blessed stone. This is indeed out of that, and so that out of this, but this *out of* makes no material cause; the consequences follow not. Further is this demonstrated from Scripture, *Thou fool... God giveth it a body*. And further again from our *regeneration*, where is largely shown, that our earthly body cannot be called a material cause of our glorious body; but rather this must be called a material cause of that; if the doctrine of material causes a rule for every thing; and reasons why so. *Out of and out of different*. That the dark spirituality is much nearer than the light's materiality, to what we understand by material cause. Proved from the gulph between three and three: and from St. John's *out of the will of man, and out of God*.

The former position (commencement of last §) is (after some hints at the rainbow, tempest, hail, thunderbolts, etc.) further demonstrated from the prodigious quantity of *waters in the deluge*; out of the *fountains of the great deep*, and the *windows of heaven*. *Storehouses of wrath*. *Treasures sealed up*. So, *storehouse of mercy*. Hitherto as in opposition to what is brought forth out of material causes by *nature*. Now, as in opposition to what is out of material causes by *art*, it was intended to have considered, man. The effects of divine and of dark magia. That nothing impossible to him that believeth. Joshua. Elias. Jesus and Apostles. Dark magic glasses. Man's speech. The omnipotent fiat. Natural propagation. Regeneration only with respect to Paul's saying, *Ye have not many fathers... I have begotten you: and, faith out of hearing*. After all, that man was the *image and likeness of God*. *Signatura omnium rerum*. All this would have shown the sufficiency of spiritual properties for producing; altering; and swallowing up. But etc.

These two, *out of themselves and without a material cause*, must be joined together. Reasons why. The former implies not out of nothing, because they act forward. The latter implieth, (1.) they have not and want not a material cause; proved from their acting forward. Material causes not in *infinitum*. Gulph. Orderly coherence without interruption in the Divine manifestation. Secondly and chiefly, they answer not to a material cause; proved from their needful unalterableness. By saying this or that we break etc., but by joining the former two we keep up *union and distinction*. If ye say *out of nothing*, what prerogative leave ye to God? He is *Alpha and Omega*. So, he is not confounded with creatures, but rather etc. The *out of nothing* not utterly rejected. If eternal nature out of him (as is plain from the desire), all what out of eternal nature out of him also. The will of God the only cause of all things; true, but taken in the wrong. *Band of union*; the *eternal character*. ☉. This is the ground why we cannot say, *out of nothing*. And why no possibility for reducing anything into nothing. *Objection*.—Such a band empties the fullness of, and lays a constraint upon God. *Answered*, by rectifying this, and utterly denying that. This discussion of *material causes* closed.

[The remainder of this dissertation, as confirmatory of the intimations of this treatise, touching some of the evangelical wonders shortly at hand, and which may be expected to ensue from the establishment of *Theosophic Colleges*, (in regard to pure sanctity, theosophic or intellectual light, and the re-investiture of the soul with the omnipotent powers of faith,) we give in its entirety, so far as that particular subject is concerned.]

"This being out of God was now the chiefest thing that, with a particular respect to holy angels, must have been declared and demonstrated. Besides which, seeing now nothing more in Behmen that could have had either difficulty or obscurity in it, if this, and especially if the *generation of the seven forms of eternal nature* be apprehended, I would not have enlarged further, but intended only to set down his principal places, treating of their creation, glorious condition, order, and distinction, with respect both to the *number three and seven* etc. But since I am desired further to give a short abstract of those several particulars, which he states concerning them here and there in his writings, I shall do it accordingly; though it can hardly be so done, as that all his places could be recited touching every particular thing, because they are so dispersed, and the greatest part of them would require to be repeated several times, which I think would cause both confusion and tediousness: wherefore I shall put them all together in the conclusion.

First, then, as to *their creation*, he saith, They were created *out of God*; out of his powers and wisdom, out of his eternal essences, out of fire and light, out of eternal nature, out of the

be in all the sons of God: who, and indeed all that are capable of rational enquiry, whom this new dispensation may reach, have now the strongest and highest inducements not only to implicitly embrace the Gospel, in a strict obedience and perfect conformity to the precepts, spirit and example of Christ, but (by the aid of this revelation of all the powers that work in nature and grace) to

seventh form of eternal nature, out of all the powers and virtues of God, etc. All which different expressions may easily be found to agree with each other, without any contradiction, if the *seven-fold generation* of eternal nature be more or less understood.

He saith, that God, by moving himself, (*the ground of which moving on the side of God, as hath been mentioned already several times, is that only thing which we know not, and which shall not be inquired after by the creature,*) hath figured an image of himself, like as a little God. Or that the word of God, *verbum Domini* laid hold on the fountain spirits, apprehending them by the *flat* in his will, and compacting them, or as it were driving them together, like as from a displaying into narrowness. By which compacting and driving together, (so again done afterwards, more outwardly and grossly, as to the materiality of this third principle,) their creation was effected, where of especially may be considered what he saith, *AURORA*, xvi. 13—21, and *I. INCARNATION*, ii. 1—25.

But if there should be objected, and said, What Behmen saith in these two places is unintelligible—why could he not have declared it plainer, to remove offences and obstacles, and to make an end of controversies—it must be an absolute impossibility to understand this creation distinctly, and so he may be suspected of having not understood himself etc.? It may be answered with confidence and verity, That these two places, and so also all his others, are much more intelligible than all the *chymical writers* are, in their enigmatical descriptions of the process of their *philosophical work*: who indeed are altogether unintelligible to everyone that is not himself a true philosopher and possessor of the art, and hath not the spirit of understanding in himself, for unto such they are intelligible enough. But why should others complain of their darkness and unintelligibility; or how can they say, that there is an absolute impossibility to understand and to declare this *philosophical process* plainly? seeing that the only reason of their being so abstruse and retired in their words, is that exceeding great danger, which manifestly lieth in a plain publication of this secret work, not only with respect to the world, but also to themselves; whereof they are wont to say, that they should lose even their eternal salvation, if they should go beyond their limits, in making known unto the world that, which God will have kept secret from its eyes.

If now this can sufficiently excuse their enigmatical way of writing thereof, why shall it not also much more excuse the abstruse expressions of Behmen, used in this matter especially; and not only because no other utterance was given unto him, but also willingly and purposely, as to several circumstances thereof? seeing that this is indeed of a far greater importance, and of much more dangerous consequences to the children of men, than ever that can be.

If *Lucifer had not known* (these are his plain words) *the manner and method of the creation, and the whole working process of the magical powers, he might have been a holy angel unto this very day.* And so he saith also further, that *God placed another exterior king into the room of Lucifer, in this third principle, whom he could name indeed, but would forbear it, because of the dark magia; and though he named him afterwards in another place intelligibly enough, because this is not of such great importance, yet he was so cautious in his expressions, that he said no more but what he was permitted to say: of which kind there could also be produced several further instances from his writings, if necessity did require it.* But, to return to our present matter; the whole tenth and eleventh chapters of his *MYSTERIUM MAGNUM* are worthy to be taken into a serious consideration, and may be found to be a great deal plainer as to this or that particular, than are the two former alleged places.

There he saith expressly, that *this great danger was always and is yet still the only reason, why this magical generation was kept so very secret from the beginning of the world, until this present day; when we nevertheless cannot say, that it was altogether unknown and unintelligible, in a whole universality to all the children of Adam, which would not be true.* Like as he also saith it not, but granteth plainly, that for instance, *Moses had, indeed, a true knowledge and understanding thereof, though not always according to his own pleasure, nor in his own reason and capacity, yet he had, and must have had it in that instant time, when those magical powers were opened in him, and when the spirit of his will and imagination was concurring with them, in an actual performance of those works, he was called and commanded to effect by them.*

To say therefore, It is absolutely unintelligible, is to deny that man's internal deep is a dwelling place of those magical powers, and his will and imagination to be a living agent, capable of being instructed by the Spirit of eternity, the only supreme director of the divine magia how to act and do: which yet cannot be denied. If man really acts with them, and performeth this or that stupendous work by them, he certainly knoweth the way, manner and method, by which his work is done, and can also declare it unto others, if he be permitted. Or else, would it not be the same absurdity, as if we should grant on the one hand, that a skilful watchmaker can make and hath actually made a curious artificial watch; but would pretend on the other, that it is beyond his understanding, and quite unintelligible to him, and that he therefore cannot tell or declare unto anybody, how he made it? As to BEHMEN, it is with me, and I am sure with many others also, beyond all doubt and question, that he verily had a true and deep understanding, not in his reason, but in his eternal spirit, of the *manner and process* of the whole creation; nay that he really and fundamentally understood even the way and method of the *necromancy* itself, not in practice as the devil's agents do, but in the ground and depth thereof, wherein they are blind and ignorant. But none can pretend that he should have declared these *magical powers* so, as that the children of men could play with them according to their good pleasure. [Which they would assuredly do, as their present vain researches in alchemy, without first of all becoming truly converted to God, *evangelically* regenerate and pure in heart, do testify.] He hath done faithfully what he was commanded to do; that is, he hath declared them plainly and intelligibly enough, as to that which can serve us in the process of regeneration. There can be no difficulty to him, that desireth earnestly to follow that direction, given forth through him by the Spirit of God. Let us therefore first pass through this process, [to be set forth in the *GRAMMAR* and *EXERCISES OF WISDOM*, with all simplicity, order, and amplitude,] and arrive at that gate which he

pursue the cultivation of the incorruptible seed of the word, (in the death of the old nature, and the resuscitation of the new,) with such regularity and conscious certainty of progressive advancement, even unto the attainment of the perfect manhood power and light, of its parent and head. For as all life tends to maturity and perfection, under proper advantages and culture, so must it be with

went through, and then, when this is *opened in ourselves*, we shall see what we see not now, and what he saw not also himself, before that time. But (N.B.) if we think we must understand these things *beforehand*, and want not such living, *self-experimental process* thereto in ourselves, we presume to look into the eternal world with a temporal eye, or to pierce with our firmamental eye through a thickstone wall. ["A man must be in paradise, before he can do paradisaical work," (and so as to the *philosophical process*.) writes Mr. Law.] And if we would conclude, that he could not have seen and understood these secret things in the eternal world, because he could or would not declare them so plainly and intelligibly, as that we could understand them as well as he is said to have understood them himself, we make the same consequence as if we should say, that nobody ever understood the process of the philosophical work, because none would declare it so, that everyone could make gold according to his pleasure.

This as to Behmen himself. But as to others, that were more or less at all times, both under the Father's dispensation in the Old, and the Son's in the New Testament, called unto and exercised in the *divine magia*, it cannot be denied nor questioned at all that, if they were the children of God, and did the works of their Father, (as the Lord Jesus said unto his disciples, that they were to do *even greater works than he had done himself upon earth*,) they certainly knew their work, and the way, manner and method also how it was done, like as he knew it; for they were not dumb, blind or dead instruments in his hand, but living and understanding agents with him, though inferior to him. And if these *children of God* are, at such a time, in a peculiar manner in their Father's *workhouse*, and in his all-filling presence, they see and know also certainly the works of their Father, and the way and method how they are done by him; for though his works be infinitely superior to theirs, yet the manner of performance is quite the same, differing only by a degree of excellency, as an universal differs from particularity. And though their knowledge, in a mutual comparison of themselves, may be different also, so that it can be not only greater in one and less in another, according to their several different abilities, calling and capacity, but also that it may be in the same person greater at one time and less at another, according to their various practice and experience, and to that degree wherein the Spirit of God is pleased to open their understanding, to enable their faculties, and to set them either at this or at that work; yet of none, and so also not of the very least of them can it be said, that this manner and methodical process of the magical powers is unintelligible. But it is verily and really easier to them in such a state and time, to see and to understand, with their own seeing eyes, and internal intellect, (I say not reason and human wisdom, but *intellect*, which is as far above reason as eternity is above time,) the way and manner *how God their Father made all things out of himself*, by his omnipotent will and *verbum Fiat*, than an external earthly man can see, know and understand, how a painter hath painted such or such an image with his hand and pencil. If this only be excepted, which hath been already several times expressly excepted, and again but recently, which doth also not appertain to the actual work, or process of the magical powers itself, with respect to the creature *a posteriori*.

And this I may say confidently, knowing that I say the truth, and knowing it, not only because Behmen saith the same by other expressions, (whose authority is justly much esteemed and valued by me), but because also *I know another testimony thereof*, which is of far greater authority than one thousand outward witnesses can be. Wherefore, I am also well assured with Behmen [N.B.] that this knowledge and understanding shall be raised up out of the dust and darkness, in the due time of God, and shall not be further so hidden, unknown and unintelligible to the children of man, as it hath been to the generality thereof, from the beginning of the world. [Query, by the instrumentality of *Theosophic Colleges*, in the orthodox fathoming and fixing the *progressive science* of enlightened Gospel Christianity?] And certainly this same manifestation through Behmen, (though still unintelligible to the greater part of mankind, nay to the outward *reason* and human wisdom of every one without distinction, as it also will be to the end of the world, yet intelligible enough to some or other internal eye and intellect, [e.g. Law], nay much plainer than it was declared before him at any time,) is a *sure prelude*, or forerunner, bringing the glad tidings of a clear approaching day.

But as to this our present age, blessed be God omnipotent, those magical powers as to their *working process*, are still unknown unto men; but when another generation shall be upon earth, they that then live shall again bless and praise him, that he hath unlocked his secret treasures, and hath poured out the *Spirit of understanding* upon them that *know* him, and are deeply rooted in true love and profound humility! [To which, among other noble ends, may this treatise have the blessed honour of immediately conducing; as it is calculated to do, by its orthodox evangelical character, embracing a notice of all the branches of divine science and wisdom, presenting them in their right mutual relations, and pointing the whole, not to a rest in themselves, but to their *true end*, absolute Christ-like devotedness to God, in order to true regeneration, and so the progressive realization of all the accomplishments and prerogatives of the new creature; being founded not upon mere notion or imagination concerning Scripture doctrines, but upon an enlightened philosophical apprehension of the whole mystery of godliness, and the highest, deepest, purest, latest *experimental discoveries* of Gospel truth, as likewise of the direct practical process of arriving at such maturity and fruition of the re-integrated divine life in the human nature. The writer thus confidently expresses himself, as he cannot but consider the present work to have been begun and carried on solely under the guidance of the providence of God, who alone has been his teacher, directing his understanding day by day as the sheets were required by the printer, and enabling him to obtain possession of the necessary books, however rare and curious (though in some cases but two or three copies of them in existence), just as he required them: indeed, he had never even been told of the existence of the revealed philosophy of recondite truth, nor had his mind directed to the subjects embraced by it; but he has traced all out, with the books and ancient MSS. expressly treating thereupon, merely from a natural instinct of spirit, as it were a germ in his understanding, vegetating and gradually outflowing of itself, and finding its own suit-

the principle of the Divine life. Such assistances then, being all amply provided, what remains but to duly realize the grand promises and assurances of Christ, relating to the blessings and prerogatives of the perfectly restored image of God? As to the results of such *experimental researches* into the science of Christianity, of the Divine wisdom and powers of nature, by diversified com-

able nourishment, from first to last. But to proceed.] In the mean time I do not for my part, desire to know or understand anything more thereof, according to my own will and pleasure, but I can be satisfied with *that little* which he was pleased in his mercy to let me *see and know*, for I can acquiesce therein without offence, doubt or scruple; and so expect the coming of his appointed time. What offence could I take, if I am convinced on one hand, that angels and men are verily gods out of God, and that they are his children, generated out of his eternal essences, bearing his name, partaking of his nature, and being designed to be one with him eternally; and on the other, that they are not confounded with him, or he with them, any more, than Moses and Aaron were confounded with that serpent they made out of their rod, etc.; both which I think is made out hitherto sufficiently. But for the rest, I may also have great reason to be very circumspect as to all my own expressions, and especially about this dangerous matter, therefore I shall now lay it aside, and return to what is said further by Behmen of the *holy angels*.

He saith then further, that they were created after the image and likeness of God, no less than man, though with this difference, that man was also ordained into this third principle, created after the fall of angels, which they therefore have not." [To return now to the *summary* of the Contents.] They were the first creatures. They had a beginning, though not their essences. To what end created. Their personal being their own propriety.

SECONDLY. As to their *order and distinction*. A resemblance of the Holy Trinity. Three kingdoms. Seven princely courts, etc., etc. THIRDLY. As to other circumstances of their blessed, glorious condition. The same figure and members as man in his creation. Spirit, soul, body, five senses. Breathing love and humility. All one harmonious instrument, etc., etc. FOURTHLY. As with relation to man. Ministering spirits. Lovers of children. Guardians to cities, nations and kingdoms. References for all these particulars, with a foregoing kind of apology for the imperfection of his *AURORA*.

(VI.)—OF THE FALL OF LUCIFER, AND ALL HIS ANGELS.

Lucifer's fall. Reasons, why so shortly here discoursed of. References, for the ground, why he excelled in glory all the rest of holy angels. References, as to his kingdom being the room of this now third principle. His fall, and the cause thereof, in a great variety of Behmen's expressions; and references for the same. Why still called a *prince of this world*; and references for it. His fall, the occasion of the *creation* of this temporal universe; and references to places in Behmen for this position also.

(VII.)—OF THE CREATION OF THIS OUTWARD THIRD PRINCIPLE, WHEREIN WE LIVE AND MOVE AND HAVE OUR OUTWARD BEING.

What the *creation* is; and why made. Beginning of time implies an end. The vulgar opinion (though in a sense not hurtful) exploded. And a twofold objection, that Behmen makes Lucifer either a creator of earth and stones, or a binder of the sovereign will of God; answered. As to the first, the whole matter is largely represented. As to the second, it is shown that it stands upon a false hypothesis, and the whole matter is further circumstantially declared. According to the description given by Moses, Gen. i. 1, *In the beginning*, etc. [On account of its importance, we give the entire of the above section, up to the dissertation on Gen. i. 1, thus:—]

"From what was said before it might now be plain already, but is here to be made plainer, that the fall of Lucifer was the only (*causa sine qua non*) cause, or rather the only occasion of the creation of this our third principle, which is nothing else but a temporary, coagulated out-breathing or exhalation, and so a visible representation and manifestation of the two interior, eternal and invisible principles, brought forth into war and opposition to each other by Lucifer, but settled again in this world, by the infinite wisdom and power of God in such a combination, order, proportion, and harmony, that (notwithstanding all their contrarieties, wherein they both act their parts upon this one only visible stage,) they must both be subservient to the keeping out and under their former prince, and to the greater manifestation of the glory of the omnipotent Creator. And so, this creation is not a bringing forth of any such new or strange thing as had not been before in any wise or manner; but is only an alteration of that state which was before the fall, in the particular kingdom or region of Lucifer. Which alteration was made by God for the better, after that Lucifer had brought forth an alteration upon it, for the worse. For he had utterly spoiled, darkened and wasted it, and made out of a pleasant angelical garden, a dark den of lions, dragons, and tigers, a habitation of devils, and a hold of every foul, unclean, and hateful spirit. Which it would still be, if God (the Father especially, unto whom this first moving in the creation is properly and fundamentally attributed) had not moved himself, and had not made another opposite alteration of the whole state of this kingdom; and this chiefly by the light and water in this third principle, which he produced again, but of an inferior and exterior kind and degree to what it had been before it was spoiled by Lucifer. For thereby on one side, the prince of darkness was utterly cast out from all his former possessions; and thereby also on the other, the pure transparent materiality, or the seventh form of eternal nature (as to this particular region darkened, obscured, and grossly compacted by him,) was taken away from under his tyrannical dominion, and instated in such (as it were) a middle state or tolerable condition, as from which (though it must now during the time of this mixture of good and evil be subject unto vanity) it can and shall be purified and refined by fire again; and so be restored into its primeval glorious transparency. Wherefore it is that this first creation, brought to pass by a foregoing spoiling, carrieth along with it of all necessity, a second or new creation, or restoration into the primeval state; and this beginning of time implieth absolutely an end of time also: and this even so naturally and inseparably that Teutonicus had no scruple to say, that if we knew exactly the hour and minute of that sixth day wherein the creation was accomplished, we could also know the year and day of that fiery trial whereby it shall be delivered again from the bondage of corruption; for the beginning and the end are thoroughly alike to each other, and this latter is most naturally, or according to the immutable laws of eternal nature, contained in the former. But the eternal Father hath reserved in his

plexions and characters of highly regenerate sons of God, we may rest assured they will, as the discoveries of physical science, surpass any imagination that could be previously formed of them. In the meantime let us rejoice to know, that the way is now clear and open for man to regain that high station and dignity conferred upon him at his creation, Gen. ii., 15., as the illustrious opener

own power the knowledge both of this and that; and it is not at all for us to know his secret times and seasons.

Here then to have a due conception of what the creation is in general, before we come to consider it particularly, that *vulgar opinion* which is generally had thereof, is in the first place to be removed. For though it may be pleaded, that it is not only consistent with the outward letter of the Scripture, but it may be granted also that it can be consistent with piety and integrity of heart, so as to do no hurt unto them that hold it in simplicity of mind, because not able to look into the deeper ground; yet, nevertheless, it is inconsistent with the *recondite wisdom of God*, which is behind the *veil of Moses*, and may do such hurt unto an enquiring mind, as to keep it out from the understanding of those secret mysteries that were implied indeed from the very beginning in the outward letter of the Scripture, but not unfolded to the generality of mankind, except only now in this latter age of the world; wherein they *will manifest themselves*, though not unto all sorts of people promiscuously, but unto them only that seek the wisdom there where it can be found, and that cannot be contented with a broken superficial knowledge, but desire instantly to look deeper into the *eternal ground*, to understand the *whole connexion between eternity and time*, and to apprehend how, and why the latter of an absolute necessity (*viz.* after the fall of Lucifer,) must have been brought forth out of that, and why it must also of the same necessity be swallowed up into that again.

This vulgar opinion then, considereth the creation of this world, as a work of the free, pre-terminate or fore appointed will and pleasure of God only and solely, without making any reflection upon the foregoing fall of Lucifer, as if it had no communion nor connexion therewith at all; and thinketh that by saying, God was pleased in his infinite wisdom to make this third principle, and all the creatures therein, so as they are now, or (if it is able to look a little further) so as they were before the fall of man, and the curse was pronounced upon them, it hath expressed the whole mystery so solidly and deeply as that nothing more can be added, but that we must fully acquiesce with this free will and pleasure of God, and ought not to enquire any further. Let now this superficial opinion stand in its place for the *common people*, to whom it may be sufficient and well enough, if they make but a good use and application thereof to a Christian-like behaviour; but as to *Christian philosophers*, it is certainly very short of being sufficient to reach the ground and bottom. For these (to mention only two or three general instances, and to pass over an innumerable multitude of particulars) will never say, That it was the free, fore-appointed will and good pleasure of God, the *Father of Light*, with whom is no darkness at all, nor any variableness nor shadow of turning, that there should have been darkness upon the face of the deep; nor that the earth, but for so much as one single moment, should have been without form and void: nor can they grant that it was his prefixed holy will and intertion, (arisen and established absolutely in his own counsel, before and without any reflection upon what was actually done by his rebellious creatures,) that there should be such dry, barren, howling wildernesses upon earth, full of tearing beasts and venomous worms, insects and serpents, and such rough, hard, and horrid rocks and stones, which never were nor can be of any use to man, whom yet all the creatures of this world were designed to be put in subjection unto. But that the cause of all such and the like things, and most especially of that never-ceasing strife and war, whereby both living and lifeless creatures upon earth do continually persecute, murder, and destroy one another, must certainly be found out somewhere else, and not be attributed to the absolute holy will and good pleasure of God the Almighty, who is the only goodness itself, and in nowise good and evil. This is the sentiment of *Christian philosophers*, who yet will not proclaim it publicly to the promiscuous multitude of (as well divines as laics) because they know that it cannot be understood nor accepted by any, unless it be such as are able to look into the ground of eternal nature, and to give a satisfactory answer to that objection which here doth presently arise.

For our dark natural reason, having no true idea of what the creation was, cannot but say, [*Objection*] If God had not himself alone created all visible and invisible things, without all exception, then there must have been some other creator besides him. And if he had not created them according to his own unlimited will and fore-appointed pleasure, so as they now are, then there must have been some creature that hindered his absolute sovereign will, and constrained him to make them so and so, when otherwise he could have made them better, and settled them in a state of perfect concordance, without any contrariety, hurtfulness, war, and opposition. This creature now could not be supposed to have been any other, but even Lucifer himself with his angels; which yet to say or think would be an abominable thing, etc. This same was not only objected unto Teutonicus by some that misunderstood his writings, and could not apprehend the *generation of eternal nature*, but it was also most perversely laid to his charge by others, that he held such a doctrine as that Lucifer had made the earth, rocks and stones, and the venomous and hurtful creatures, and was thus a creator of them, besides Him, of whom the Scripture saith, that *he created heaven and earth and all that is therein*:—whereby we are the more confirmed (said those ignorant opposers) that this shoemaker intended to teach us afresh that old damnable doctrine of *Manes*, babbling of two contrary Gods, a white or good, and a black or evil one. But truly this altogether is so far from his mind and sense, that it hath no communion therewith at all, as may plainly appear unto everyone that hath but a small understanding of the process in the *mutual generation of the forms of eternal nature*, and will but search a little into this matter. But I think it most proper and necessary that this objection should be examined and answered unto, before we descend to a particular consideration of this creation; and this for a defence of the truth, and innocence of our author. It hath two parts, both which are to be considered distinctly: for it saith (1.) that Teutonicus made Lucifer a maker or creator of earth and stones; and (2.) that he makes him a binder or controuler of the free sovereign will of God, whom he constrained to bring forth the creatures of this world in such or such a condition.

Concerning the *first* part, the whole matter is easily thus to be conceived. [*Answer*] Before

of the works of God, in the light of Divine wisdom causing them all to show forth their hidden wonders, virtues, beauties and perfections, "to the praise of his glory."

We now continue the extracts, in reference to the first of which we repeat our advertisement, that 'not every particular is to be received as simple and orthodox truth, for the writer (an in-

the revolt of Lucifer, as long as he was a holy angel of light, all the *seven forms* of eternal nature stood in the most perfect union and harmony, both in himself, and without him in his whole kingdom. The *six properties* therefore, generated the *seventh* most gently, softly, and sweetly, in a clear, pure, crystalline transparency, according to the nature of the *light*; which then had the predominance over all the rest, as they do still throughout all the other kingdoms and regions of all the holy angels, that kept their habitation in the light, and as they shall do again in the place of this now defiled and cursed third principle also, when they shall be re-harmonised, and the whole principle be purified by fire, and so be restored into its former glorious condition. When now Lucifer, in unanimous concurrence with all his angels, by his perverse will, desire, faith, or magia, stirred up the fourth form of fire, first and chiefly within himself, intending to raise it up above all the rest, and to exalt himself therein as an almighty, most sovereign monarch, the whole harmonious order of eternal nature in his created being, was presently broken. But this could not have been done as in and to his own particular creature only; but by this selfsame act and deed, his fiery spirit went also actually forth from him in his false magia, into all that was without and besides him, intending to conquer and to trample all under his feet, and so to be alone the supremest all in all. Thus now he poisoned, infected, and polluted all what he could enter into; all that gave him any admittance, or in anywise condescended to his will. He stung as a *fiery serpent*, not only into the other angelical thrones, and provoked them to do the same which he did, from whence came the *war in heaven between Michael and the Dragon*; but he went also out against God himself, his father and creator, intending to bring him under into subjection. The whole harmonious order therefore of eternal nature, wherein darkness and fire had stood from all eternity in subordination to the light, was thus immediately broken without his particular creature also, wherever he could get any admittance; not broken indeed as to God his creator, for this was really too strong for him, nor was it broken as to the rest of the holy obedient angels, for they resisted him and kept him out, but it was broken in his own whole region or kingdom, for there only he could prevail, seeing that this stood in subjection under him, and was by birth-right, his natural due possession, whereof he then was the only king and ruler. There, therefore, he found a free admittance and condescension to his will, with the four first forms of nature, which he could raise up, and so subdue the rest. Throughout all his dominion therefore, but nowhere else beyond it, though he designed it everywhere, the harmonious order of eternal nature was actually broken. For that which before stood in the midst between *three* and *three*, was now by his false magia dislocated and removed from its appointed place, and could no more keep under the darkness beneath, nor any more give forth a shining glorious light above. So, therefore, the three inferior forms on the left hand, swallowed up before from all eternity, by the three superior on the right, came to be raised up out of their hidden deep, and were set in opposition, and enabled to act according to their own will and inclination. Wherefore also, they exerted presently their own peculiar qualifications, most intrinsic and natural unto them when not kept under by the lightness of light and love. What now their peculiar qualifications were, was formerly mentioned sufficiently, and is now here plainly to be seen by those fruits or products they brought forth immediately. To generate the seventh form of materiality, is common unto all the six, and none of them can be excluded therefrom; whether they stand in union or in disharmony, they can never cease to generate the seventh. Materiality therefore, must still have been generated in all this disorder and confusion, no less than before, in their concordance. But what kind of materiality could now here have been generated, when these three inferior forms of darkness had got the predominion? All the former purity, sweetness, clearness, softness and meekness was abolished: the whole region had before been full of light and glory; but now that was extinguished, and *there was darkness upon the face of the deep*. Before, it was a dwelling-place of meekness, tranquility, and love; but now, it was turned into fierceness, tumult, wrath, envy, hatred and anger. The *harshness* having now the greatest hand in the generation of the seventh form, attracted, astringed, and compacted, without any resistance or restraint, in the extremest force and vehemence; and this still so much the more and stronger, as it was more stirred up and exasperated, on one side by its own stinging prickle, and on the other side, by its own turbulent whirling wheel. The seventh form therefore, which should have been generated sweetly and gently, pure, transparent, thin, subtle, fine and crystalline, by the predominant concurrence of the three superior forms of light, could not have been so generated any more within the sphere of this disharmonised region; but must now have been generated only according to the predominant property of the three inferior forms of darkness, that is, it must have been made dark, thick, gross, obscure, hard, rough, ponderous, earthy, stony, and rocky. And this not only in such or such a particular place of this region, as now is this earthly globe, but everywhere throughout this whole kingdom, though not everywhere equally alike, but here more and there less, according to the various conditions of several places different from each other; and according also to the different activities of those diabolical agents that stirred and exasperated the forms of nature either more or less, or after this or that peculiar manner. Like as we may observe an outward resemblance thereof in the ice, congealed out of a soft water, or other liquid, which is done everywhere in all the world, wherever this astringing power can prevail; and yet is not done everywhere equally alike, but more in one place and less in another, according to the different conditions of those liquors that are capable of being congealed, and according also to the various degrees of this congealing force.

This now is a short abridgement of what Teutonicus saith of this matter throughout all his writings, but more especially in his *AURORA* from the xliith to the xlvith chapter, where he declareth this fall and work of Lucifer most particularly with all its circumstances, and with respect to all the forms of nature from the first unto the seventh; worthy indeed of all consideration. But who can say here with any sense, that he giveth unto him the character of a maker or creator? Is he not manifestly represented in all his pages and lines as a breaker and destroyer? For he is not said to have himself generated the dark, gross, impure materiality; but the three first forms of dark-

genious philosopher, but not favoured with the full lights of Behmen,) has grossly erred in many of his conceptions, but the study thereof with the other accompanying extracts and references, may afford to the candidate a further assistance in the pursuit of that intricate yet sure path which shall bring him to the desired goal.' The work from which it is taken, is entitled: "La Vérité,"

ness, in their predominance over the three of light, have generated it so, as soon as they had extinguished and swallowed up the light. But Lucifer is only said to have been the chief agent, who stirred them up thereto, by his strong stirring and exasperating the violence of the harshness and fiery strength; and this the Scripture saith itself implicitly, when it calleth him *Apollyon*, and more explicitly, *a liar and murderer from the beginning*. And though he were even expressly said to have generated the dark and gross impure materiality, in such a sense as now in this world a dark, false magician may be said to produce or generate this or that material thing, (which he doth not as by himself, or by his own sufficiency, but by the forms of nature, which he disorderly and maliciously abuseth, and which alone can properly be said to have produced it,) yet even then also, this production made by Lucifer from the beginning, could not at all be called, nor be considered as a making or creating work; but only as a perverting, breaking, defiling, and destroying of that which before was holy, clear, and pure. Teutonicus therefore, made him not a maker of earth and stones, but he made him a spoiler and waster of that blessed crystalline earth, which he used to call *ternarius sanctus*, and which had been full of the light and glory of God, as well in his kingdom when he was an angel of light, as in the other angelical regions: and he saith that he was the *only cause* of that first spoiled condition of the earth, thus described in the beginning of the first chapter of Genesis, *The earth was without form and void, and darkness was upon the face of the deep*. But if these opposers think this to be contrary to the truth, let them declare more solidly what the Scripture means by calling him *a destroyer and murderer from the beginning*, and let them show us what he destroyed and murdered, before the creation of this world. Did he not murder the light in his own creature, and in his whole region, and raise up instead thereof the darkness, whose prince he is unto this day? And did he not waste his own kingdom, his glorious inheritance, his holy, clear, paradisaical earth, the seventh form of eternal nature, his pleasant angelical garden, full of glory and delight, making it really dark and empty, void and without form, and destitute of all that beauty wherewith it had been adorned by his Father and Creator? So that Teutonicus might well say of him, *If all trees were writers, all their branches pens, all the mountains books, and all waters ink, they would not be sufficient to describe that lamentable condition which Lucifer with his angels, brought upon his region*. As little therefore, as he had created that former pure transparent earth, whereon he dwelt in the light before his fall, so little also did he create this outward earth. He caused indeed, the forms and powers of darkness to generate, in their predominance over the light, such a dark, dead, dry, rough, and gross materiality everywhere throughout his whole region; but it was God and he only, who created, that is, formed and settled together in one globe, this dispersed impure matter, and rectified it again, by restoring unto it light and water, in the same manner as it had before, (though not in the same internal degree of glory, beauty, and excellence, which was not to be done in this beginning of time, but to be reserved to the end thereof, as hereafter will appear) and replenished it with innumerable creatures of all sorts and kinds; altogether representing those that were also before upon that former paradisaical earth: which certainly Lucifer would destroy and make void and without form again, if his power were equal to his will, for he is a destroyer of all the creatures of God, and a setter up of his own dark lying figures, formed by his own will, in his false magia. So that it is a great ignorance and misapprehension, if not a great perversity to say, that Teutonicus made Lucifer a maker or creator of earth and stones.

But now further, as to that *second* part of this objection, whereby it is said that [*Objection*] if it was not the free fore-appointed will and full pleasure of God, that the creatures of this world should be so as they are, then Lucifer must have hindered and constrained him to make them so and so, when otherwise he could have made them better, and settled them in a state of perfect concordance without any contrariety, hurtfulness, venom, war and opposition, etc. [*Answer*] This is quite erroneous, and stands upon that false hypothesis, that the creation of this third principle hath no connexion with the fall of Lucifer, but is a free, fore-designed work of God, to be considered without any reflexion upon what was done by this revolting angel; which is justly called a false hypothesis, inasmuch, as this creation is a work of God *a posteriori*, made only to rectify and restore that which was spoiled and destroyed. For if Lucifer had not fallen, no creation of this third principle would have been brought forth, nor could any alteration have been made in this region; for it stood already in the *highest degree* of glory, light and dignity, and must have continued the glorious inheritance and possession of their great prince and hierarch for ever and ever. Whether God would have been pleased to create some other things, and so to have manifested his goodness and glory unto some other creatures, besides the holy angels, or whether he would not, we are not to determine; but only this we may freely say, that if Lucifer had not revolted, and by his revolt laid

or "Les Mystères du Christianisme, approfondis radicalement, et reconnus physiquement vrais, 1771." And the author (a member of the Romish church) thus prefaces the work on the title page:—

"Le nom de LA VÉRITÉ déclarera sur chaque feuillet de celivre, qu'elle seule en a dicté le contenu à celui qui le met au jour: il devoit ce tribut à sa gloire. L'ordre, que demandoit cet ouvrage, ■ nécessité sa division en DEUX PARTIES: chaque partie forme un Volume.

La Première développe L'HISTOIRE GÉNÉRALE DU MONDE; base des saints livres, qui constituent l'Ancien Testament des Chrétiens.

La Seconde éclaircit les TROIS GRANDS MYSTÈRES, ainsi que les QUATRE ÉVANGILES DE JÉSUS; base de nos SEPT SACRÉMENTS, de tous nos Dogmes-Théologiques, et de toutes les cérémonies de notre Loi Nouvelle."

The work is professedly composed for the conviction and conversion of unbelievers in Christianity. At the close of the 'preliminary discourse' to it, (for it is our intention only to present detached extracts by way of clue for the candidate), the author thus observes:—

"Je ne donne mes trois premières Sections que comme une préface; mais la quatrième, à laquelle commenceront mes Preuves physiques, sera d'une très grande importance à peser mûrement: elle contient, avec la clef des Mystères Egyptiens, celle des HIEROGLYPHES ou Chîfres consacrés à leurs Dieux; lesquels étant aussi employés dans la mystique expression de nos Dogmes, ne doivent jamais être perdus de vue par mon lecteur.

Il aura pris, dans ma Section précédente, une première connoissance de certains mots appe-

waste his kingdom, no creation, no transformation, nor any alteration could have been made in this region. For the two eternal principles had then continued in their harmonious order: darkness and fire must have abode in their subjection to the light to all eternity, as they stood therein from all eternity. This third principle therefore, could not have been made, especially not in this region, a distinct representation and manifestation of their several divided properties, as it is and must be now. If then, there was no fore-appointed will and decree in the counsel of God, before and without a reflection upon this sad apostacy of Lucifer, to create this third principle, and to manifest therein a visible figure of the two eternal principles in their opposition to each other, how could this will of God have been hindered or limited? And how can he, who is only to restore a thing spoiled by another, be said to be constrained by that spoiler to restore it so and so; especially when this restorer is all sufficient to show forth thereby his power and wisdom, and to make use of that same spoiling for the greater illustration of his own honour and glory? It may be said indeed, That he is occasioned to accommodate his wisdom to the condition and circumstances of that spoiled thing, and this in a sense, may be said also of God; but how can this be more derogating from his honour and glory, than it is when we say, and say rightly according to the truth, That he created such angels as could revolt against him, and that he gave unto them such thrones and possessions as could be spoiled and wasted by them? Seeing that by their revolt they did no hurt at all unto him, but hurt only themselves; and that he hath restored, and will restore what was spoiled, so as that even this spoiling itself shall serve to the greater exaltation of his might, honour and glory.

The fall then of Lucifer was foreseen indeed from all eternity in the mirror of eternal wonders, and so was the creation of this world also; and though there is or was no real before or after in that eternal all seeing eye, yet with respect to our understanding, the fall of Lucifer is fore-going, as it was also actually, and the creation of this third principle is following, and so following, that it depends upon that, and was not decreed beforehand, or without respect to that, but only in consequence and relation unto that. For when these things stood thus in this depraved state, what was there to be done, both with Lucifer and with his corrupted region? Should God have left him alone, so as to give over this whole kingdom into his absolute power, to exercise therein his sad tyrannical dominion, according to all his own will, in despite of God and all his holy angels? No, this could not have been done at all. For this region was not Lucifer's propriety, but his Creator was the only proprietor thereof; and it was only given unto him by birthright for an inheritance, if he would continue an obedient son. When he therefore departed from obedience, it was but just with God to thrust him out, and to take from him his inheritance. And moreover also this region, considered especially as to the seventh form of nature therein, neither had, nor could have revolted, nor committed any iniquity against its Creator; seeing that it stood only in mere passiveness, and must suffer itself to be defiled and polluted, having no ability to resist, because it was only a generated body, without any activity of itself, and could therefore not hinder its alteration and pollution, brought in upon it by the now predominant forms of darkness. How then, or by what equity could it have been punished with being given over into the arbitrary government of this apostatised prince of darkness? Unto whom it must now (until the power of omnipotence in the following creation appeared for its deliverance) have been subject indeed, but this constrainedly, not willingly; for it is natural and intrinsic unto every, even the most senseless thing, to incline to continue in its own state, rather than to be brought down into a lower and worse condition. It was then not only justice and equity with God, but was also of the highest necessity for the maintaining of his honour and glory, to take this region away from under the subjection of this rebellious angel. But this could not yet have been sufficient for its restitution, but it must further also be refined and purified by fire, and so restored into its former beauty and excellency; for it was defiled and corrupted so that the glory of God could not appear, nor dwell, nor represent and manifest itself therein. But now further, this purification by fire, and so this full restoration into the primeval glory, could not have been done then immediately, for it was a vacant throne, destitute of its natural prince, and in the counsel of the most Holy Trinity it was decreed, that another king should be raised up instead of Lucifer, after quite another way and manner, unto whom this region should be given for an eternal possession: for so saith the Scripture to this purpose, that *we were chosen in Jesus Christ before the foundation of the world*; and though this king should have been Adam the First, yet it was also seen and known beforehand that he would not stand firm in the hour of his temptation, but fall back, and so bring thereby another defilement upon this region again. And therefore (though not therefore only, but for several deeper, fundamental reasons, which could be produced if this did not suffice) it was not, nay it could not

lès CABALISTIQUES, parcequ' ils sont à décomposer, les uns par Syllables, les autres par Lettres; et il sentira dans la suite, combien cette seconde Clef lui importoit à connoître."

And further, in the body of the work, in the second Section, he thus speaks:—

"Le fondement de mon explication sera d'abord compris par ceux qui, possédans la Science radicale des Nombres et des Caractères sacrés, doivent pénétrer par elle avec facilité dans la profondeur de tous les secrets des Philosophes. Si je veux que ceux-là me jugent un interprète exact, et en même tems circonspéct, il faut que je les renvoie au dixième et au seizième chapitres de nos merveilles "CLAVICULES DE SALOMON."

And now in the following detached extracts concerning the Scholastic Theology, its ignorance of the ground and truth of things, etc., he proceeds:—

"A l'égard des DOGMES de CROYANCE qui furent saints, ou statuéz à perpetuité pour fondement de notre Catholicisme, [i.e. before the great corruptions had entered into the Romish Church] on les a rassemblés dans un précis symbolique, ayant par cette raison le titre de SYMBOLE: Je manifesterai ci-après que les différens articles, dont il est composé, sont aussi vrais dans leur essence radicale, que leur Tissu les fait paroître extraordinaires à notre primitive conception. Il fut en même tems ordonné que chacun réciteroit tous les jours ce SYMBOLE, afin que les Points de doctrine qu'il contient demeurassent incessamment présens à notre mémoire.

Leur diction merveilleuse, composée en Langue Greque, fut enrichie d'expressions cabalistiques: de maniere que pour en saisir positivement le vrai sens, il faut être versé, non seulement dans la Langue anclenne, mais encore dans la Cabale syllabique des Philosophes Grecs: chacun le

have been purified then, by such a purification as it is to pass through at the end of time, and so neither could it then have been restored into that same light and glory wherein it stood before, but another expedient was in the meanwhile found out in the wisdom of God, whereby his whole will and counsel most wisely could be performed; and this was the creation of this our outward third principle, wherein the two interior principles are left indeed in their contrariety to each other, (not by any necessity or constraint laid upon the creator by his rebellious creature, but by his own wisdom, for the greater manifestation of his glory, and the greater confusion of this spoiler,) and do both actually send forth their influences thereinto, according to their several divided properties, but are nevertheless so far harmonised and knit together in order, measure, weight and proportion, that neither of them can entirely prevail against the other; that the dark and fiery principle, which is destroying in its own nature when alone predominant, cannot alone exert its power and dominion, but must only serve the principle of light, for to move and stir it up, that so they both concurrently may be subservient to produce and manifest the secret wonders of God, whose shadows shall appear hereafter in eternity; and that they both may keep out and under their former prince, who is now only a prince of darkness. For though he may have an access in that dark and fiery part, with respect to which he is also still called a prince of this world; yet seeing that this is nowhere alone, but hath always and everywhere more or less an opposite part of light and water with it, he is everywhere resisted and excluded, except where men by their own malice, give unto him an open door. And moreover this whole principle, seeing that it is quite of another and exterior condition, nature and order, than that wherein he was created, availeth him nothing at all, nor can he make any use thereof, though he still is and liveth within its sphere. He can see no more in the light of this principle than he can in his own darkness; and the water of this principle can refresh him no more than his own fire can. So therefore he only is disappointed and deluded in all his designs, but the glory of his Creator exalted in all his works. And there is rejoicing even in heaven also among the holy angels because of the creation of this outward world, whereby this whole region is delivered from his tyranny, and is set in such a state as from which, (after the time shall be accomplished wherein it must be subject unto vanity, because of the transgression of man,) it may be restored into its primeval dignity, and so re-united to the other two angelical hierarchies.

So then the creation of this third principle is not at all such a work as is commonly apprehended by the vulgar, but quite another thing; to declare and demonstrate which much more might indeed be added, but it will still evidence itself more and more hereafter. Here therefore it may suffice only to have said in general, That it is nothing else but a transformation of this whole polluted kingdom of Lucifer into another exterior state, and inferior degree of goodness, light and dignity, made in order to bring it up in due time again, through the purifying fire into that primeval glory wherein it stood before the fire was stirred up, and the darkness set in opposition against the light. —

Having thus seen the connexion between the fall of Lucifer and the creation of this third principle, and what this creation is in general; and having given, I think, a sufficient answer to that twofold objection, we are now further to consider this whole outward creation more particularly, according to the description given forth thereof by Moses. *In the beginning then God created the heaven and the earth, saith Moses. By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth, saith David: and In the beginning was the word, and the word was with God, and God was the word; the same was in the beginning with God: all things were made by him, and without him was not anything made that was made, etc., saith the apostle John.* All three say concordantly one and the same thing of the creation, though the words of the Apostle reach further, and imply much more than those of Moses and of David. For this *beginning* which Moses speaketh of, is only the beginning of time; which according to his following description, must of necessity have been brought forth after the fall of Lucifer. But the *beginning* mentioned by St. John is not this beginning of time only; for he saying that without the Word, which was in the beginning with God, not anything was made that was made, includeth manifestly the creation of angels also, which verily had its beginning before the beginning of the creation of this third principle: whereas Moses saith nothing at all neither of the creation of angels, nor of their fall explicitly, but was only, and (for reasons declared elsewhere) very shortly and obscurely too, to describe the outward creation of this our visible world.

So then we have now here already two beginnings, different from each other by degrees of being more exterior and more interior. For the creation of angels belongs not at all unto time, nor was the beginning thereof a beginning of time; but the time of this third principle is such a necessary

distinguera, quand j'en donnerai la franche et naturelle explication.

J'avoie, qu'auparavant de les entendre, l'imagination confuse en ses idées ne peut nous faire concevoir, que la Vérité la plus pure, que la Raison la mieux éclairée, que la Sagesse la plus éclatante, ayant été, et soient, notoirement réunies dans ce *Bloc miraculeux de SANCTIONS divines*, sur lesquelles notre *Sanctuaire* théologal a été bâti: mais en revanche, quelle justesse, quelle précision, quelle exactitude, n'y reconnoit-on pas, dès qu'on a réussi à soulever tant soit peu le *magnifique Voile* dont nos Peres Grecs l'ont saintement couvert et orné.

Ils imiteront, par leur ingénieux travail, celui des REVELATIONS plus anciennes de Moïse, d'Esdras, et des Prophètes d'Israël: c'est pourquoi les noms et les livres de ceux-ci, qui avoient été vénérés comme *saints* par l'ancienne Loi, durent être également *sancifiés* par les canons de notre Loi nouvelle.

Les Docteurs Grecs, qui furent les *Auteurs du Voile Chrétien*, et dont les Chrétiens d'aujourd'hui sont naturellement les *filz*, n'ont ils pas été justement qualifiés * * *

Pour revenir à notre sainte REVELATION, c'est-à-dire au *Voile nouveau*, ou à la *Vélation nouvelle* de nos Dogmes Chrétiens, j'ai prévenu mon lecteur qu'elle est fondée sur celle des Juifs: c'est ce qui a autorisé nos *Théologiens scholastiques* à comparer les figures des deux Loix: mais ils ont tellement contourné leur Sophisme badin sur les diverses REVELATIONS, qu'aujourd'hui ce nom, interprété tout autrement que ne devrait permettre sa signification naturelle, augmente l'obscurité des idées que chacun s'en forme.

Ils ont répandu les mêmes ténèbres sur le nom sacré de LA PROVIDENCE; et leurs *scholasti-*

unavoidable consequence of their fall, as an earthly room or place is of a gross compacted body. We must say indeed, that the creation of angels had a beginning, for though their essences were eternal, yet they were not formed or figured creatures from eternity; but we cannot say this beginning imports a time, no more than we can say, that it imports such or such a determinate extension of room and place; though really something answering unto both is imported, which because it is surpassing our outward condition, wherein all things are grossly compacted, our earthly tongue hath no denomination to express or represent it by conveniently: for though it imports not a time yet it imports a lower state than eternity is, when considered absolutely as to itself, without any respect to creatures. The mighty angel in the Revelation, swore by him that *liveth for ever and ever, who created heaven and earth, and the things that are therein, there should be time no longer, but in the days of the voice of the seventh angel, the mystery of God should be finished.* Now this mystery of God is wholly relating unto man, created after the creation of heaven and earth, and all of the things that are therein. If then there shall be time no longer, after the finishing of this mystery of God, there was also no time before this mystery of God had its actual beginning in the creation of heaven and earth and the things therein, though there had been another beginning already before in the angelical creation.

It may seem superfluous to insist so much upon this difference, the notion whereof may be plain and notorious enough, but I think it not so, because these two beginnings are not yet all that the words of St. John are applicable unto; but we shall find two other beginnings more, both which are much deeper, and far more intrinsical, because without any relation unto creatures, and which do differ also from each other by such a difference as might be said in this or that respect, to bear some analogy to this, whereby the beginning of time differeth from the beginning of the creation of angels. Seeing then that these two posterior beginnings are nearer to us (because both relating unto such creatures as stood originally in the same degree of excellency, having both been created after the image and likeness of God), and are therefore more comprehensible, we must needs look upon them with attention, and procure in our mind a true idea of that difference whereby they are to be distinguished from each other, if we expect to have any good apprehension of those other two beginnings that are much more abstruse and remote from our eyes. For they are all four to be taken notice of, if the expression of the Apostle, and that excellent explication which Teutonicus giveth forth thereof, shall be fully understood.

If we then look deeper, beyond both this and that creation into the generation of eternal nature, we shall find that something like to a beginning is to be understood there also, which is implied in the denomination of a principle, and which has been spoken of sufficiently before, where it was called an *eternal beginning* or a *beginning without beginning.* And this is the lower beginning of these latter two, answering in different respects both to the beginning made in the angelical creation, and to the following beginning of time in the outward creation also. For as to both these, eternal nature is as it were successively and gradually descended—down lower and lower, and hath manifested in the former more secretly and unitedly, and in the latter more openly and separately all its hidden powers and energies. Seeing that in the beginning of the angelical creation, its darkness and fire, though both co-operating indeed subserviently, were still hid and kept under in subjection, and the light only was made manifest in all the holy angels. When contrariwise in the beginning of time, or in the outward creation, it hath openly displayed both darkness, fire and light, in a plain distinction and division, obvious everywhere, and made even a visible and transitory representation of each of them particularly.

But further, if we now look deeper again beyond eternal nature and its eternal beginning itself, into that transcendent, abyssal, incomprehensible generation of God, who there generateth God, or spreadeth forth himself into Father, Son and Spirit, spoken of lately in the explication of that SCHEME or TABLE, which considereth God without all nature and creature, even there also there is still in a higher and more recondite sense, a *beginning*, or rather something as quite afar off, and only with relation to our apprehension answering thereunto, to be conceived, which more than any of all the former wanteth indeed a *peculiar and more convenient denomination*; for this of a beginning is much too gross and low; but seeing we have no better, we must call it a beginning too, and be contented with that difference whereby we can distinguish it from all the others in the apprehension of our mind. For it is rightly said, that in our apprehension only it answers to a beginning; and yet it is rightly said also, that a real ground of this our apprehension is in the thing itself; which would be plainer on both sides, if we could have another and more significant denomination than that of a beginning is. And this is the inmost or deepest beginning of all, beyond which there is no other to be looked out for more, and is answering in different

cités s'étant étendues sur LA PRESCIENCE divine, sur LA PREDESTINATION, et sur les effets physiques de la GRACE DE DIEU, par laquelle seule tous les hommes existent, vivent, et se perpétuent, il est né sur ces matières théologiques des disputes singulières, qui ne sont appuyées de part et d'autre que par des Documents scholastiques à perte de vue.

J'ai déjà dit qu'une longue négligence des Lettres ayant fait éclipser toute connoissance de nos termes mystiques, nous avions généralement perdu de vue les fondemens naturels de notre sainte Religion, et que depuis ce tems nos Ecoles de Théologie, en ne préconisant que des Theses antiphysiques, étoient néanmoins réputées enseigner de solides Préceptes. Or, attendu que ces Ecoles font un obstacle de plus A LA DECOUVERTE DU VRAI, je vois une nécessité de les combattre en forme, avant de dévoiler la simplicité véridique de nos plus grands Mysteres. Elles feront donc l'objet de ma section suivante * * * (Thus far out of SECT. II.)

Prévenu par mon instruction générale quelle est la véritable essence de nos Ecoles de Théologie, l'on sera bien aise que j'en rende la preuve tout-à-fait sensible, dans un Examen sérieux de leurs Documents sur plusieurs Points interessans de notre Religion Romaine: J'entre en matière.

LES REVELATIONS. — Je prie mon lecteur de réfléchir, que comme le mot, VELARE, signifie voiler, de même REVELARE doit nécessairement signifier dévoiler, ou voiler de nouveau ce qui auroit déjà paru sous un VOILE primitif. Par tant c'est une Erreur-de-fait à nos Auteurs modernes de vouloir, par leur Traduction Françoisse du terme Latin REVELATIO, lui attribuer un signifi-

respects to all the following three, but nearer and more especially to that next eternal beginning made in the generation of eternal nature; seeing that these two are both relating to the manifestation of God unto himself only, when the other two have their only relation to the manifestation of God made by and unto creatures. Wherefore also this answerableness whereby this deepest abyssal (or rather byssal) beginning answers to the beginning in the generation of eternal nature, is as far above that whereby it answers to the angelical beginning, as God the creator is above the creatures; and infinitely more different from that whereby it answers to the beginning of time, than a bright shining light is different from a dark shadow, caused by the interposition of an obscure body, which was even actually done by the fall of angels in this outward creation. When it doth nevertheless truly answer more or less to all the three following degrees of beginning successively, and unto each according to its own either nearer or more remote condition. So that therefore as to all these four, the words of St. John are to be understood, when those of Moses speak of the most outward and lowest beginning of time in the temporal creation only. Which apostolical words we shall now further take into more particular consideration, beginning from that which is the deepest and inmost, and so proceeding down to that which is the lowest and outmost of all; which also alone is to have an end, not in any deeper, but only in such a sense, and according to such a manner as is directly opposite unto those circumstances, in the consideration of which it can alone properly be said to have had a beginning, nay, which made, or even were themselves this very beginning of time." [To resume the Summary.] (1.) Abyss without all beginning. (2.) Abyss itself the beginning of all posterior things. (3.) Abyssal Nothing and All is God himself, though not yet to be considered as Father. Abyssal condition. Trinity. Father Son and Spirit had a beginning; reconciled with Behmen saying, the Father is beginning-less. That the distinction between the Father and the Abyssal Will is *cum fundamento in re*, is plain from Scripture. This beginning not related to the abyssal will, but to its actual moving.

The word was (if we say) generated in this beginning, we say true enough, but not yet all. This was impleth also its having been in the Father before this beginning: shown from the Scripture, *I am in the Father, and the Father is in me*. Why the Son is called the word of the Father, is largely declared by the generation of our word.

To declare that, and how, Father and Son are one and not two; and yet also two, and not one, is first shown what Teutonicus understands by *Unity*, by *Abyss*, by *God*, by *Father*, and by *Son*, *Word* or *Byss*. The real ground of the Father and Son being one, is this, that not only the Son is in the Father, but also the Father in the Son. How the Father can be in the Son when the Son is in the Father, explained. That Father and Son are one, not two, is demonstrated. (1.) In the Father is all, and in the Son is all what is in the Godhead. (2.) The glory is the Father's, and the glory is the Son's. (3.) The Father's is all power, and the Son's is all power. (4.) *I am the first and the last*. (5.) *No man has seen God; and we have seen with our eyes*. The pure in heart shall see God, reconciled declared and demonstrated, by showing, how God here is taken. An objection that the Jews were the peculiar people of the Father, answered. Objection, This makes two eternal Gods, a visible and invisible one. Answer, No. Philip's request, and the Lord's answer. Not we the makers of the trinity.

Again that Father and Son are also two, not one, is declared and demonstrated, from the Abyss being not a Byss, and the Byss being not an Abyss; (and hereafter, further in the words, *with God*.) God, not always taken in the same sense and respect. The many strong holds of antitrinitarians. Reason cannot be pulled down by another reason; but only by etc.

And the word was with God. Difference between *in*, and *with* him. The father's bosom; and why called the father's. Son with the Father, upon the Father's throne. And God was the word. Complaint against the English translation. The apostle goeth directly forward, explained and proved. Distinction and unity must be together. God his own beginning, and his own end. Two, and one. God was the word in which was life. In the following words, the Apostle descends down unto things; and so unto eternal nature, which is the first of things.

As to the second beginning, these words of Saint John are explained in some positions. Lubet with desire; why and how. How it goeth along with it, explained by a simile. The first original will was itself that lubet, and itself that strong desire; declared and proved. All things, (all the forms of eternal nature) made (or caused to be what they are) by him; declared particularly as to all the seven forms.

As to the third and fourth beginning, without him was not any etc., because all in eternal nature was made by him. In him was life; must be understood with respect to the fall. In the Father without the Son no life for men and angels. Father, men were thine . . . I give unto them

on directement opposée à celle que sa dérivation du Latin lui rend propre.

L'on doit d'ailleurs comprendre, que, sans offenser de propos délibéré la *Raison* et le *bon Sens*, on ne peut envisager, dans les *REVELATIONS Théologiques*, qui sont contenues aux livres de Moïse, des Prophètes, ou des *Evangelistes*, aucun dévoilement des *Choses Divines*; puisque les grandes Vérités, que leur Textes sacrés nous enseignent y demeurent obscurément cachées pour les commun des hommes: hé! que dis-je, pour le commun des hommes? nos plus fameux Théologiens d'aujourd'hui conviennent franchement qu'elles sont impénétrables pour eux: il est vrai qu'ils ne parlent et ne pensent ainsi, que parceque le fondement de leur savoir théologique est la *SCHOLASTICITE*.

Si donc, en ne pénétrant pas eux-mêmes dans le secret des choses dévoilées, leur plaisir est de nous entretenir de ces mystiques Révelations, comme si elles eussent dévoilé les Vérités divines et éternelles; il est évident que leur assertion à cette égard demeure vaine de soi, tant parceque le fait l'anéantit, que parceque le mot *REVELATIO* exprime le contraire. Elle ne doit conséquemment paroître à nos yeux que comme une *Thèse d'Ecole*, ou de *Récréation*, propre à aiguïser les sens spirituels de la jeunesse. En effet l'on ne peut mettre en dispute *scholastique* des propositions aussi révoltantes pour le jugement humain, sans que le jeune *Ecolier* n'en soit vivement frappé: par où il lui reste dans l'imagination une impression plus forte de la *Vérité naturelle*, qu'on ne lui conteste que fictivement.

Il est sensible que nos Théologiens, en qualifiant Moïse le *premier Ecrivain sacré*, voulurent jouer et plaisanter d'une seconde manière sur le mot *REVELATIO*; et ce fut pour rendre le fait en-

eternal life. And the life was the light of men. Life and light, not so distinguished before the fall of man; both one, and yet also two. *And the light shineth into the darkness.* Especially in men and angels, before they extinguished it. Eternal darkness and death not absolutely nothing etc. *Darkness comprehended it not.* If light shall be light, darkness must be darkness. [End of the discourse on Saint John's words, *In the beginning, &c.*]

In the beginning God created etc. Herein, in one sense, a work preparatory for the creation; and, in another, a complete account thereof, containing all etc. The first is declared by a simile; to stop a misapprehension (as if there had been already stones, rocks, etc.). Behmen's sense is plainly represented, and he vindicated, by showing it is rightly said that, if this fire be not quenched, a black soot will not cease to be generated. That this kingdom must needs have been taken away from Lucifer, and he be cast out. Why; and by what means? By creation; which implieth chiefly a compacting and bringing down lower. Declared by *light* and *water* which exclude him. All this more evident from, *In the beginning*: for this not the beginning of Lucifer's revolting, but of God stopping him. Beginning of time; *place*; *palpability*. Denomination of a *third principle*. From hence plain, (1.) the earth of the vilest excrements. (2.) Why it consists of an innumerable multiplicity of materialities. (3.) Why in all a mixture of good and evil. (4.) That, and how everything may be changed. (5.) That, and how this mixture (as before the curse) consistent with, *God saw all . . . very good*. (6.) That the earth *belongeth unto the centre of Sol*. (7.) That this work was *preparatory*. Which last expression could still be made plainer, (1.) by *earth was void*; (2.) by *darkness upon the face etc.*, (3.) by *spirit of God moved etc.*

The second begins by an earnest declaration against our own learning, labouring, running, making, and expolishing images etc., which it was necessary to say thus plainly and chiefly for the writer's own security; having in all a twofold end. The thing itself proposed but in one page, by the example of Teutonicus, and referring to his declaration. Concluded with some instances of his mockers being dreadfully punished. And with references to Behmen.

The seven days jointly considered, in fourteen positions. (1.) The literal sense true, but a deeper hid therein. (2.) Seven days, seven properties of eternal nature. References. (3.) Seven days so linked together that every following day flowed etc. (4.) After the method in eternal nature, the whole temporal nature in these seven days produced. And why so. (5.) All what is in eternal nature, and its eternal seven, is in temporal nature and in its temporal seven also. (6.) Temporal nature must needs have been brought forth in seven, (7.) and just in seven days, or seven circumvolutions of the earthly globe. (8.) In these seven days all things restored, not only, after the same process; but also in the same fashion of order, state and government; but not the same degree etc. (9.) Therefore this world a *principle*. This description reconciled with some other sayings of Behmen. (10.) Five reasons for the truth of Behmen's words, that the process in the creation is more easily to be understood in the regeneration, than any outward etc.; and a sixth reason at the end. (11.) We see this world but half, and how we may see it whole. (12.) The seven days may well be called after the seven planets. (13.) The three first days, without sun and stars, reunited by Christ's three days in the earth to the perfect number seven. (14.) The eighth day therefore in the Christian church justly substituted in the place of the seventh.

The first day. (1.) The impure materiality gathered together. (2.) Darkness upon the face of the deep, better upon the *superficies of the abyss*. What Behmen means by *three births* must here be understood. (3.) These three births explained. What Lucifer hath done; and where the effects of his doing. (4.) Behmen vindicated, about Lucifer extinguishing the light. Darkness but upon the *superficies of the abyss*. (5.) If these two could have been totally divorced, no light could be produced. (6.) *God said, let there be light*. Behmen's declaration of God's speaking, unintelligible, but useful, if etc. References. (7.) This light not bright shining etc. (8.) The reason, why. (9.) *Query*, the first property being predominant, from whence then, and how came this light? Answer, It is intelligible, if etc.; but not expressible so, as etc. Something said thereof as to the Microcosm in the third of the THREE TABLES. (10.) The production of this light plainly to be understood in the compaction of this day; largely explained, and references.

(11.) This light to be considered also as diffused through all things, even earth and stones; declared. (12.) Here the ground, first, of *signatura rerum*; secondly, of things subservient to dark magic; thirdly, of things quite contrary; fourthly, of transmuting herbs or flowers; fifthly, of every thing having somewhat of goodness in it. (13.) *God saw all—good*. Darkness in one sense, not among the things which God made; but in another, he so made it, as he made earth and stones. Not therefore here called *good*, when yet, in a sense, it is good also. (14.) *God divided etc.*: in eternal nature they divide themselves. This expression therefore relates first, to Lucifer's disorder;

core plus antiphysique, qu'ils y ajoutèrent qu'il étoit le plus ancien des Ecrivains du Monde.

Je ne conçois par comment une double Erreur aussi constante, aussi choquante, que celle-là, démentie par Moïse lui-même dans toutes ses FIGURES GENÉSIQUES, peut être devenue l'Opinion la plus générale des Ecrivains de nos derniers siècles. Est-ce qu'il n'a pas dû leur sauter aux yeux, que les choses divines écrites par Moïse ne pourroient pas être nommées des Révélations, si réellement il en eut été le premier Vélateur? Celui qui voila primordialement les mêmes choses divines; écrivit nécessairement avant Moïse, puisque Moïse n'a fait que les dévoiler.

J'admire plus que personne l'ouvrage exquis de cet Auteur célèbre; parceque ayant trouvé le secret de sa Cabale, sa même Clef du Nombre 5 m'a servi pour m'introduire dans son magnifique PENTATEUQUE. Je l'y ai suivi pas-à-pas, et après avoir décomposé ses Bouquets Artistiels de Fleurs Grecques et Arabes, Syriaques et Chaldéennes, j'ai reconnu dans lui une Science profonde, un Génie fertile en idées toutes sublimes, et un art infini pour leur arrangement: mais j'ai reconnu aussi que LES CHOSES SAINTES qu'il y revêloit pour les faire servir à la Gloire du seul Dieu que nous adorons, avoient été précédemment voilées.

Où, l'Egypte en étoit mystiquement imbuë depuis le grand Hermès son législateur, c'est-à-dire plus de quinze siècles avant que Moïse naquit. Elles y servoient au culte de Sept Dieux principaux, honorés en sous-ordre d'un Dieu SUPREME, appelé le Seul Incréé. La Chaldée, la Syrie, et la Grèce, adoptèrent la même Religion, et la nommerent Ethnique, c'est-à-dire Nationale, parcequ'en la suivant, on étoit censé ne former qu'une seule Nation. Je donnerai ci-après une idée plus nette de cette Loi.

secondly, to their compaction; thirdly, to their being both together everywhere. To what end divided. Lucifer a prince of this world; may from hence conclude etc. This division of great importance. (15.) *God called . . . day . . . night*. Not arbitrarily; proved from Adam's nominating everything; and from Behmen's excellent declaration of these two names.

The second day. (1.) The first and second properties of eternal nature. (2.) The first and second day of the creation. (3.) *Firmament* to be considered in a twofold sense. (4.) Firmament, in the first sense, the gulf betwixt time and eternity. *Schluss*. An outward representation thereof in the visible firmament. Gulf not proper, and why. No benefit to have a distinct notion thereof, if but a notion. If we are at the borders of time . . . impossibility of breaking . . . will open in our sensibility with such an astonishing etc. (5.) *Water* under, and *water* above the firmament: what, where, etc. And references to Behmen.

(6.) *Firmament* in second sense what; *Schamaim*. Two tinctures divided, not divorced. Correspondence between heaven and earth. (7.) Here the ground of the two sexes. Man was above etc. (8.) Chief benefit of this dividing; as to the macrocosm the stopping of Lucifer, and as to the microcosm the breaking his fall. References, for word *him-mel*. References, for the second day. Conclusion; firmament will bring forth another age. Not all to be rejected promiscuously, because not understood.

The third day. (1.) Connexion of this third with the second. (2.) This dividing of *waters* and *earth* the last footsteps of the second property, and but as an appendix of that former. (3.) *Meer*, what, in the language of nature. (4.) Behmen cleared, and largely explained, concerning the water's quenching the devil's fiery wrath; chiefly with respect to Sodom etc. (5.) The three first properties considered; and so the three first days. Compacting. Dividing the tincture. Their combination. *Each after its kind*. References for the third day. (6.) How the earth came to bring forth, a whole day before heaven etc., answered. See Behmen.

The fourth day. (1.) This of the greatest consideration, and why. (2.) The Sun's production largely declared in analogy to the fire in eternal nature. Travailing of the whole outbirth, double then. *Liberty*, here the inmost generation etc. References. (3.) Generation of the planets cannot herefrom be separated; and why. (4.) They are considered in general, as to *up* and *down*. (5.) In particular. First crack or shrack, *Mars*. Second crack, *Jupiter*. Pearls not to be ridiculed. References to Behmen for generation of the planets.

(6.) *Sol*, tincture of fire. Number eight opened. Sun's light one light with God, if etc.; explained. Compared to the light in man's eye. Sun's supernatural eclipse, at Christ's death. References for this. (7.) Sun's several denominations. (8.) Reference to Behmen's *THREEFOLD LIFE*, ix. 105, 106, explained; and afterwards, he vindicated. What the Sun is. Upon three postulata is largely demonstrated that *Sol* is the centre. And further the same is demonstrated from the kindling or opening of the Number viii. Earth immovable. Objection from Scripture, answered. Absurdities of the sun's moving. Now Behmen vindicated in saying, *It was reserved unto opening of the seventh seal*. (9.) Sun's office. References to Behmen. (10.) Heathens had reason to worship the sun, rather than etc. (11.) Sun's metal, why so beloved. References. (12.) Gold purified seven times. (13.) To collect places for philosophical tincture not profitable. (14.) Gold and silver shall be given to kingdom of Christ upon earth, as an ornament.

(15.) The six planets and their metals in what order to be considered. *Up* and *down*, relating to their properties and centre; and references. (16.) Mars first (not Saturn, Luna) and why. (17.) Mars' nature and office; various denominations. Behmen gives unto eternal the names of temporal things, because etc. (18.) Mars' distance from Sun. (19.) Mars ruleth the first hour of the third day. (20.) Behmen vindicated concerning the time of Mars' revolution. (21.) Relation of Mars to Sun, and to Venus: so crack, fire, and light; so also iron, gold, and copper. Mars hath no body of his own; Saturn compacteth it for him; therefore devours etc. If this relation were not so, iron could have no toughness: Venus also could have no body without Mars, who showeth his redness in copper. Because of this relation, these two more easily transmuted. References for Mars and iron.

(22.) Jupiter the causer of meekness in every life, minded and understood by very few; yet, much more therein, than we can think of: this meekness quite another thing than etc. References for what a life is. If Jupiter not in the midst, Saturn would unite with Mars, breaking through etc. (22.) Jupiter's residence in the brain; and he the brain of the Macrocosm. (23.) *Tin*, Jupiter's metal. The third degree given forth by the lubet. References, for Jupiter's nature and office.

(24.) Saturn's nature. Saturn with Sol ruler and former of all this third principle. (25.) Sa-

Observons que Moyse élevé à la cour d'un Roi d'Egypte, y avoit dû recevoir une excellente éducation, à laquelle il joignoit une Sagacité d'esprit supérieure: de là on doit juger qu'il lui fut plus facile qu'à tout autre de s'initier parfaitement dans l'Arcane du Culte qui étoit pour lors rendu aux Dieux, aux Demi-Dieux, et aux Héros. Faut-il que nos Savans modernes n'en aient pas seulement étudié les Noms, et qu'ils ne se représentent que des Historiettes vaines et frivoles, en lisant le docte Recueil que nous appelons *FABULÆ GENTILIIUM ET PAGANORUM*?

Ce titre nous déclare que parmi les sujets tant Arabes que Grecs du Monarque d'Egypte, ceux que l'on y qualifioit GENTILES ET PAGANI, c'est-à-dire les petites-gens et les villageois, devoient croire aux Paroles textuelles de ces Historiettes sacrées, sans les comprendre: Mais il s'ensuit que les Grands-Seigneurs, sans peut-être les savoir expliquer, savoient d'ailleurs que leur Texte contenoit des Enigmes essentiellement véridiques: il s'ensuit encore que le Voile devoit être entièrement levé, soit pour les Aigles de la Philosophie, soit pour les ANGES-ŒS, tels qu'étoient, et les Rois, et ceux qu'il leur plaisoit d'élever à la dignité de Prince des Prêtres.

Il est étonnant que les Vies des Dieux, Demi-Dieux, et Héros de l'Antiquité payenne, dans lesquelles nul prétexte de Religion n'a pu nous détourner d'approfondir, fassent également pour nous une Science purement scholastique. Quoi! chacun se fait une gloire de ne pas ignorer les Textes divers, et personne ne s'applique à pénétrer dans les Merveilles de la Nature, qui y sont encloses: Le Beau Mérite pour un homme d'esprit, d'avoir chargé sa Mémoire de ce qu'il n'entend pas.

Si Moyse s'étoit borné à un passetemps aussi risible et aussi infructueux, jamais il n'eût découvert, saisi, et admiré les beautés allégoriques de ces Fables. Quand il les comprit bien, elles lui

turn's station, where; and why. (26.) Saturn's residence the brainpan. (27.) Saturn's *metal* more profitably considered with relation to ourselves. References for it; and references for the original and nature of Saturn, compared to references for Saturn's property in eternal nature.

(28.) Venus only hath a proper light; why. (29.) Venus a *true daughter* of the Sun, explained by similitudes, and defended against men of learning, sincerity, and sense, (saying *planetas evolasse a Sole*) qui si tacuissent philosophi mansissent. (30.) Venus considered with relation to Jupiter. Jupiter causer of meekness, and Venus meekness herself. As she appeaseth Mars, so she makes Jupiter humble. Immense riches here; shown from Lucifer's fall. Order of the seven properties in the *AURORA*, altered in following books; and alteration in this third principle as to Jupiter and Mercury. An important consideration that Jupiter is not able to . . . but that he must be empowered, first, by another; secondly, standing on the other side; thirdly, having a proper light; and fourthly, being a female power. Jupiter a causer of, and Venus meekness itself, reconciled, Venus wants, besides Mars such another confederate as hath those five requisites, that are nowhere but in Jupiter. Mercury and Jupiter make a square; shown. All these things but little fragments. 'Behmen wrote in the divine light, and not to be read by spectacles of our own making.' References for Venus and her metal, *copper*.

(31.) First of Mercury (not the planet) must be said something, and why. (32.) What *mercurius*, in the language of nature. (33.) Behmen reconciled and vindicated in calling the sixth property, *mercurius*. References for *sound* in the sixth property. (34.) A twofold word; in the Father's centre, *mercurius*. *Mercurius* in every principle. Behmen's several expressions. (35.) An objection that Behmen confounds God and nature; answered. (36.) References to Behmen for *sal, sulphur, and mercurius*.

(37.) Mercury's *original*; and why his place exchanged with Jupiter. (38.) In Mercury the knowledge of what is in the centre of nature. (39.) Mercury causeth in Jupiter, understanding. (40.) Mercury, hath from Jupiter his good temper and inclination. (41.) Mercury's proper office. (42.) Mercury hermaphrodite. (43.) He ruleth the first hour of the fourth day; and this fourth day of the creation proper to him. (44.) Mercury's metal, *quicksilver*. References for Mercury and his metal.

(45.) Luna the last and lowest, why. Heaven and earth come into conjunction. (46.) Luna's office, a mediator. (47.) Luna, wife to all, but chiefly to Sol. (48.) Luna more desirous after Sol than any other, and why. (49.) Why this so peculiarly offered to our consideration. (50.) Luna half dark, half light; why, and Behmen vindicated. (51.) Luna draweth in the shine of Sol; receiveth only the pale colour. Declaration of Behmen, vindicated. *Greater light, and lesser light*, though no light, can well be justified, according to Behmen's ground. (52.) Luna false; fugitive; Behmen vindicated. (53.) Luna ruleth first hour of second day. (54.) Luna's metal, *silver*. Man's body before the fall compared to pure silver. References for Luna and her metal. Metals in general; a water and oil kept under by wrathful properties. The first creation discovered therein.

(55.) *Fixed stars* came forth with the planets, and why. (56.) Must be conceived both as prior, and as posterior to the sun, and why. (57.) Stated, what. All, the whole nature. The manifold powers of eternity; looking-glass. An outspoken word, enabled to speak out again. A quintessential spiritual substance. That which is superior, in dignity more than locality. A *quintessence* of the four elements. Inferior to the planets, as a body to the soul; shown from, *essences*. Not a material palpable thing. Fire and water, explained from water's matrix, and water compacted. Not consumed, nor extinguished, because this water, like oil, &c. (58.) In their creation great things, but the world's wickedness, etc. (59.) Stated, just so many, as many essences stood open when the sun kindled. (60.) This number infinite; not to the Creator. Argument for immortality of souls. (61.) Why *fixed*.

(62.) All but one harmonious instrument or kingdom. Like a watch. (63.) Each hath the properties of all, but, etc. (64.) Each its proper office. (65.) Each inclined to bring forth its wonders. (66.) Many stars not seen. Why. (67.) Wrath, the original of their wheeling about. (68.) Their effects. For a general idea of the connexion . . . may be added, what Behmen means, by *astrum*. (69.) MYSTERIUM MAGNUM, xiii. 7—17, of *astrum* and *astrums*, and paraphrased. References for the fixed stars. (70.) The most profitable consideration of the stars, with respect to fallen man. And references for the same.

Concerning the *spirit of this world*, generation of the four elements, and *sal, sulphur, and mercurius*. Now the spirit of this world arose from the union of all the moving powers. Simile of an instrument, its strings, sounds, and harmony. Another of a watch. *Spiritus mundi* considered: first, with respect to what is immediately above him; secondly, with respect to himself only,

servirent d'aiguillon pour entreprendre un vol, non moins élevé, non moins hardi, non moins heureux, que celui du grand Hermès. Il fut frappé sans doute, d'y voir les noms et les faits des Personages qu'elles représentent, annoncer, par le secret de leur Cabale, les *Vérités éternelles du Monde*; d'où l'on droit que les hommes les y apprissent réellement PAR LA BOUCHE des DIEUX, ou par celle de ces Héros fictifs, qui estimés incomparables à cause de leurs prodiges, semblaient justement placés au rang des Immortels?

Une seule chose déplût à la *Muse d'Israël*: car j'observe en passant que le nom Grec ΜΟΥΣΑ sous lequel notre illustre Hébreu fut connu des Arabes, signifie *Muse*; et dans le fait sa *Genèse*, qui renferme la science de l'Univers enseignée cabalistiquement, mérite bien d'être appelée un ΜΟΥΣΕUM. Il ne put souffrir qu'un fond si riche, si digne d'être transmis à la postérité la plus reculée, restât couvert par des Enigmes, dont le caractère sacré pouvoit porter ceux qui ne les comprendroient pas à l'Adoration des faux Dieux. [The writer understands that the verities of the creation, fall, redemption, etc., were composed and veiled by the primitive post-diluvian philosophers in fabulous or figurative relations; and that Moses, coming to understand the truth in its ground, resolved to represent it in a new form, more pure, simple and evangelical?]

Il entreprit donc de travailler un VOILE tout neuf, qui tissu avec un fil historique, de même que celui d'Hermès, ne représentât que des Personages humains, en place des feintes Déeses Egyptiennes: or il s'agissoit que ces hommes figurés, en revoilant les mêmes Vérités physiques dont des Dieux et Demi-Dieux avoient jusques-là été le Symbole, les exprimassent par une Confabulation qui fut digne de succéder à l'ancienne.

where he is largely and plainly declared. True way to get understanding. Thirdly, with respect to what is immediately under him; where, *sal, sulphur, and mercurius*, his spiritual object, and the four elements, his exterior habitation, must be considered. (1.) The three common principles: harshness, *sal*; stinging motion, *mercurius*; anguish, *sulphur*. Understood by the wise heathens, [by the *primitive philosophers*, both as to the outbirth and ground, though by some supposed not. Ed.] Character of the Trinity in all things. Here should be added *oil*, and *sulphur*, if . . . but, etc. (2.) The so called *four elements*. Their generation declared, from the one pure element; from the four first properties of eternal and temporal nature; from the *sal-nitral crack* and kindling of the fire: it is not meant thereby the eruption of the fire in the centre, on the fourth day, but, etc. References for the *spirit of this world*; for *sal, sulphur, and mercurius*; for the eternal *one element*; and for the so called *four elements*. [The Candidate will doubtless now apprehend the benefits of a clear intellectual knowledge of these points, in reference to the subject of the under-current ANNOTATION.]

The *fifth day*. (1.) From the fourth day, the springing up of this third property properly to be reckoned. (2.) Opening of this fifth jovial motion out of the fourth. (3.) Behmen considers all the *living creatures* here on this day, and why. (4.) They are not out of so many pieces of clay. Concerning their original, Behmen's expressions different, and yet concordant. Why. Largely explained, and Behmen vindicated, as not contradicting, but giving the true sense of Moses. Variety, the astrum. Aftersound.

(5.) *Four kinds of living creatures*, and in each of these varieties a subordinate numberless variety; why. A difficulty concerning the fire's astrum, resolved. (6.) Distinction in two sexes. Cause of their propagation is seeking the love. Only the serpent excepted, in the division of sexes. (7.) Several creatures have a mixed original, out of two mothers. (8.) Some have blood, others not; these through the devil's will. (9.) Some clean, others unclean, and reason thereof.

(10.) The *final cause* of their creation, declared in a connexion of what is to be considered both before and after. (11.) Necessity of this appearing in the eternal magia. (12.) The condition of the living creatures before the fall, as to their food, clothing, and cruel, wrathful properties. (13.) None is able to speak; yet the fowls understand the language of nature, in their kind. Tower of Babel. (14.) In all a character of the Trinity; but in none so as in man. They are but for food and propagation. References for the *living creatures*.

The *sixth day*. All what Behmen saith of the *creation of man* depends upon the *seven properties, the two principles, and the fall of Lucifer*. (1.) Original and formation of his body. *Haadamah, Haarez*, Behmen's different denominations. Two-fold, also three-fold body, etc.; must be left to him that *hath the true pearl*, in the regeneration. References for man's body.

(2.) The breathing in was *one life*, but also three, or three-fold. Fire; light; air. *Spiraculum vitarum*. This triplicity demonstrated. First, *airy breath*, outward part of the soul; exterior spirit; mortal soul, explained. Secondly, *fiery breath*; properly the soul; worm that dieth not; why. Dry, magic-fire. Cross. Fire-eye: root, and original of life; yet also life itself. Thirdly, flaming breath of light and love; properly, spirit of the soul; properly, that noble creature because of which the eternal Word was made flesh. Hence plain, first, that like as in eternity; so also here the fiery soul stands in the midst. Secondly, their different degrees of nobility. Thirdly, that the soul is only an inseparable propriety of man. References to Behmen for this threefold breathing.

(3.) The *image of God* commonly so described, that it be not erroneous, but *imperfect*. No man is blamed thereby, and why. It consisted chiefly and fundamentally in this threefold life, and in the union and order of these three. Both as to this, and that declaration, *man had no law*, but an ingrafted principle, *truth*, as an excellent character of uniformity with his Creator; till this, because of his wavering, was turned into a law. References to Behmen for what has been said of the image of God.

The *seventh day*. From the *work, and rest of God*, is plain, these seven days signify quite another thing than etc. (1.) In outward nature was an order and succession of these seven days. But (2.) with respect to eternity, work and rest equally co-eternal, and perpetually together. (3.) In what sense the seventh is prior to the sixth. Declared as a *key* to several obscure places. (4.) *e. g.* Out of the seventh day the first took its beginning. (5.) The seventh day in eternal nature always combined with the first. (6.) *God rested on the seventh day*, in the *substantial temperature, or end of nature*, etc. (7.) Behmen's *several denominations* of this seventh day in eternal nature. (8.) This seventh day considered with a particular respect to man: and first, as in his creation; (9.) further, as in his fallen state; (10.) and lastly, as in his restoration. The seventh

Mon lecteur conçoit déjà la sagesse de ce grand dessein, tendant évidemment à renverser les vains simulacres des fausses Divinités, pour faire adorer uniquement LE SEUL DIEU, UNIVERSEL CREATEUR. Mais peut-être ne distingue-t-on pas encore qu'il a fallu que Moïse réunit, avec la science hiéroglyphique, ou pleinement radicale, de quatre langues, toute la finesse de l'art des *Cabales*, et toute la fécondité d'une imagination vive et majestueuse, pour, par les noms et les faits nouveaux de ses humains personnages, par les nombres des années qu'il les fait vivre, et des Époques attribuées à leurs Gestes insignes, par son bel ordre général qui figure une suite intéressante et susceptible de probabilité dans une Histoire toute miraculeuse, redire sous une Voile aussi spirituelle, aussi magnifique, aussi parfait, qu'avoit été le premier, et néanmoins entièrement dissimulable, tout ce que celui-là contenoit d'essentiellement vrai.

L'on prendra, dans mes sections suivantes, une connoissance plus exacte des admirables Révélations qui ont été mises au jour par Moïse: j'y confronterai pour cet effet, par une double dévoilement, d'une part les *Déités les plus fameuses de l'antique Religion d'Hermès*; d'autre part, les *figures substituées par Moïse* dans son Tissue qui porte le nom sacré de LA GENÈSE, parcequ'il roule sur la Naissance du Monde, ou sur les Principes de la Nature. Mais ici je dois poursuivre mes preuves de la scholasticité de nos Théologiens actuels."

The Author then reviews the subjects of Providence, Prescience, Predestination and Grace, as treated by the schools, and next proceeds upon the following topics:—

L'ÉCOLE en général. — Par les différentes Thèses, scholastiquement théologiques, dont le fond vient d'être éclairci, l'on doit être en état d'apprécier le mérite fondamental de toutes les autres.

day the paradise, reopened through Jesus Christ. The true image of God, new restored in Jesus Christ, who therefore both the eighth day and the seventh. With respect to the whole creation, this seventh day that *seventh blessed age*, wherein the mystery of the kingdom of God shall be finished. References for the seventh day.

(VIII.)—OF THE FALL OF MAN, FROM HIS PRIMEVAL GLORY AND PERFECTION, DOWN INTO AND UNDER THE DOMINION OF THE SPIRIT OF THIS WORLD.

Man's primitive state of glory and perfection, in the strictest sense always taken for what he stood in, when but one single person. This state considered. (1.) As to the foundation-pillar. Interior body penetrated the exterior. Red hot iron. (2.) As to the manner of his *eating and drinking*. One element's greening [pa-ra-dis-ing] through the earth, the outward local paradise. (3.) As to his magical generation. Eternal nature not rent asunder when he was *formed upon the cross*, and brought away from it into another world, etc. (4.) As to his clothing. Naked. Iron and fire. (5.) As to his labour. Why the tincture so much searched after; and why found by so very few. References for these subjects.

The *first forty days*. Behmen contradicts not Moses. Every number *forty* in Scripture related hereunto. The five instances . . . relating to the five degrees of nature. The first and second Adam's process, parallel. References for these forty days. The great mystery of iniquity conceived. Adam began by little and little, etc. Tree of knowledge arose; law came in, etc. But we will consider in these first forty days, only in general the following three things:—

First, That, and why Adam must have been *tempted*. This both lieth indeed in understanding (1.) what he was, and (2.) to what end he was created. But much deeper it lieth in our own internal ground. The word *temptation*, here not yet proper. Temptation here a representation of each principle in man's three-fold looking-glass. Explained. Let none blame God. Necessity of such a temptation [or *proba*], and more arguments for the same. References to Behmen.

Secondly, How, and by whom, man was *tempted*. Might now seem, but is not superfluous. *Spiritus mundi* comes here chiefly into consideration, and why. No such evil design as to *kill*, etc. in any but the devil. His twofold design, (1.) To manifest his wonders; (2.) to get the Eternal Virgin, who manifest only in man. He the original of all delusions. References.

Thirdly, The end and consequence of this temptation. Sleep, death. Simile of oil in a burning lamp. As Adam's eating, so his death in sleep. References for Adam's sleep. *Production of the woman*, in eighteen positions. (1.) Generation of eternal nature and man's original in the first creation must be understood. (2.) Man fallen home [to the back ground of eternity, and a birth deeper than his Virgin.] to the holy name Jesus, who was now the second Creator. (3.) This not contrary to what before of the *spiritus mundi* or exterior *fiat*. (4.) Neither this nor that without man. (5.) Adam's sleep, and being divided, the first token of God's love and mercy. Proved. (6.) The scope of Eve's creation; so much lower than that of his, as etc. (7.) She never stood in virgin purity. (8.) Was infected with Adam's twofold lust. (9.) All this reflects rather upon him than her. (10.) Rib, and the half cross in the brain-pan. (11.) Adam's body really broken. (12.) Rib sheweth her the weaker part. (13.) Something also out of all his essences was extracted; which now a loss to him; but not so if he had brought forth, etc. (14.) Adam's *paradisical rose-garden*. Out of which the woman, what; and why she cannot pretend to any superiority. (15.) What left to Adam. What given to Eve. Christ of the woman only; yet a man, and why. (16.) Not meant that Adam had a soul only, and Eve a spirit only. Why cannot these two bring forth the whole image again; and why must every child partake of this division? The first is considered and answered largely. The second, especially from the *fiat's* incorporation into all the essences, being authorised so by God. Hermaphrodites. (17.) How the soul came into the woman's body. (18.) Formation of her body; in three hours. References to Behmen for all this matter.

The *second forty days*. Adam and Eve, their state in paradise. The *tree of knowledge*, etc. (1.) Its *original* in a seeming contradiction described by Behmen. But (2.) reconciled, and shown that both is true. (3.) What tree it was: not in paradise, but in the garden. (4.) Why called so, and how distinct from the *tree of life*; declared by a paraphrase of MYSTERIUM MAGNUM, xvii. 10–16. References.

The *serpent*, its original, subtlety, and near relation to the devil, after a threefold previous observation declared: and references. All the rest in twenty-three positions.

(1.) Adam awakened by the spirit of this world. (2.) Knew presently, and wanted not to be told what Eve was. (3.) *Therefore shall a man leave*, etc., seem not to be Adam's words. (4.) God's command declared by Adam unto Eve; and reasons for it. (5.) Eve had also from Adam the lust against that command. (6.) These two showed forth themselves in Eve. (7.) This lust the devil knew; and so he knew the serpent fit for his design. (8.) This design could not be ex-

L'Ecole fut, et sera toujours, un Badinage ingénieux, soit qu'elle traite des choses saintes, ou des choses prophanes; et, en conséquence, nos Ecoles de Théologie ne dictent, et ne doivent dicter, aucun Document qui puisse être essentiellement instructif de la Base du CHRISTIANISME.

J'affermais l'esprit de mon Lecteur dans cette Vérité, indubitable par elle-même, si je lui manifeste que la Philosophie et la Science des Lettres ne sont pareillement que badinées par tous ces Professeurs scholastiques, qui ont aujourd'hui la fausse Réputation de nous les enseigner.

Personne ne disconviendra que les deux excellens Livres, qui nous ont transmis, l'un cette fameuse *Loi des Dieux et Demi-Dieux*, qui furent imaginés pour les Egyptiens par le grand Hermès, l'autre, la *Loi des Patriarches*, qui fut écrite par Moïse pour les Hébreux, font, et feront à jamais, révéler ces deux Législateurs, comme des Philosophes, qui furent parfaitement instruits des Secrets de la Nature, et non moins versés dans la Science des Lettres.

Si donc les Documents qui nous sont donnés sur *Les Lettres*, et sur la Philosophie, n'étoient pas de pures scholasticités, n'est il pas évident qu'après avoir fait nos études avec application, sous des Professeurs renommés, chacun de nous devant dès-lors être devenu Lettré et Philosophe, on pourroit pénétrer dans les Textes philosophaux de ces deux Auteurs? Mais nous voyons que ceux, qui se prétendent des Philosophes et des Gens Lettrés, de même que les Docteurs scholastiques qui ont été leurs Maîtres, comprennent seulement que le premier Livre contient des *Fables Allégoriques*, et le second nos *Figures de la Genèse*.

La PHILOSOPHIE.—Les idées singulieres, que l'on nous a données dans les Ecoles ont telle-

cuted without a conjunction of these two. (9.) Such a conjunction could not be made without a third convenient thing. (10.) This third must have been so, and so. (11.) And this was the tree of knowledge.

(12.) The whole order of this magical operation. (13.) Eve could not be sensible immediately of the great alteration. (14.) Both died, and what a dreadful thing this eating, and dying to the one holy paradisaical element, see at the death of Christ. (15.) This dying not understood with respect to paradise; explained by similies. (16.) This dying imported an educing into predominance a latent earthly life and body. (17.) And this further, a gross compaction, opening of eyes, feeling of cold, &c. Slavery, bestial properties, etc. (18.) Devil's triumph.

(19.) They heard a twofold voice, according to the twofold word in eternal nature. (20.) *Where art thou?* The true eternal helpmeet called, and here Eve must be excluded. (21.) They heard also the angry, dreadful voice of the Father; plain from etc.

(22.) The *gracious promise*. Now [as all must be undone] Eve concerned; and Adam must be excluded. Declared circumstantially. The *inspoken word*, what. A little gate re-opened. An obscure prophesy; and why. (23.) Of their being driven out, by etc., nothing need be said here more, because etc. This driving out after the promise, a solid argument for universality of grace. References for the whole process. And references for man's miserable condition under curse.

[Remark.—What enlightened orthodox, evangelical reader, does not feel all this to be a con-natural knowledge, now it is declared. And if so to the poor mind of man, born in the dregs of time, and the last darkness and ignorance of debilitated human nature, what must have been the understanding of the primitive post diluvian philosophers, "sons of God," as the Scripture calls them, awakened as it was by pure Adamic traditions! This, in reference to the subject of the ANNOTATION, p. 450, et seq.]

IX.—OF THE NATURAL PROPAGATION OF MAN, IN THIS NOW CURSED FOUR ELEMENTARY WORLD.

Title ambiguous. *Bivium*, in THREE PRINCIPLES and MYSTERIUM MAGNUM, thus:—"Our author, having hitherto at large treated of the fall and curse, and of man's being driven out of the garden Eden, stands now as it were at the parting of a way, the two different paths whereof do bear the same name indeed, but are nevertheless so much distinguished from each other, as that they cannot be walked in or looked over at once, when yet they may at different times, which he also himself hath done, going through the one in his MYSTERIUM MAGNUM, and through the other in the THREE PRINCIPLES.

In the MYSTERIUM MAGNUM he declareth now further, how this Adamical Tree (for so he styleth the first progenitor of all the earthly generations) hath set forth and displayed himself in branches great and little, both into a numberless multitude as to individual particulars, and multiplicity

ment égaré l'esprit de la plupart des Hommes, qu'aujourd'hui l'on prostitue la qualité de PHILOSOPHE, sans le moindre discernement.

On la donne d'abord à des Auteurs de Systèmes, dont les ouvrages pechent par défaut d'Assi-ette, ou de Sol fondamental; en sorte que malgré qu'il soient bien dits, lumineux même, et profonds dans leur genre, il ne peuvent exactement servir qu'à scholastiquer sur les Rotations diverses de plu-Globes éloignés du nôtre, et sur les Attractions, ou Répulsions, diversement aperçues dans les Atomes qui les environnent: Tels sont le célèbre Newton, Descartes, Gassendi, Leibnitz, et quel-ques autres, qui furent assurément bien moins PHILOSOPHES, que ne l'ont été, ou Molière, ou La Fontaine.

L'on accorde pareillement ce Nom incompromis à nos Contemplateurs modernes des Feuilles, des Fleurs, et des Fruits de l'Arbre de l'Univers; lesquels n'en ont aucunement exposé à nos yeux le Principe Animateur. Ils sont pourtant dignes d'être lus et admirés, parcequ'ils ont joint à leurs exactes et curieuses Descriptions tous les Agréments d'un Stile élégamment et nettement concis: Tels sont Buffon et Daubenton, Pluche, les Auteurs Encyclopédistes, et quelques Académici-ens de réputation.

Oui, si la Dissection des corps visibles étoit capable de nous faire connoître parfaitement L'ESPRIT DE VIE QUI LES ANIMA, les Recherches de ces Savans en Curiosités naturelles pourroient alors faire partie de la Philosophie: Mais aucun de leurs ouvrages ne peut nous conduire à discerner l'Essence magnétique des Philosophes; ce Feu magique et sacré que les Vestales durent entretenir avec tant de soin, selon la belle figure de Numa; ce CUPIDO des Latins, qui naquit de la Vénus des Grecs; en un mot, ce vrai Principe de l'Amour naturel des vivans, que la Cabale syl-labique des Grecs m'a fait reconnoître dans leur nom Φιλ-ία, parcequ'il renferme ainsi Φιλίας-ία, AMORIS VIS-ET-VOX. C'est lui dont la Science approfondie a seule pû constituer de tout tems les PHILOSOPHES.

Nos modernes sont ridiculement imbus d'une toute autre signification, prêtée à ce nom par les Ecoles; elles leur ont comme persuadé que la Philosophie doit signifier l'Amour de la Sagesse. De cette badine interprétation naît une Hypothèse encore plus éloignée de la Raison; savoir, que les hommes qui prennent le ton de Moralistes, ou qui se flattent de corriger les vices moraux par leur Ecrits, peuvent, comme Amateurs de la Sagesse, être qualifiés Philosophes.

Ce n'est pas tout. Nos Docteurs scholastiques osent même avancer qu'un homme solitaire, austère, misanthrope, a droit à cette qualification: et je ne sai s'ils ne la conféreront pas bientôt à ces Puristes nouveaux de la langue Française, [A.D. 1771.] qui nous font apparemment remarquer leur extrême Sagesse, lorsqu'ils multiplient leurs efforts pour que nous écrivions comme on prononce aujourd'hui, et comme on ne prononçoit pas autrefois: s'ils ont conçu le grand Dessein de faire par la disparoitre tout vestige de l'Etymologie, Greque et Latine, de nos mots, ils pourront bien y réussir. Hé j'appergois vraiment qu'une si belle Entreprise doit les faire nommer et des SAGES et des SAVANS, selon le Stile de nos Ecoles.

Quoiqu'il en soit, prions tous les Savans modernes dé se rappeler les Regles de la Syntaxe Greque: elles nous enseignent que dans les Noms composés de deux Substantifs, ce fut toujours le Génitif qui dût commencer le mot: Géographie, Géométrie, Astrologie, Astronomie, Théologie, Etymologie, et tant d'autres Composés-Grecs, dont notre Langue a retenu l'usage, en sont preuve. C'est pourquoi si l'on avoit voulu conformer des deux Substantifs Φιλία et Σοφία, un seul nom qui

also, as to differences and varieties of tribes, nations, people and languages. In him the mixture of good and evil began, and by eating of the tree of knowledge he was now become himself a living tree of good and evil properties. This mixture therefore, unfolded and showed forth itself in the first beginning of human propagation by Cain and Habel: of whom the firstborn (like as commonly, if not always in the following generations also) was a figure of Adam's own outward, sinful image; and the younger, in whom the woman's seed began to bruise the serpent's head, a figure of that inward, holy, virgin image, which should be restored in the fullness of time, and so a type of Christ, who therefore in conformity unto his antitype, must depart this four-elementary life without having issue therein, and another seed, namely Seth, must have been appointed to Eve instead of Abel. So that now further from these two the propagation of mankind went on. For as to the rest of Adam's sons and daughters not particularised by Moses, they come not into consideration with our author, who says that Moses named only them that in a direct line descended from Adam, and were the *chief representatives of times to come*, with respect on one side to the kingdom of *nature*, and on the other to that of *grace*. From Cain then, who minded nothing but this world, and the natural wonders thereof, a peculiar line or race came forth in seven generations, unto Lamech, which our author calleth the *line of wonders*; and from Seth another in seven generations also unto Enoch, which he calleth the *line of the covenant*. And then he declareth also further, how after the flood, by the three sons of Noah, this same Adamical tree spread forth itself again in a threefold kind of men, distinguished chiefly as to their internal threefold signature, wherein they stood in the sight of God; saying generally that, in all the names expressed by Moses, and chiefly of the patriarchs before the flood, both in the line of Cain and of Seth; in the number of the years of their age, wherein they begat that particular son, who is mentioned by name; and further in the years of their following, and of their whole life; and, as to them that lived after the flood, in the number of their sons, called then especially by name, *exceeding great mysteries lay hid*. And that the whole course of this world's propagation and alteration of nations and kingdoms, their several conditions, their appointed time of rising and falling etc. until the end of time, shall be found and seen plainly therein, in its own due time; when the *great branches* of this Adamical tree shall no more say they are trees by themselves, but see they are branches of one only tree, all partaking of one and the same sap." [The Candidate will note the particulars of this extract, in reference to the undercurrent ANNOTATION.] *Curse*, what; explained by declaring two places of Behmen, the latter by a simile of the sun and earth. References, for the curse.

Here a wonderful explanation of Psalm cxxxix., is intended. What Behmen saith of the *seed*, AURORA xxvi. What in APOLOGY STIEFEL, Text IV. Point ii. 87—135; declared in more short positions. References for some general reflections relating to this matter.

exprimât l'Amour de la Sagesse, la construction de ce mot eut été nécessairement SOPHOPHILIE, et nullement PHILOSOPHIE.

J'ajouterai que ceux qui traduisent le nom Grec Σοφία par Sagesse, n'ont pas senti parfaitement l'expression Latine SAPIENTIA, par laquelle il est fidèlement rendu. SAPIENTIA sort du verbe SAPIO: il exprime l'art de SAVOIR la substance des choses, et ce n'est point là ce que nous entendons par notre Sagesse, dont il n'est du tout pas question dans le nom Grec Φιλοσοφία.

En veut-on une seconde preuve? elle est dictée à toute le monde par le seul bon sens. Chacun de nous sait que les anciens Philosophes furent des Savans, et que la Philosophie fut réellement une Science. On ne dira pas que l'Acte d'aimer la Sagesse fasse une Science réelle, puisque cet Amour est par soi incapable de nous rendre savans: Mais la Connaissance de l'Amour inné dans les Etres, de cet Aiman, ou aimantine Attraction, que le Créateur inséra dans l'Essence de la Nature, afin de perpétuer la durée évolutive de ses Productions diverses, s'annonce de soi même pour devoir être une Science très vaste, très profonde, et très difficile à posséder éminemment. Or voila celle des Philosophes.

Quelqu'un objectera que VOLTAIRE, qui a écrit sur la Philosophie, doit la connaître; et que cet Auteur célèbre en interprète le nom, l'Amour de la Sagesse: Je le sais; mais il n'en résulte d'autre preuve, si non que VOLTAIRE lui-même, ce Génie heureux, si fécond en idées également nerveuses et brillantes, si admirable en sa manière toujours neuve, toujours riche de les exprimer, si révolté contre les Préjugés qui lui ont paru offenser la Raison, n'a jamais réfléchi sérieusement, ni sur le Nom Grec Φιλοσοφία, ni sur la vraie consistance des Ecoles, desquelles seules il a pu tenir cette vicieuse interprétation. Delà il me permettra bien de conclure, que son TRAITE' SUR LA PHILOSOPHIE ne doit avoir nul rapport avec la Science que les Anciens ont caractérisée par ce nom, à laquelle il est constant qu'il ne s'appliqua jamais.

LES LETTRES. — J'étonnerai bien d'avantage mon Lecteur, si, après lui avoir prouvé que la Philosophie n'est nullement connue des Savans de notre siècle, j'ajoute qu'ils ne sont pas plus versés dans les LETTRES, et que c'est uniquement par un langage scholastique qu'ils se prétendent des Gens Lettrés. La preuve suit. [The Candidate will especially note what follows.]

LES LETTRES expriment naturellement par leur nom, les Figures littérales, qui nous servent à coucher sur le papier les Mots d'une Diction. Je vois que l'on nous apprend dans l'enfance à en distinguer les caractères, à les assembler, et à prononcer les mots qu'elles composent, précisément comme on instruit des Perroquets.

Par le résultat de cette Méthode des Ecoles, il arrive que personne ne s'avise plus de réfléchir sur la Forme de chaque LETTRE, d'en rechercher la Signification, et d'en concevoir radicalement les Beautés. Ce sont pourtant les Beautés incluses dans leur Forme, qui les ont fait nommer, au plus juste de tous les titres, les BELLES LETTRES; et c'est qu'il semble que tout le Monde ignore aujourd'hui.

Il est sensible que la Forme, qui fut essentiellement distinctive des LETTRES dans leur origine, n'a pu être indifférente: car il s'agissoit de figurer par elles ce que l'on vouloit faire savoir sans parler, afin de pouvoir instruire les absens, ou la postérité, de ce qui ne pourroit leur être dit de vive voix.

Dans cette vue, comment ne ce seroit on pas étudié à conformer des caractères, qui devins-

The first thing after conjunction of the tinctures is *strife and fighting*; between what. For what they wrestle, viz. the heavenly Virgin; declared from the tincture. Why no Virgin can be brought forth. Præmonition, (1.) concerning the outward character of male and female. (2.) Concerning the order of all these things.

Female tincture *takes the blood, to hold fast*, etc.; declared from the generation of water in eternal nature, which, as the water of life, hath all powers.

As in the two tinctures, = *delusion*; so in the *spiritus mundi* (even more than in the tincture.) And so in the *fiat* also; but in both, needful and beneficial. Declared from the sweetness of the blood. Expression of *thinking, delighting*, etc., explained and vindicated by similes.

All delight turned into anxiety; (1.) by the *spiritus mundi* bringing in the four elements. Longing. Tincture's withdrawing: and yet remaining. *Spiritus mundi* more confined in his delusion. (2.) By the blood's being stifled; from whence tumult and uproar. In these two, the first essential *death to paradise*. A twofold sense and respect. Perpetual continuation of the first Adamic death.

Tincture made false, and full of anguish. *Fiat* also struck with terror and made to tremble. Signature imprinted in this terror or crack, into all the parties (viz. to disperse) and effects thereof, declared from eternal nature.

Crack or shrack the proper uproar-maker with its *tough and hard* property. Skin. Tincture and *spiritus mundi*, flying up also. Head. Brain-pan. Neck. Veins.

According to Behmen, we go here to the *generation of life*; declared in continual answerableness to eternal nature. *Death*, the worm to the generation of life. The only difference between the process in eternal nature and this generation of life, from the astral spirit. In the second joyful crack, the beginning of life. The soul thus introduced into the perishable life of this principle; after the same manner, as in eternal nature into the light of the second, but not to the same end. *Generation of the tincture*. (N.B.) In the *light of the Virgin* all mysteries may be found: and how this is done in a conjunction of the Virgin's light with the astral.

The rest in forty positions. (1.) In the *heart* the life is generated; and the life generates the heart again. (2.) In the rising of the life, the three first properties indissolubly knit together. And the tincture is their etc. Why this repeated. (3.) Before the kindling of astral light, no soul. (4.) Soul's dreadful fall, here known. Its light is borrowed; not generated directly forward. (5.) Soul, cause of all the members, viz., internal and principal. The two cracks characterised in the *gall*. Behmen defended in part, concerning *gall above the heart*.

(7.) Sum of Behmen's dialogues between the four elements. Fire, heart; water, liver; earth, lungs; air, bladder. (8.) Difficulty in the order, wherein Behmen placeth these four habitations of the elements; resolved in part. (9.) A plain evidence of the soul's most lamentable fall. (10.)

sent, par eux seuls, *supplétifs à la Parole*? Considérons attentivement la chose, et nous comprendrons qu'il faut par nécessité naturelle que *chaque LETTRE* soit une *Figure*, devant représenter à notre œil une *idée intelligible*.

De là nous jugerons que la *première LETTRE des mots radicaux* a dû être plus spécialement caractéristique de l'objet exprimé par chacun de ces mots: d'autant qu'elle nous déclare la *première idée représentative de l'objet, qui affecta l'Auteur ingénieux des LETTRES*, lors qu'il tacha de peindre ce qu'il auroit dit. Mais comme la même idée, représentée en une *Figure* peut être applicable diversement à plusieurs objets, il fut visiblement nécessaire de conjoindre à cette première *LETTRE*, une, ou plusieurs autres *Figures littérales*, pour mieux définir l'objet particulier qu'on exposait à la vue: c'est sans doute ainsi qu'ont été formés les différents mots de l'écriture.

Ceux qui ont vraiment étudié LES BELLES LETTRES, ont dû s'attacher d'abord à connoître positivement les *Idees signifiées par la Forme de chacune*; ensuite à combiner leurs diverses connexions, pour découvrir ce qui fut symbolisé originairement par les mots que nous appelons RACINES.

Quand on a bien étudié, bien approfondi, bien reconnu l'expresse Signification de tous les mots radicaux d'une langue quelconque, il est censé que l'on doit être devenu très savant; sur tout si l'on a rectifié, ou assuré, la justesse de ses découvertes, en remontant étymologiquement jusqu'à la *Langue Mere*, dont les Racines de nos Langues sont tirées. Car alors, dès que l'on jette les yeux sur les *Lettres* qui composent le *Nom*, ou d'une *Plante*, ou d'un *Minéral*, ou de telle autre chose que ce puisse être, l'on aperçoit l'Usage et la Propriété de la *Plante*, la *Nature* et la *Qualité particulière du Minéral*: En un mot, l'on pénètre dans l'Essence de chaque chose, parcequ'il a été naturel de spécifier l'Essence de chaque chose, en la figurant par des Caractères, qui la rendissent sensible à notre conception. Voilà l'unique Science qui puisse constituer un *Homme LETTRÉ*.

Tous les *Philosophes* de l'Antiquité posséderent cette connoissance exacte et radicale de leurs *Lettres*: c'est pourquoi quand ils vouloient écrire de maniere à n'être entendus que par les Savans, ils confabuloient une Histoire, un Songe, ou tout autre Récit fictif, avec des Noms PROPRES qui révéloient, par leurs *Caractères littéraux*, le Secret des pensées de l'Auteur. [N.B.]

On ne pouvoit conséquemment apprendre les Secrets des *PHILOSOPHES*, qu'en décomposant les *Mots mystiques* de leurs ouvrages, qui, s'ils n'étoient pas des Noms propres, étoient toujours écrits en Caractères distinctifs: l'œil de l'Homme LETTRÉ les auroit encore distingués sans cela, mais l'on conçoit sans doute qu'il a toujours fallu être initié dans la signification des *Figures littérales*, pour, après avoir compris les Noms dont la *Décomposition* étoit nécessaire, pouvoir s'assurer du sens, que chaque *Partie décomposée* devoit exprimer.

La Connoissance de ce qui étoit à décomposer dans un Ecrit philosophal a été nommé la *Science de la Cabale*, parceque le Terme Grec το KABBAAEIN signifie exactement, quod FORE DECOMPONENDUM SAPIENS VISET: c'étoit vraiment un art, qui exigeoit beaucoup de Science, parceque certains mots mystiques ne devoient pas être disséqués par *Lettres*, mais par *Syllabes*: de là vient notre distinction de la *Grande CABALE*, et de la *CABALE Syllabique*. Celle-ci fut beaucoup plus pratiquée par les Auteurs, tant Chaldéens que Grecs; et nous verrons qu'elle suffit, pour percer dans les Ecrits de Moïse, des Prophetes, et des Evangélistes.

Il y eut des *LETTRES* d'une forme particulière, que l'on consacra pour les seuls *Mysteres de la Loi Egyptienne*: Elles furent nommées par les Chaldéens et les Arabes: : : : *Divani*, c'est-à-

Original of hands. Stretching forth, explained and illustrated by a simile. (11.) Stomach; guts. Behind; beneath.

(12.) Establishing of the astral kingdom. Gate, where the children of this world wiser than etc. (13.) The deepest ground of the *spiritus mundi's* seeking and longing after the eternal Virgin. (14.) A query, how could sun, stars, and elements have known the Virgin in Adam, when they never were in the second principle? is answered. The greatest comfort for a wandering soul. (15.) Most all hitherto, common unto men and beasts; we must rise up higher to see the image of God. Freedom of will. And here Behmen invites all that are hungry and thirsty, etc. (16.) Contents of Behmen's large and excellent discourse.

(17.) Free will considered, but as in an exterior court. Two principles, as two semi-circles, back to back. Flash. Regeneration in a general sense. Original of the will sheweth it to be free. Proved; objections answered etc. Three sayings explained, reconciled, and found agreeing. No constraining power, neither in darkness nor in light. A prevailing power common unto both; transferred from the one to the other by the will. If this in man, it is in vain to seek after it in God. The whole sum and conclusion of all.

(18.) Speech, senses and mind take their original after the same etc. (19.) Before the light of life, the body but a beastial figure etc. (20.) Original of the tongue and eyes. First, and second will. Flash or crack. Rejoicing power. (21.) This latter paradisaical; not so in beasts. Here an irrefutable argument for free will. (22.) Here, the eternal Virgin espoused to the spirit of the soul. Her throne both in the head and heart. (23.) Star in the eyes. (24.) A precious and profitable observation in the near connexion with, and in the great difference of the tongue's original from that of the eyes.

(25.) With the rising of the life, each of the three principles taketh its own light; explained as to each in particular. (26.) Here the tincture also of all the three principles ariseth. Second principle admitteth no light from nature. First and third nearly related. (27.) Tincture is the spirit's habitation, and is three-fold. The first principle's tincture, the terrible light of the sun: an expression here proper and significative, and not contrary to etc. (28.) Tincture of the first principle, compared to the strong might of God; and what its offices and effects are in man. (29.) This tincture of the first principle is that wherein the devil tempteth man, explained particularly as to the fiery bitter and harsh essence. (30.) This now is the first principle with its tincture; but in the light it is another thing. Out of this eternal depth (of first principle) the worm of the soul is originated.

(31.) This is now further demonstrated from the five senses. From whence is thy seeing? (32.) What is that which maketh thy hearing? The sounding of the tincture in man much nobler than that in beasts. (33.) The same of smelling, tasting, and feeling.

dire, de Dieu, ou de la Loi. Les Syriens et les Grecs les appelerent *Ἱερογλύφιδες*, *Caractères sacrés*: Nous les nommons d'après eux, les *Hiéroglyphes Egyptiennes*. Ces Hiéroglyphes ne sont pas difficiles à expliquer, quand on connoît à fond l'Expression des Lettres ordinaires; parceque c'est leur même sens caractérisé par une Figure différente. L'HOMME LETTRE ne doit rien ignorer de tout cela. [much less the Theosophic missionary to the Eastern Colleges.]

VOLTAIRE, et plusieurs autres Ecrivains illustres, qui nous forcent d'admirer leur Génie, et leur Elégance, dans tout ce qui sort de leurs plumes, conviendront assurément, qu'ayant été trompés par nos ECOLES de la Philosophie et des Lettres, ils n'étudierent jamais, ni les belles Lettres que nous tenons des Grecs et des Phéniciens, ni la Science qui seule a pu être appelée Philosophie, suivant ma précédente Explication. Je ne les offense donc point en décidant qu'aucun d'eux n'a pu se dire jusqu'ici, ni PHILOSOPHE, ni LETTRÉ, que *scholasticquement*. * * * [End of the three first Sections.]

LES FONDEMENTS-DIVINS de la Genese. — J'ai dit que le docte Moyse, digne Emule du Grande Hermès, avoit renfermé dans les Noms, les Années, et les Faits miraculeux de ses PATRIARCHES, les mêmes Documents qu'il avoit reconnus et admirés dans la Théogonie des Egyptiens: pour mettre mon Lecteur en état d'en juger, soulevons les Voiles mystiques, dont LES DIEUX du Paganisme, dont LES PATRIARCHES des Israélites, furent également couverts.

Je suppose qu'on a lû tous les Historiens qui ont écrit sur les Divinités, sur les Loix, et sur les Rites religieux de l'Egypte. Le Phénicien Sanchoniaton les rapporte en Philosophe: je ne sais si Manéthon fut bien au fait des beaux Fragmens qu'il recueillit: Hérodote, en feignant un voyage qu'il avoit fait, dit-il, chez les Egyptiens, pour s'en instruire, me laisse entrevoir qu'il n'avoit pas eu besoin de sortir de son Cabinet, et qu'il n'écrivait pas en aveugle. A l'égard de Diodore, d'Eusebe, de Plutarque, ceux-là ne furent qu'Historiens, sans aucunement posséder les Secrets philosophaux de l'Egypte: Dans les Auteurs qui ont écrit d'après eux, le plus fidele est Du Pin: mais les Recherches de Dorigny ont plus de mérite pour l'article des DIEUX.

L'on voit dans tous, que la Religion des Egyptiens leur prescrivit le même usage de la Circuncision, des Ablutions, des Fêtes divines, et des Sacrifices annuels: le même respect pour le Sacerdoce, pour les Temples, pour les Oracles des Rois, des JUGES, des PROPHETES; les mêmes Commandemens, Sanctions légales, et Conseils moraux, qui firent depuis la Base de la Religion Mosaique.

Je suppose encore, que l'on aura fait attention aux premières Dynasties des Rois Egyptiens; à ces ROIS, DIEUX DU MONDE, dont ils croyoient que leurs Souverains étoient issus: Il est sensible que, conséquemment à cette opinion, ils durent s'estimer la Nation la plus noble de la Terre, et la plus favorisée des Graces de l'Eternel, comme les Juifs se sont dits le Peuple de Dieu.

L'on doit de plus avoir observé, que, suivant les Chroniques divines et royales des Egyptiens, l'Origine de ce Royaume remontoit à celle de la Création du Monde: et que les Israélites croyoient pareillement avoir, dans leurs Annales, une Filiation non interrompue depuis le premier Homme créé.

J'en conclus préliminairement, vû que les deux Systèmes de Législation d'Hermès et de Moyse sont uniformes dans l'Objet légal, et dans les Principes radicaux, "Que ces deux Philosophes n'ont pu nécessairement enseigner sur DIEU et sur LA NATURE, que les mêmes Vérités, et par tant la même Origine de l'Univers, la même, une, et perpétuelle Religion, malgré l'extreme dissemblance

(34.) The sum of Behmen's Sixteenth Chapter, and his considerable preface. (35.) *Wisdom's speech: mine is the light.. thy desire after my virtue, is my own drawing* etc. (36.) *Mind is the desiring will. The sharp power not immediately in the will, but in its piercing sight.* (37.) *Original and generation of blood. Why eating of blood forbidden unto man.*

(38.) Five senses considered as five counsellors. In the generation of our words all three principles concerned. (39.) Original of the great difference of men, chiefly as to mind, will, tincture, etc. (40.) The contents of the rest of the Sixteenth Chapter; all plain, in eleven short positions.

X.—OF MAN'S REGENERATION, THROUGH THE BLOOD AND DEATH OF CHRIST.

This Behmen's *only aim*. The meanest need not complain of obscurity; the strongest will find strong meat enough etc. Excuse of this writer, who only writes according to the measure of his experience. Behmen's places in great abundance.

Some general observations. (1.) Regeneration, what it presupposes; and what it implies; and what it is. (2.) Name *regeneration*, ambiguous: as to the whole man, better *restoration*. As to the body and exterior soul, better *conquering*, and *keeping under*. As to the soul, better *renovation*. Only the spirit's glorious body, properly *regenerated*. An *objection*, If the soul cannot etc., because its process cannot be repeated; how can the spirit, whose generation wholly dependeth upon that process? is answered. These differences not made in imagination by a nice and superficial curiosity, but etc.

(3.) *Regeneration* taken variously. One transaction, the regeneration properly: and this again in a two-fold sense. Behmen's saying, *None regenerated, who do not understand* etc., explained and defended.

(4.) The whole work winding, and turning inwards. (5.) *Beginning*, placed differently in various respects. *Progress*, putting on Jesus Christ more and more, as to his death and life. *Consummation*, though expressed by great variety, a re-union of the tinctures. (6.) *Perfection*, how far attainable in this life, and how far not. *King's daughter all glorious, within.* (7.) The most considerable agent on man's side, declared as in opposition to his generation. *Vine and branches.*

The great and principal transaction, which was properly the *fall*, at the end of forty days. And what here this great and principal transaction is, expressed variously. Conformity to the *life*, and to the *death* of Christ.

From hence is plain, what was said above of soul and spirit. Soul *but renewed*. The sensibility of the soul's generation can be repeated. How the soul nevertheless also rightly said to be *regenerated*, explained from its connexion with the will.

Of *what is Christ in us?* in eighteen positions. Like as, *What is regeneration?* so this also is generally answered but by halves. (1.) By saying, we know not what Christ is in us, we lay down a testimony against ourselves. (2.) He that hath . . . need not be told . . . but cannot declare it so, etc. Behmen's intent in writing.

(3.) Not only the Spirit of Christ, and not only the light, but also the new light's body must

des deux Chronologies, et des deux Cultes extérieurs.¹⁷

J'avoue que ma conclusion est combattue par un *Préjugé* très général: J'avoue encore que ce *Préjugé* doit paroître fondé, tant que l'on ne voit pas clairement l'*IDÉNTITÉ* DE DOCTRINE que j'annonce exister au milieu de la Diversité des deux Histoires et des deux Cultes: mais si je la prouve, le Doute cessera; et il ne s'agit pour cet effet, que de dégager la *Substance dogmatique* des doubles *Figures*, qui nous l'ont voilée si diversement.

Commençons par approfondir quelle fut cette Substance dogmatique dans la *Religion Egyptienne*; Religion si belle, que non seulement le Pays, entier des Missorains, qui comprenoit la Thébade et l'Éthiopie avec notre Égypte moderne, mais que l'Arabie, la Nubie, et le reste de l'Afrique; que la Syrie, la Chaldée, la Babylonie, la Perse, et l'Inde dans l'Asie; que la Grèce, l'Italie, et les autres Pays méridionaux de l'Europe, la regurent unanimement comme LOI DIVINE, à la vue du Texte merveilleux que le grand Hermès intitula, par 4 Lettres Arabes, : : : : *Thooth*. Leur signification étoit DEUS IGNIS—IGNIS DEUS, c'est-à-dire, [Heb. xii. 29.] Dieu est pur-Feu—le pur-Feu est Dieu.

Premier DOGME.—Tout Egyptien devoit croire qu'il y avoit UN DIEU SUPRÊME, sans Nom, parcequ'aucun Nom ne pouvoit le définir, et sans commencement. Les Qualifications de ce Dieu suprême étoient, le seul Incréé, le vrai Vivant, le Dieu inconnu, l'Esprit Pere de tous les Dieux. Pour l'invoquer, on se servoit du terme: Lah, ou: Allah, sous lequel il est encore aujourd'hui adoré dans tout l'Orient; mais dont l'Expression littérale est ESPRIT-PIERRE: elle designa l'Esprit divin, comme étant la Pierre fondamentale de tout.

L'on employoit pour le caractériser la Lettre Arabe, qui se prononce o, ou, et u: cette Lettre est un Symbole du pur-Feu. L'on y ajoutoit aussi la Lettre: KH, correspondante au X des Grecs, par où l'on formoit: Khou: il existe encore parmi les Musulmans un respect infini pour ce Nom divin, lequel est répété, en invoquant l'Etre suprême avec Enthousiasme jusqu'à cent et une fois, par une sorte de leurs Prêtres appelés les *Derviches-Crieurs*. La signification hiéroglyphique de cette seconde Lettre est ESPRIT-FORT, de manière que les deux Lettres ensemble disent pur-Feu de l'Esprit-fort, conséquemment de Dieu.

D'autres conjointoient à la Lettre symbolique du pur-Feu, la Lettre: a, qui, comme première Lettre de l'Alphabet, annonçoit le Principe: ainsi: aou exprimoit FEU PRINCIPE, ou pur-Feu qui est notre Principe.

Mais la Figure du Dieu suprême, qui paroît avoir été la plus fameuse d'abord chez les Arabes Missorains, et ensuite chez tous les autres Peuples du Paganisme, ce fut de doubler la Lettre: u, en rendant la première, consonne, et d'y conjoindre le mot Arabe: Elkhan, qui veut dire, le Souverain, ou le Monarque: à l'égard des deux premières Lettres, elles signifioient Feu du pur-Feu: et comme ce FEU DU PUR-FEU est celui qui nous anime, il a été naturel de le reconnoître pour le KHAN, ou le Monarque universel: c'est ce qui fut exprimé par le Nom emblématique de: Vuelkhan, lequel se prononçoit, par l'Elision ordinaire, Vulkhan, et dont les Phéniciens ont fait leur Dieu du Feu, VULCANUS.

L'on ne sera pas surpris, à présent que l'on connoît radicalement cette antique Figure Egyptienne de L'ETRE INCREÉ, du Témoignage qui nous est rendu par les Historiens de l'Égypte, que le premier Temple de ce Royaume avoit été dédié au Dieu VULCAN: c'est comme s'ils disoient que sa Dédicace fut, AU FEU DU PUR-FEU, AU MAÎTRE DU MONDE. On voit que pour se concilier avec

be mentioned in the answer. Before the conformity to Christ's death, we are not *actually* his members; though we may be his. (4.) When this brought forth we may say, *this is Christ in us*. A passage of Behmen, where both taken together.

(5.) If we will say how that which is in us can bear the name of Christ? we must first consider Christ's glorified body, and the first and second Adam, both as to distinction and union. (6.) Christ had a four elementary, and a one elementary body, proved. Is opposite unto the first Adam, yet also the first Adam himself; explained. (7.) Why he must have had them both, at once. (8.) His now glorified body of the same figure and stature etc. (9.) Not so vast as to fulfil etc; and one element not so shut up etc.

(10.) One element, and four elements considered as *unformed*, and as *formed*. (11.) This doth not make two bodies; yet must be considered distinctly, and why.

(12.) From hence the dispute, concerning the *omnipresence of Christ's body*, can easily be decided. (13.) This omnipresence, maketh not the one element to be God, nor equal unto God.

(14.) Presence and omnipresence, relative expressions. As attributed to God, it is (1.) a *central omnipresence*; explained. (2.) An omnipresence without extension. Explained, and shown that neither this nor that applies to the one element.

(15.) This *one element* put on, makes none to be Christ, but only his member. So would it have been as to the first Adam, etc.: and so it is still with the four elements. (16.) Difference between Christ's glorified body, and bodies of the saints: also between themselves.

(17.) A question, Whether this new body be natural to the soul, etc., answered distinctly. Such a body was natural to her, in one sense; but not a propriety in every sense. It is not natural now; explained and proved. The *twenty-four elders* own it so. Simile of fire and iron. (18.) For a conclusion; the first and second Adam both within us, in war and opposition. A good and sure way, to find out what Christ is in us, by considering not only what the first Adam was, as to himself, before the fall, but also what he now is in us. Like as the first Adam could do us no hurt, if he were not within us; so the Second cannot do us any profit, if he be only without us.

XI.—OF THE ETERNAL WORD'S BECOMING FLESH; OR OF THE PURE IMMACULATE CONCEPTION AND INCARNATION OF OUR LORD JESUS CHRIST, IN THE WOMB OF THE BLESSED VIRGIN MARY.

A fundamental position, That the restoration of the first Adam could not be effected, but by the *eternal Word incarnate*; and that the understanding of the second Adam is inseparable from understanding of the first: demonstrated.

Of the *blessed Virgin*. *Mary* signifies, a deliverance out of the valley of miseries and calamities; explained. And that such a thing must have been done with her, before the incarnation etc., demonstrated.

(1.) Against *Θεοτόκος*, in the Greek church; and what he called her the mother of. (2.)

tous les Peuples, il ne s'agit que d'entendre leurs Langues et leurs *Figures*: d'ailleurs chacun devoit sentir, *au seul nom de DIEU DU FEU*, qu'il n'a pu être approprié par les Philosophes qu'à l'Etre éternel que nous adorons; parceque toute *Lumière* et toute *Vie* ont nécessairement un *Feu* pour Principe: ainsi, qui dit, *LE DIEU DU FEU*, dit, *Le Dieu de toute Vie et de toute Lumière*.

Ceci m'oblige à développer la Fable Phénicienne, selon laquelle nous voyons ce même *VULKHAN* des Egyptiens, être qualifié *Fils du Dieu JUPITER*, et de la Déesse, *JUNO, Mari de la Déesse VENUS* et *Fabricateur des Foudres divines*, qu'il remet à la disposition de *JUPITER*.

Mon Lecteur sait sans doute que *JUPITER*, annoncé dans son Histoire comme le *Roi des Cieux*, a été un Symbole très expressif de *l'Esprit de l'Air*: il n'ignore pas que l'Air contient un *Feu vivifiant*, qui est vraiment incorporé dans sa Substance: de-là, comme *l'Esprit* qui regne dans l'Air, distribuée universellement ce *FEU-DIVIN* dont nous sommes tous vivifiés, il mérita bien d'être nommé le *Pere de la Vie*, ou le *Pere du Dieu du Feu*, qui seul est la *Vie* de tout Etre vivant. Ce n'est qu'une répétition de ce que son nom exprime, puisque *Ἰου Πατήρ* signifie le *Pere de l'Unique*, c'est-à-dire, de Dieu.

Le nom de *JUNO*, qui lui est donné pour Femme, signifie exactement la *Pensée de Dieu*, en Grec *Ἰου Νόος*, *MENS UNICI*: dans le fait si *l'Esprit de l'Air* (que les Philosophes nomment plus communément *l'Esprit de l'Univers*) n'agit que selon la Volonté de l'Etre-unique, ou de Dieu, ainsi que nous n'en saurions douter, il faut bien que LA PENSÉE DE DIEU soit comme mariée avec cet *Esprit aérien*; et l'on conçoit, à l'égard du *Feu-vital*, dont ce même Esprit est appelé le *Pere*, qu'il n'y a que LA PENSÉE DE DIEU qui puisse naturellement l'avoir enfanté.

De ce que *Vénus* fut la Déesse de la Génération, la nécessité de son Mariage avec LE DIEU DU FEU se rend sensible; car le pur-Feu de l'Eternel est seul capable d'animer l'*Esprit génératif* des Créatures. Enfin comme les Éclairs et les Tonnerres ont toujours le *Dieu du Feu* pour Principe, on sent que *Vulcan* doit nécessairement forger, et administrer à *Jupiter* tous ses Foudres.

Chacun doit appercevoir, au milieu de ce Tissue Théogonique des Phéniciens, une Instruction philosophale pour les vivans: on leur enseigne par Allégorie, que quoique le pur-Feu de l'Essence divine soit la seule source de la vie et de l'animation de tous les Êtres, nous ne recevons néanmoins notre *Esprit de Vie*, émané de son Feu animateur, qu'après qu'il a pris une Substance élémentaire dans le Corps-spirituel de notre Nature-humaine; et cela parceque les seuls *Elémens-humains* peuvent nous insinuer, nous rendre capables de sentir, et nous faire conserver sa Divine impression.

Observons que, dans la Loi de Moïse, l'Etre supreme conserva les Qualifications Egyptiennes de *seul-Incréé*, de *Vivant-nommé*, et d'*Esprit-Pierre*; Moïse y ajouta seulement qu'il étoit LE SEUL DIEU. Il ne vouloit changer à la loi d'Hermès que la *Pluralité de ses Dieux*, qui faisoit diriger, par le peuple ignorant, une Adoration due au seul Créateur, vers des Êtres qui ont été constamment créés: c'est pourquoi il ingloba, dans sa Figure historique d'ISRAËL fils d'ABRAHAM, la même instruction qu'il avoit découverte sous l'Embleme de *VULCAN fils de JUPITER*. Mon Lecteur va le concevoir.

Le nom Arabe: : : : *Ab-raham* signifie l'Eau de Miséricorde, et le *Pere de la Miséricorde*; car en même tems que le mot: : : : *Ab* est expressif de l'Eau, il correspond aussi dans cette langue au

Against the Roman idolatry; and that he (Behmen) exalted her much higher than either, etc. No mediatrix, and why.

(3.) Against *Stiefel*, *Meths*, and *Tilkin*, concerning Mary's perfection. *Perfection* differs from *perfection*, so far as the one element from the four elements. Explained and considered in the person of Christ, whose perfection and imperfection is shown. Not a vain curiosity. Further demonstration by considering what the *curse* is; and that the four elements are in a sense the *curse*, etc. *Stiefel's* perfection rejected; Behmen's, in union of two tinctures, asserted. But what is this to the husk, the residence of sin, the tomb of sin. Difference between the second Adam and all the saints. *I counsel thee to buy of me* etc. Mary's perfection by faith, rejected. Tilken's dream of Mary's high descent, refuted.

(4.) Against (the learned) *Weigel*, *Schwenckfeld*, and *Felgenhauer*, of Mary's virginity. Their opinion greatly different from Tilken's; wherein, and how. No virgin in this world; and no male or female in the paradisaical world; and why. They may be joined in one person, but without mixture. This *without mixture* takes all Weigel's scruple away. A re-union of *Sophia* and Adam must have been made; but how, and by what means? Answered and explained, From the beginning of the promise to *Eve*, till *Mary*; all without mixture. The same more evidenced by considering what person the second Adam was to be. *Sophia* without *Mary* could not; and *Mary* without *Sophia* could not etc. What virgin *Mary* was, before the blessing. Yet in greater purity than *Eve*, before known by Adam. What virgin *Sophia* is, declared in Behmen's simile of the *macrocosm*. Conjunction between *Mary* and *Sophia* and the manner thereof; not from without, not with her outward essences in flesh and blood, but etc. References for all these things.

What *JE-SUS*, and what *CHRIS-TUS* each by itself, and what both together signify in Behmen's natural language. In each the Deity and humanity individually connected; and Behmen owns, all that can be said of the one, may of the other also, but etc. Reason and occasion of Behmen's large discourse, and manifold distinction between *Jesus* and *Christ*. And he defended in his nicety and superfluity. All reduced to three heads: (1.) distinction between Deity and humanity. (2.) Humanity, taken from man, and that brought from heaven. (3.) Christ as promised, and as incarnated. And explained, with application to five errors of *Stiefel*. References.

Behmen's Treatise of the INCARNATION, Part I, Chapter x, translated, in a construction of things, rather than of words.

The chiefest thing for understanding the incarnation lies in due distinction between that body, or flesh and blood he took from *Mary*, and that he brought down etc. That former known too

mot Grec 'Αββὰ, Père. L'on apperçoit sans doute qu'à la faveur de ces deux significations, Moïse rassembla dans son personnage d'ABRAHAM, les mêmes idées que représentoit la Fable du Dieu JUPITER.

Or, en donnant à son ABRAHAM un fils appelé : : : : : ISA-HAC, comme ce nom Arabe signifie le vrai Sauveur, il nous figure aussi sensiblement par lui, que la Mythologie par le Dieu VULCAIN, ce même Feu pur, cette même divine Essence, qui peut seule, après s'être vêtue d'un Corps humain, (pris dans la substance de l'Air) opérer la Vie et l'Animation de tous les hommes; ce Feu divin que l'Esprit de l'Air leur administre, est bien à chaque instant leur Sauveur véritable, puisque sans lui l'on cesserait d'exister.

Second DOGME. — Les Egyptiens devoient croire qu'il y avoit Sept autres Dieux immortels, mais non pas incréés. On leur expliquoit, "Que ceux-ci avoient été créés par le Dieu supreme, pour être éternellement les Créateurs, Directeurs, et Modérateurs particuliers de tous les Etres mortels;" en conséquence, une Loi prescrivait "qu'ils fussent honorés, chacun leur jour, alternativement."

Cette Loi fut d'autant plus sage, que par leur Honoration septenaire, Hermès réussit à déterminer l'usage d'un moyen facile, et invariablement sûr, pour calculer à perpétuité la Révolution du Temps: chacun appercevra que je parle de l'Etablissement des Semaines, adopté depuis par tous les peuples de l'Univers, et dans lequel nous voyons encore à présent, (par les noms des Divinités payennes qui distinguent chacun des Sept jours) la primitive distinction des Sept DIEUX créés immortels, selon la Religion d'Egypte.

[The following striking passage, so coincident with the writer's own inferences heretofore presented, occurs in Behmen's MYST. MAG. xii. 19. Treating of the seven days, in the creation, and their respective names, he says, "It is very likely that the ancient wise men [the original or primitive post-deluvian philosophers.] have understood somewhat thereof in the light of nature, which they have kept secret and mystical, rather deciphering it by figures than clearly explaining it. And it is to be seen in the names of the seven planets, that they have for certain understood the same, in that they have given them names according to the seven properties of nature; which do so wholly agree and accord, as well with the creation as nature, that methinks [N.B.] they have in part understood the ground of the creation aright, seeing the names of the planets have their rise and derivation so fully, and punctually out of the language of nature: but the reason why it hath not been made clear, plain, and manifest, is (as before mentioned) because of the false magic that it might remain hidden unto the artists of juggling and collusion in nature, by reason of the great abuse; wherefore we also shall still let it so remain, and yet hint enough, etc. etc."]

Moïse a trouvé ce Calcul hebdomadaire si utile, et les Personages-divins, qui en distinguent les jours, si véridiques, que pour les conserver dans sa Loi, il a imaginé fort ingénieusement 7 Jours d'une Création mystique de notre Univers, par laquelle il a commencé son livre de la Genèse. J'en ferai connoître le Mystère et la Vérité dans la Section qui doit suivre celle-ci. [Herein, a false notion.]

Les 7 DIEUX créés pour être immortels, furent appelés Dieux-principaux, par la raison que leur Essence les constituoit nos Principes naturels. Il est bon d'observer sur le Chiffre 7, qui semble ici ne désigner que leur nombre, que sa Figure est un Hiéroglyphe Egyptien; c'est-à-dire, un CARACTERE SAINT, ou consacré dans l'origine des Caracteres littéraux inventés en Egypte, pour symboliser la VIE: c'est pourquoi la lettre Z des Grecs, qui n'expose à nos yeux que le redoublement du Chiffre 7, est employée comme lui dans leur Ecriture, et pour caracteriser le nombre SEPT, et pour annoncer la VIE, en qualité d'initiale du verbe Ζάω, vivo. Il arrive de là que l'Expression figurée par les 7 Dieux-principaux promettoit exactement, sous des Divinités feintes, une

much : this latter cannot be known, except, etc., nor be declared so, as that etc. Order of consideration : (1.) Of the outward body. (2.) Of his soul and spirit. (3.) Of this heavenly immortal body.

Of Christ's *outward body*. Behmen's saying, *Christ never had a quite earthly body, altogether alike unto ours*, explained, reconciled with Scripture, and he vindicated. Why Christ must have been a male, three reasons ; a plain, a deeper, and deepest.

Of Christ's *soul and spirit*. They that say, Christ had no soul, but his body was animated by the Deity, pitied rather than refuted. Tilken's opinion, of a *soul from heaven*, convinced of absurdity. And some sayings of Behmen explained ; and shown, that they favour not Tilken's opinion. As the soul of Christ a human soul ; so his spirit, a human spirit.

Soul and spirit commonly not distinguished ; or if, the spirit of the soul confounded with the outward spirit. Consideration what they are in us, from the two eternal principles. Soul, what ; and spirit, what. Spirit only can dwell *essentially* in the second principle ; explained. The soul introduced into the light-world, significant enough in a popular sense : but better—shall be brought in union with the light-world. Soul as spirit not capable of etc., but all its capacity dependeth wholly upon its union with the spirit.

The soul, a true representative of the Father ; the spirit of the Son. The soul's figure, a sphere or globe with a cross through it. A fiery eye ; explained. A tree. A human figure. But the first only, without relation to this or that, says what the soul is in itself. Explained, both as to *cross* and *globe*.

Historical relation of N. S. [This most extraordinary narrative is recounted after a somewhat diversified manner in the biography of Gichtel, a work published many years after this account was penned. Freher, however, being a correct man, this account might serve to modify that ; and both be of profit, to the rightly qualified reader.] The *spirit's* proper figure, a human figure ; and why.

Differences between soul and spirit considered, in the simile of a *flower* out of the *earth* ; and in that of *fire* and *light*. Further in ten short positions. (1.) The simile of fire and light, defective. (2.) Because in the consideration of this, our object but one principle, whereas in considering soul and spirit must be two. (3.) In the spirit (not soul) the *image of God*. (4.) Spirit, an image of the soul. Soul not an image, but a central fire. (5.) Spirit the only living image, both with respect to God and to the soul. (6.) Soul cannot feel itself, and why. (7.) Spirit preserved by the soul's standing steadfast in etc., and preserveth the soul again. (8.) Spirit dependeth wholly upon the soul's free flame ; but not reciprocally. (9.) Spirit cannot be spirit without the soul, but soul etc. (10.) Soul loseth only its flame. Simile in outward fire ; and instance of Lucifer

franche exposition des *Principes* qui doivent à perpétuité constituer la *Vie*, ou l'existence animée de toutes les Créatures sujettes à la Mort.

La doctrine qui les concernoit disoit ; " Qu'ils parcouroient sans cesse le Monde ; qu'ils y apparoissent aux yeux des hommes, tantôt sous une *Figure*, tantôt sous une *autre* ; que tout le bien, ou le mal, qui peut arriver aux Êtres mortels, dependoit entièrement de leur *Concours bénéfole*, ou de leur *Décision contraire* : enfin, que quand nôtre sentence de Mort étoit prononcée par eux, elle étoit irrévocable." Voilà pourquoi leur Tribunal souverain portoit le nom cabalistique

φά-τυμ, indiquant φάτον τυμμα, DICTUM VERBERATIO : Mon Lecteur y appercvra sans peine la vraie origine du Dieu que les Phéniciens établirent depuis comme *Maître absolu des Destinées*, et qui fut révéé sous le nom ΦΑΤΥΜ.

Mais pour lui faire distinguer que toute la Doctrine Egyptienne sur les 7 Immortels, appelés *Dieux-principaux*, étoit naturelle et indubitable, il faut manifester leur Essence.

Les deux premiers que le grand Hermès nomma OSSIRIS et ISIS, et qu'il déclara *Mari et Femme*, représenterent * * *."

And so the author proceeds, explaining cabalistically the nature of the seven deities, with numerous particulars incidental to his subject : in which, however, he is for the chief part, wide at sea ; as must invariably be the case with every one, however ingenious, who attempts to unfold the mysteries of truth and nature, without being possessed of a thorough knowledge of the principles and primary developments of truth and nature, as opened in Behmen. And thence, through the *Seven Days of the Creation—Adam and Eve—the Children of Adam—the Ark of Noah—the Deluge—Abraham, Isaac, and Jacob*. And so in the Second Volume, with respect to the fundamental verities of Christianity. [It was intended to have extended these interesting extracts further ; but the above will probably suffice for the present purpose.]

After noting down the substance of the remarks forming the commencement of the present parenthetical ANNOTATION, (p. 450,) which were the result of meditations upon the first eleven chapters of Genesis, and other portions of Scripture, according to the inevitable ground, and the natural and evangelical flow of things ; (these indeed assisted by occasional friendly conferences and disputations with a devout and enlightened friend,)—after so doing, we say, and then being led to the last mentioned treatise "*La Vérité*," the writer hereof went round to the booksellers to inquire if any works extant upon the most ancient magic cabalistic learning and philosophy, such as that, in which (the Scriptures inform us) *Moses was educated* ; whereupon he met with "*Maurice's Indian Antiquities*, etc.," and also "*Sir William Jones's Works*." The perusal of these volumes, it is perhaps needless to say, afforded him equal surprise and gratification, as most felicitously confirming the justness of his original inferences and presumptions expressed in the above-mentioned remarks, and as offering a further clue to the resolution of the grand question, which constitutes the desideratum of the present day's christianity, theology and philosophy, viz., the true means for the conversion of the intellectual unbelieving nations. To these works therefore, with the references they contain, the candidate is here remitted.

As, likewise, to the second volume of Tryon's "*Way to Health and Happiness*," entitled, "*The Knowledge of a Man's Self, the surest Guide to the True Worship of God, and Good Government of the Mind and Body* : in Opposition to Tradition, Custom and Bigotry. 8vo. 1703." Tryon was a pure, unsophisticated natural philosopher, and religionist, founding all his considerations upon the sure, simple, original principles of nature, afresh revealed in Behmen. And in this work will be discovered, the secret or ground of the purifications, mortifications, austerities, and other religious rites of the ancient and later oriental devotees, as described in Maurice, and other writers and

banished out from the fire, the great city of the Almighty Father. Elucidation of what easily might be misapprehended, concerning the spirit of this world's dethroning the spirit of the soul. The soul's losing its burning flame, with respect to the second principle explained, by simile of the oil of a lamp. The unregenerated soul's spirit. The regenerated soul's two-fold spirit. From hence the soul's warfare.

A large digression, in forty-four positions. (1—6.) *Mind*, in general; and etc. (7—8.) *Senses and thoughts*, in, from etc.—(9—15.) *Will*, and its generation. (16—18.) *Will—spirit*. Two now. (19—20.) *Science of the groundless will*. Declared by a simile.—(21—23.) *Imagination*, between will and will. (24—25.) *Desire and imagination*, two collateral branches. (26.) *Hunger*.—(27—33.) *Understanding, reason, subtly*. (34—35.) *Understanding*, its original, and residence. (36—37.) *Reason's original and residence*. (38.) *Reason* distinguishes not man from beasts. (39.) *Behmen*, no dispenser of reason. (40.) Consequences of this axiom, Reason cannot know itself.—(41—44.) *Phantasy*, which captivated Lucifer.

Generation of the spirit, in a twofold description. (1.) Faith is originally but a will, this will is a seed etc. (2.) The spiritual generation is done in nothing, or by a real progress from something into nothing. Explanation. Losing and keeping of the soul. The spirit is nothing, when the soul its own something. This *nothing* here more significant, than all the somethings that could be named; its pregnant signification on both sides. Herein the only key to the understanding Behmen: from this ground he hath written etc. These two descriptions are of one thing; but so, that in the first the whole process is declared; and in the second, reflected especially upon that great transaction etc.

Analogy between the generation of eternal nature, and generation of the spirit in the soul. Flame. Liberty. Conjunction. Two-fold crack. No annihilation. Falling back; into nothing; into the hands of God—*of the living God*. All this expressed in the language of Teutonicus. First crack the basis of everlastingness. *Woman in travail hath sorrow*, etc., here eminently applicable.

This *generation of the spirit*, not so applicable to the spirit of Christ, though he went through the same process. May be called rather—an entrance of his spirit into the light world. Further explained from, His disciples followed after him in *regeneration*.

Father, into thy hands I commend my spirit. (1.) What spirit this is spoken of. (Leah, Rachel.) Plain, from saying *my spirit*. (2.) What this commending signifies. Christ's death, directly opposite to the first Adam's death; declared as to several considerable particulars. This *commending*, not chiefly a petition to be protected against infernal powers; but a delivering the whole image etc. Spirit himself *protector* to the soul.

(3.) Why not, *my soul*, nor *my soul and spirit*, but *spirit only*? The reason given by saying, The spirit went up into heaven, the soul down into hell, and the body in the grave; is exploded, and shown, what here was separated. That the soul alone could not have been a *plague unto hell*: and for want etc. And the true reason is declared. To say, The spirit had soul and body under his wings, is much, but not yet all. The soul was in the Father's hands already. Hell more properly in the soul, than soul in hell. Soul in hell so properly, as before hell in soul. By taking in the spirit, hell could no more be in soul, much less the soul in hell. Why no mention of *body*; could be made out, chiefly from the first forty days in paradise, and the forty after the resurrection; but etc.

historians; and doubtless, also, of the Mosaic purifications, and the doctrines relating to them; being indeed, nothing else but true natural religion, dictated by right reason.

The next extract we propose to insert, in addition to what have been above presented, is from a modern French publication, written in defence of a celebrated work (to which attention is here called, though it is appreciable only by the duly qualified reader), entitled "Les Soirées de Saint Pétersbourg," against a criticism on it in the Paris "Journal des Débats," of the first of August, A.D., 1821. We may likewise mention in this place, among other French treatises, deserving of perusal, "La Philosophie Divine, appliquée aux Lumières Naturelle. Magique, Astrale, Surnaturelle, Céleste et Divine; ou aux Immuables Vérités que Dieu a révélées de Lui-même et de ses Œuvres, dans le Triple Miroir analogique de l'Univers, de l'Homme, et de la Révélation Ecrite. Par Kaleph Ben Nathan. (3 vols.) Paris. 1793." Also, "L'Ombre Idéale de la Sagesse Universelle (in Latin and French). Paris, Chez Madlle. Jablier, Sœur du R. P. François-Marie (the author), 1679," which is a most ingenious and erudite compendium of universal evangelical philosophy. The extract from the "Opuscules Théosophiques, par un Ami de la Sagesse, Paris, 1822," is then as follows:—

"*** J'aborde les observations critiques de l'article, sur la théorie des nombres, effleurée par M. de Maistre, et en particulier sur sa prédilection pour le nombre trois, dont on a cru profiter pour lui jeter un ridicule. Quelques plaisanteries plus ou moins bien tournées, n'ébranleront point une théorie transcendante, consacrée par nos livres saints comme par la philosophie des plus grands philosophes de l'antiquité. L'ironie ne fut jamais une réfutation; la légèreté adopte cette arme fragile, mais la légèreté seule en reçoit impression. Si l'auteur de l'article dont je relève les erreurs croyait au christianisme, ce nombre trois lui paraîtrait respectable, comme symbole du dogme sacré de la Trinité. Allez donc et intruisez toutes les nations, les baptisant au nom du Père, du Fils et du Saint-Esprit. S. Math. xxviii. 19. S'il adoptait la Genèse, il ne devrait point s'étonner d'entendre dire que l'homme porte l'empreinte de cette Trinité, créé qu'il est, à l'image et à la ressemblance de Dieu."

On pardonne aux savans modernes de vouloir tout soumettre au calcul; on convient avec les Newtonniens, que la nature entière est régie par des lois mathématiques; on tombe d'accord, enfin, que tout l'univers a nombre, poids et mesure; pourquoi donc ne pas vouloir passer cette théorie à un apologiste de la religion, puisqu'on l'adopte avec les physiiciens? L'objection me semble plausible. Mais, me dira-t-on, M. de Maistre applique ses nombres, et en particulier son *numéraire chéri*, non seulement à l'organisation du monde, mais au moral, à l'âme humaine, à la grammaire, aux arts et aux gouvernemens, et il faut avouer, (dit l'auteur de l'article,) que M. de Maistre développe cette singulière idée par quelques considérations très belles, ensuite par d'autres subtiles, puis enfin, par les rapprochemens les plus bizarres. La critique est toujours, comme on le voit, adoucie par un éloge; mais comment une théorie que l'on peut si bien développer et ap-

Of Christ's heavenly immortal body. Christ's glorified personal body. Universal body of the Eternal Word. When Christ considered relatively, as head of the church, both must be taken together; demonstrated. Christ's personal body, and bodies of the saints, must be one, and yet distinct. Distinction, wherein; oneness, wherein. Explained largely from what the first Adam should have propagated, if he had not wandered out; and what he hath instead thereof actually propagated.

What body the Lord gave in his last supper. Not the outward visible; proved. Not only his universal, but also personal body, implied in this giving; proved. The manner of this giving illustrated by simile, of the sun's giving substance, growth, life, etc., to plants and trees. But, because of a defect in this, another simile must be joined, of the sun's producing its own visible image in a glass.

The former simile unfolded, in twelve positions. The sun's generation, and manner thereof, and the generation of eternal nature, must be understood; for upon both this and that, all weight and emphasis depends. (1.) The visible sun, an emblem of Christ's glorified personal body. (2.) That which without the sun's central place, answers to the universal body of the eternal Word. (3.) Upon what account called universal body of *spiritus mundi*, and of *eternal Word*, rather than of sun, and of Christ. (4.) Upon what account rightly also, universal body of the sun, and of Christ. (5.) In every place without the sun, that very same which in the central place; so etc. (6.) If it were not so, there would be no reciprocal communication, neither in this third, nor in the second principle. (7.) Sun, the only glorified place, though all partakes of that glory; so also, etc. (8.) Without the sun, nothing but death in this principle. Sun only hath the key; so also etc. (9.) Sun raiseth life, in a process answering its own production on the fourth day; so also, etc. (10.) In this process, sun raises its own image in the tincture; so also etc. (11.) Sun communicates not its personal body, yet without this nothing can be effected in the universal body; so also etc. (12.) A concurrence of the plants and trees with the sun is required; so also etc.

Query, Whether Christ as to the humanity, a creature, or uncreated? Answered, (1.) with respect to them that own him a Son of man. (2.) With respect to them that insist only upon his being the Lord from heaven, (as Weigel, Schwenckfeld, and others,) is answered, by this distinction between his personal and universal body. In *from heaven*, the universal body tacitly implied. As to that, he is a creature; but as to this, uncreated; and reason, why."

[End of the Summary of the Contents (commencing p. 461) of the first Five Volumes of Freher's DISSERTATIONS UPON BEHMEN'S CENTRAL PHILOSOPHY.]

POSTSCRIPT—in modification or erasure of that on p. 460. Freher, it appears, resided with the Rev. Mr. Waple up to the time of his decease, which event occurred A.D. 1712. It further appears, that the serial representations of Behmen's philosophy and divinity, a Summary of the Contents of which has just been presented, were composed by Freher between the years 1699 and 1710, and that they were the first of the theosophical productions of his pen. These Discourses, with those commencing p. 259 and ending p. 326, (or rather the originals of the latter, for these were printed from Law's own MS. amended copy,) were doubtless occasioned by the Author's desire to represent Behmen's writings in their proper light, and by the objections of incipient searchers after recondite truth (whom he deemed worthy to be assisted in their inquiries) to certain particulars therein, not duly apprehended by them. That this was the case with respect to the Rev. E. Waple, there can

puyer, serait-elle chimérique? M.A., ne devrait il pas comprendre que le ternaire doit se retrouver partout, puisque la nature, tous les êtres qui la constituent, tous les faits qu'elle nous présente, ne sont que les résultats variés de l'existence d'une trinité incréée, ou la manifestation des puissances d'un être tri-un?

S'il se trouvait que les trois personnes de la Trinité chrétienne fussent trois facultés co-éternelles d'une même essence, comme cette essence est indubitablement, nous l'avons établi plus d'une fois, la cause unique et réelle de toutes les existences, de tous les faits physiques, moraux ou spirituels, le ternaire divin ne doit-il donc pas se manifester universellement dans les sciences qui ne sont que des descriptions; dans la grammaire, qui est l'expression de nos facultés; dans les arts, qui ne sont que ces facultés mises en action, en accord avec des lois mathématiques pré-existantes; dans les gouvernements, qui sont des corps politiques; enfin, et principalement dans l'homme, la plus parfaite des créatures, image même du modèle divin? ***

Je dois faire observer avant de quitter les nombres, que M. de Maistre subordonne les mathématiques elles-mêmes à la métaphysique: il connaissait trop cette science pour ne pas savoir que les nombres sensibles proviennent des nombres intellectuels. Dans les mathématiques, en effet, comme dans toutes les autres, l'essence est avant la forme, la force avant le mouvement, l'unité avant le nombre, le point avant l'étendue. Existerait-il des nombres sans la pré-existence de l'unité incréée? Cette unité ne les contenait-elle point en puissance, puisque tous émanent d'elle, en y joignant le zéro, qui n'est que le néant? Dans la science de l'étendue, il est constant que les géomètres présupposent toujours l'existence du point, sans longueur, largeur ni profondeur: supposition d'accord avec l'essence des choses, car c'est ce point, hors de l'espace, qui engendre la ligne droite qui forme elle-même la surface, seule nécessaire ensuite pour construire les solides et mesurer l'étendue, qui se trouve ainsi dérivée elle-même du point intétendu, puisqu'elle est toute composée de surfaces, etc. Tout l'édifice des mathématiques est donc basé sur des notions métaphysiques existantes dans notre entendement, et calquées sur la mathématique intellectuelle. Il en est de même des axiomes: pourquoi n'en demandons-nous pas la démonstration? Parce que nous trouvons en nous-mêmes la certitude *à priori* qu'ils sont vrais; mais pourquoi sont-ils vrais? Parce que l'unité incréée, en engendrant tous les nombres et tous les êtres, a caractérisé d'une manière invariable leurs rapports, et que nos âmes, émanées aussi de cette première unité qui les a si magnifiquement dotées, possèdent elles-mêmes la connaissance innée de ces rapports. Mais en voilà assez sur cet article, qui paraîtra trop abstrait." Thus much, from the 'Opusculs Théosophiques,' as an introduction to the next and final subject of our present consideration, namely, concerning the point, or spirit of Life, with its fluxions and developments in eternity, and thence in time, as referred to p. 51, and elsewhere throughout this treatise.

Being well versed in the philosophy of Behmen, in Freher's elucidations of its several parts, and in the theological application of it by the standard English evangelist, Law, especially in his

be little doubt; and what is meant by his "writings about J. B." p. 329, (the critical "observations" upon which by Freher occupy the subsequent pages up to p. 459,) must be understood to be the Rev. E. Waple's *exercises* in J. B.'s philosophy and divinity, according to the above A. B. C. D. E. Dissertations, "which," Freher there adds, "he desired Me to Correct and Complete."

But further, it is evident to the writer, that these 'Dissertations' were the writings which Law chiefly consulted, after making the acquaintance of Behmen (about A.D. 1733), that is, after he had for a sufficient time studied his works alone, so as to have obtained a practical and general knowledge thereof: as he in his "Way to Divine Knowledge," p. 240, directs the searcher after truth and wisdom to do; and likewise recommended to the Rev. Mr. Neve, in a letter to him, a copy of which has already appeared in this work. Indeed, it would appear, that his first philosophical writings, (including the "Appeal,") were founded upon the special elucidations of the particular subjects upon which they severally treat, contained in the above described 'Dissertations;' as likewise, the leading work of the 'last series' of his writings, upon certain portions of other of Freher's treatises, — to be however more particularly referred to in the brief memorial introduced underneath. In Freher's writings, then, he enjoyed the advantage of a resolution of all doubts and difficulties with respect to the exact sense of Behmen, or to particular points of recondite truth, that might have been the subject of his meditations. — And now we arrive at the cause or reason of the entire change in his character of thought, which ensued between the year 1732, when the "Three Letters to a Lady inclined to Rome," were written, and the above period of 1737—40; which hitherto has not been clearly understood. And indeed, it is difficult to conceive the possibility of obtaining such a thorough fundamental apprehension of Behmen, as is implied in the authorship of the treatises which issued from Law's pen during the latter mentioned period, from a brief unassisted study of his books, even taking into account Law's amazing capacity, penetration, and strength of understanding: but now the matter is plain. In addition to his own study and apprehension of Behmen, he had the advantage of Freher's — serial and methodical, general and particular, direct and annotatory elucidations, with their symbolic and other illustrations, of the scope and sense of that author: who was himself a native of Germany, a man of profound erudition, "of great accuracy of thought, and coolness of mind, as well as of a most holy and primitive life," so writes the learned Dr. Francis Lee, from his own personal knowledge, "who had read all Behmen's books in the original, more than ten times, though not without the greatest disgust imaginable in the beginning." Thus it was that Law obtained his acute and penetrating apprehension of Behmen; which, nevertheless, was peculiar to himself, and could only be the result of such theosophical instructions falling upon such a ready prepared genius, accomplished casuist and logician, orthodox theologian and mystical divine, as he was in the year 1732; and hence the variation or rather philosophic enlargement of his views, so strikingly manifest in his subsequent public writings. — The Candidate will, therefore, in his considerations of the latter division of Law's *mystic-Elias* character, not fail to assign to Freher, his proper place in the providential formation of it.

We conclude this Postscript by presenting the following interesting extract from a 'Notice Biographique sur Louis Claude de Saint-Martin. By J. B. M. Gence. Paris, 1824,' whereby it will be seen what has been done in France with regard to the writings and philosophy of Behmen. Law's "Way to Divine Knowledge" was translated and published in French, by a friend of Saint Martin, A.D. 1805, who prefaced it by a tract, entitled "Le voix qui crie dans le desert."

latter writings, the "Spirit of Love," "Letters," "Way to Divine Knowledge," and "Confutation of Warburton," and having also sufficiently mastered the above designated studies, the learned and scientific candidate will now be prepared to enter upon the last particular involved in the subject of the present ANNOTATION, namely, the nature and true relations of metaphysical and mechanical philosophy; that is, beginning at the very foundation of things, of the Nothing and All, and the eternal manifestation in the Point, to trace out systematically, the fluxions and developments of the Point, in nature with its powers and qualities, but chiefly with respect to our globe and universe and all its subjects, in their respective classes and relations, and histories (including that of Man), from the creation down to the present time, and all in the technical phraseology of modern experimental science and erudition: at the same time, taking care at every suitable opening in the demonstration, as the sum and substance of the whole, to apply the subject *evangelically*, that is, showing how the whole frame and constitution of things have but one voice and one language to an enlightened understanding, namely, the voice of the gospel. Which theosophical and scientific knowledge is an indispensable qualification of the missionary who shall go forth to proclaim to cultivated reason, the God of nature "in whom we live, and move, and have our being," and by whose eternal speaking word "all things consist," to be the author of Christianity: as witness Henry Martyn, who, it may be perceived through the narrative, for want of it was continually nonplused by his Parsee, Moonshie, and famous Shiraz controvertists, and (as he in effect admits, in common with more recent learned missionaries,) could make no true progress in his pursuit.

With then these preparations and defences, and with regard to the mode of execution of such a sublime task, Oken's "Physico-philosophy" may now be taken up for perusal, with other treatises of a similar attempt and purport. We say with such preparation of mind — for there are many passages in Oken's work, as also in the writings of other rationalists of corresponding research, among which might be classed the indefatigable scribe and idealist, Swedenborg, (whom, by the way, as a theologian, "Mr. Law," according to a Letter in the writer's possession, "thought the greatest visionary he ever read,") which would almost inevitably lead an unsettled reader, a novice in orthodox philosophy and divinity, into materialism and Spinozism: which authors having no true understanding of the *three principles* of the Divine manifestation, and of the *seven properties* of nature, yet attempting to explain the foundation and primary developments of things, their theories in such respect can be at best but a texture of phantasy and common truth, however ingenious plausible and natural they may appear to novices in recondite science. And it may be a question, whether the materialism and rationalism, with the heathenish ignorance respecting the nature and design of evangelical Christianity, which prevails at the present day, amongst a certain class of *physiciens*, individuals in other respects of highly cultivated minds, may not be attributable to the incorrect and imperfect principles of such philosophical writers as Oken; upon which the scientific and most attractive portions of their treatises appear to be founded. [Of the latter circumstance, there cannot

"Saint-Martin (Louis-Claude de), savant et profond spiritualiste, dit le *Philosophe inconnu*, naquit à Amboise, d'une famille noble, le 18 Janvier, 1743. Il dut à une belle-mère attentive les premiers éléments de cette éducation douce et pieuse, qu'il fit, disait-il, aimer, pendant toute sa vie, de Dieu et des hommes. Au collège de Pont-Levoy, où il avait été mis de bonne heure, le livre qu'il goûta le plus, fut celui d'Abadie, intitulé, *l'Art de se connaître soi-même*: c'est à la lecture de cet ouvrage qu'il attribua son détachement des choses de ce monde. Mais destiné par ses parents à la magistrature, il s'attacha, dans son cours de droit, plutôt aux bases naturelles de la justice, qu'aux règles de la jurisprudence, dont l'étude lui répugnait. * * *

Malgré son goût pour la philosophie interne, une carrière non moins active que celle des exercices militaires, s'ouvrit à lui. Initié par des formules, des rites, des pratiques, à des opérations qu'on appelait *théurgiques*, et que dirigeait Martinez Pasqualis (voyez la *Biographie universelle*), chef de la secte dite des Martinistes, il lui demandait souvent : *Maître, eh quoi ! faut-il donc tout cela pour connaître Dieu ?* Cette voie, qui était celles des manifestations sensibles, n'avait point séduit notre philosophe. Ce fut toutefois par-là qu'il entra dans la voie du spiritualisme. La doctrine de cette école, dont les membres prenaient le titre hébreu de *Cohen* (Prêtres), et que Martinez présentait comme un enseignement public secret dont il avait reçu la tradition, se trouve exposée, d'une manière mystérieuse, dans les premiers ouvrages de Saint-Martin, et surtout dans son *Tableau naturel des rapports entre Dieu, l'homme, etc.*

Après la mort de Martinez, l'école fut transférée à Lyon. C'est là que, muni des armes d'une doctrine opposée à celle des encyclopédistes, qui ne menagait que trop de se propager, Saint-Martin, destinée en quelque sorte à combattre l'athéisme philosophique, comme il devait un jour attaquer de front le matérialisme révolutionnaire, publia son livre *des Erreurs* etc. En détruisant les doctrines erronées d'une prétendue philosophie de la nature et de l'histoire, il rappelle l'homme à la *Vérité fondée sur le Principe même de la science, et sur la nature de l'être intellectuel* ; mais il n'emploie les traditions de l'Ecriture qu'à l'appui des preuves, ou énigmatiquement, pour ne pas trop heurter les lecteurs imbus des théories sorties de l'atelier du baron d'Holbach. Cette même école de Pasqualis, dont les opérations cessèrent en 1778, vint se fondre à Paris dans la société des G. P., ou dans celle des Philalèthes, professant en apparence la doctrine de Martinez et celle de Swedenborg, mais cherchant moins la vérité que le grand-œuvre. Saint-Martin fut invité, en 1784, à cette dernière réunion ; mais il refusa de participer aux opérations de ses membres, qu'il jugeait ne parler et n'agir qu'en purs francs-maçons, et non en véritables initiés (c'est-à-dire, *unis à leur Principe*).

Saint-Martin suivait volontiers les réunions où l'on s'occupait, de bonne-foi, d'exercices qui engageaient des vertus actives. Les manifestations d'une ordre intellectuel, obtenues par la voie sensible, lui décelaient, dans les séances de Martinez, une science des *esprits* : les visions de Swedenborg, d'un ordre sentimental, une science des *âmes*. Quant aux phénomènes du magnétisme somnambulique, qu'il suivit à Lyon, il les regardait comme étant d'un ordre sensible inférieur ; * * *

Amateur de tout ce qui pouvait lui faire reconnaître une vérité, surtout dans les sciences soumises à des principes exacts, l'étude des mathématiques dont Saint-Martin s'occupait pour y découvrir l'esprit que pouvait receler la *connaissance des nombres*, occasionna sa liaison avec Lalande ; mais ils étaient trop antipathiques ; elle dura peu. Quoiqu'il ne crût pas à son athéisme, il le voyait néanmoins placé de manière à s'enfoncer de plus en plus dans ce système. * *

perhaps be offered a better illustration than is contained in an extract from the "Zoist," (a publication said to be devoted to the interests of 'Mesmerism,' 'Clairvoyance,' &c.,) which appeared in the "Morning Herald" Journal, of the 5th or 6th November, 1849. The article in question is a phrenological lecture upon the head of Rush, the murderer; but what we here call attention to, as exhibiting the learned lecturer's acquaintance with the nature, design, and vital transforming energy of Christianity, are his concluding practical remarks, where, speaking of the high degrees of moral pravity indicated in the form of Rush's skull, he intimates to the auditory, they may consider themselves fortunate that nature had not so organized their brain, or they had been subject to similar crimes! a most edifying piece of information truly, and quite in consonance with the opinion, that the Gospel is "merely a human book, like any other book," and its doctrines and precepts but a "kind of spiritual police!" But it may be very properly asked, wherein can it be perceived, whether the speaker be a Heathen, Jew, or Christian? And yet the subject of his discourse is of the very essence of Gospel philosophy.]

Oken's work though imperfect, is however an attempt in the right order of procedure for a physico-philosophical treatise, and in such respect, as well as with regard to its scientific developments, is recommended to the notice of the Candidate. To whom alone, as we have said, it belongs to open out the whole philosophy of physics, in a logical, simple, universal manner : which for the reasons above intimated and others, could not be done by this or any physico-philosopher heretofore, though their labours, like Kepler's, and others', in respect to the Newtonian discoveries, shall stand in their due place of honour, when the grand problem of nature and creature shall be fully demonstrated. Which, as before observed, will be so accomplished, as that the world on beholding it, (as with the Newtonian mathematical translations and developments,) shall declare with acclamation, It is the truth !—it is Man—nay, it is the Virgin ! And so also, that every wherein it shall appear, as a golden thread of divine wisdom running through the whole, an attestation by nature to the truth of the gospel, and an answer to the one only essential question to man, What must I do to be saved?—A question, which every man of sense and reflection must have asked himself, at one time or another, in the intervals of worldly trial and mental harassment ; yet which, strange as it may sound, scarcely one spiritual professor in a hundred will answer in a clear, rational, demonstrative and satisfactory manner, however able he may be to quote Scripture words, or to discourse according to the modern evangelical custom. The answer is, however, brief ; and here it is in its two parts : Thou must be virtually, actually, sensibly born into God, into his light and love : and the way to be thus regenerate, is by an undoing, a mortifying, a crucifying, and actual death of thy natural self, of thy tastes, desires, habits, customs, pleasures ; an entire breaking with the world and all worldly friendships ; and an unceasing striving, wrestling, praying, groaning, agonizing for God, till he open the door, and take thee into himself. This is the way to salvation, clear salvation, devoid of all blind sectarian notions about it ; as to whether it be by faith or works. And (though

Ce fut à Strasbourg que, par l'organe d'une amie (Mme. Brechlin), il eut la connaissance des ouvrages du philosophe teutonique, JACOB BOEHM, regardé en France comme un visionnaire; et il étudia dans un âge avancé, la langue allemande, afin d'entendre et de traduire pour son usage, en français, les ouvrages de cet illuminé célèbre, qui lui découvrirent ce que, dans les documents de son premier maître, il n'avait fait qu'entrevoir. Il le regarda toujours depuis comme LA PLUS GRANDE LUMIÈRE HUMAINE QUI EUT PARU. Saint-Martin visita l'Angleterre, où il se lia, en 1787, avec l'ambassadeur Barthélemy, et connut les œuvres de William Law, qui renferment un Précis des livres de J. Boehm. En 1788, il fit un voyage à Rome avec le prince Alexis Gallitzin, qui dit à M. Fortia d'Urban, ce mot remarquable : Je ne suis véritablement un homme que depuis que j'ai connu M. de Saint-Martin. * *

La vue intérieure et recueillie par laquelle l'homme cherche à opérer en lui la connaissance du Principe même des réalités, vue bien supérieure à l'intuition purement rationnelle de Kant, est l'idée qui finit par dominer dans les écrits de l'auteur, dans celui même de la forme la moins grave, sous laquelle il a dérobé sa philosophie, lorsque le sujet pouvait prêter à la satire. Un ton de gaité, qui lui échappe, et qu'il se reproche, était plutôt dans son humeur que dans son tour d'esprit méditatif et dans son caractère porté à la bonhomie. * *

A cette époque, les vues et les sentiments élevés qui lui faisaient admirer son bon philosophe allemand, se répandaient jusque dans les questions de l'ordre naturel qu'il traitait. D'après ses aperçus devenus plus féconds, porté à découvrir, sous la nature temporelle et visible, un monde intérieur et invisible qu'elle devait manifester selon lui par la culture à l'homme intellectuel et moral, il ne pouvait rester étranger à aucune science. Il suivait le progrès des découvertes dans chaque genre de connaissances, et en comparait les données avec celles qu'il avait acquises dans Jacob Boehm et par ses propres réflexions. C'est en fouillant ainsi dans un monde inconnu, qu'il composa et produisit *l'Esprit des choses*, où il s'efforce de soulever un coin du voile, et de jeter quelques lueurs sur une nature qui lui semblait n'avoir été dévoilée par une sorte d'inspiration, que pour les regards de Boehm. On conçoit, dans cette hypothèse, que les sciences, dont il avait parcouru le cercle, étant alors bien moins avancées qu'aujourd'hui; si l'on excepte ce que la connaissance de l'homme intérieur avait pu lui révéler par la méditation, il a dû rester en arrière dans plusieurs de ses explications, qui ne s'accordent pas toujours avec les nouvelles découvertes, indépendamment de ce qu'elles s'éloignent nécessairement des opinions reçues.

Malgré l'étendue de ses connaissances, et l'originalité de ses idées qui lui faisait tout ramener à son spiritualisme, on admirait dans Saint-Martin un sens droit et une modestie simple et aimable. Son caractère liant et son esprit communicatif lui eussent acquis sans doute beaucoup de partisans; mais il ne cherchait point à faire des prosélytes: il ne voulait que des amis qui fussent disciples, non simplement de ses livres, mais d'eux-mêmes. Il tenait un journal de ses liaisons; et, de même que les traductions de son cher philosophe étaient des provisions pour ses vieux jours, il regardait ses nouveaux amis comme des acquisitions, et il se jouait très-riche en *rentes d'amies*. A voir son air humble et son extérieur simple, on ne soupçonnait ni la science profonde, ni les lumières extraordinaires, ni les hautes vertus qu'il recélait. Mais la candeur, la paix de ses entretiens, et, l'on ose dire, l'atmosphère de bienfaisance qui semblait se répandre autour de lui, manifestaient l'homme sage et le nouvel homme qu'avaient formé la philosophie et la religion. * *

On peut juger que les espérances d'un homme qui avait une faim si vive des réalités, ne pou-

some four, six, or even nine months, with great fidelity and diligence, and under special tuition, and spiritual communion, be requisite for the entire process, according as the vanity and corruption of the individual be less or more,) it is the shortest, directest, and the only way, as nature as well as scripture do testify. And from this spiritual and essential renovation, as a new creation of man's interior, it is, that, (by proper instruction) shall be made to flow forth every true moral and intellectual virtue, beauty, harmony and perfection, to the blessedness of his neighbour, his country, the world, and the whole creature around him: as contemplated by the enlightened advocate of innocence, purity, order, truth, and love. the mouthpiece and philosopher of simple nature, and true Christian sage, and philanthropist, Tryon.

The following are a few of the positions in Oken's work, referred to in the above remarks as having a natural tendency to lead the theosophical novice into the darkness of materialism, Spinozism, and rationalism. (It had been well for this philosopher to have purified his views by a study of the orthodox metaphysical disquisitions elicited by the deistical and similar controversies in this country at the early part of the last century.)

"God carries the universe within himself while he thinks; he posits the same while he speaks. —Motion has emerged directly from the eternal, is the primary function itself repeated. —Motion is the ever self-manifesting, consequently, progressive God. —The primary sphere is rotating, for it has originated through motion; the motion of the sphere cannot however be progressive, for it fills everything. —God is a rotating globe. —The universe is God rotating. —The material universe is called nature. —There can be only one nature, as well according to time as to space, and to divine animation. —There is only one God, whose operations expressed, or materially posited, are nature. —Nature has originated out of nothing, like time and space; or with these has nature also been. —God has made heaven and earth out of nothing. —God has not found matter co-eternal with himself, and like an architect, arranged this to his fancy; but he has, out of his own eternal omnipotence, by his will simply evoked the world out of nothing unto existence. He has thought and spoken, and it was. —The doctrine of matter is the philosophy of nature. —Everything which is matter is light, and without light there is nothing. —Without light the universe is not only dark, but it is even not. —Light is the universe, and every finite is only a different position of light. —The universe is a thoroughly illuminating globe, a rotating globe of light. —Light and heat were the first phenomena of the world. —Heat with light, however, are fire. —Fire is the totality of æther, is God manifested in his totality—God, previous to his determination to create a world, was darkness; in the first act of creation, however, he appeared as fire. —There is no higher, more perfect symbol of divinity than fire. —God's whole consciousness, apart from individual thoughts, is fire. The Holy Scriptures therefore usually admit of God appearing under the form of a fire, as a fiery bush, a flame. —The universe is none other than a rotating globe of fire."

Having now, we consider, in the above extracts and observations, in addition to what had been

valent que croître avec l'âge. Aussi disait-il qu'entré dans sa soixantaine, en 1803, il avançait grâce à Dieu, vers les grandes jouissances qui lui étaient annoncées depuis long-temps. Il se félicitait d'avoir connu, quoique tard, l'auteur du *Génie du Christianisme*; ce qui consolait sa religion de la perte récente de Laharpe. Il avait eu des avertissements d'un ennemi physique, le même que celui qui avait enlevé son père : mais il était loin de s'en affliger; et la Providence, disait-il, l'avait toujours trop bien soigné pour qu'il eût autre chose que des grâces à lui rendre. La vue d'Aunay, près Sceaux, où il possédait un ami, lui avait toujours offert des beautés naturelles qui élevaient son esprit vers leur modèle, et le faisaient soupirer, comme les vieillards d'Israël, qui, en voyant le nouveau temple, regrettaient les charmes de l'ancien. Une semblable idée l'avait suivi dans tous le cours de ses années; et son vœu était de la conserver jusqu'au bout.

Il semblait pressentir sa fin. Un entretien qu'il avait désiré avoir avec un mathématicien profond sur la science des nombres dont le sens caché l'occupait toujours, eut lieu en effet avec M. de Rossel, par l'entremise de l'auteur de cette notice. Il dit, en finissant : "Je sens que je m'en vais : la Providence peut m'appeler; je suis prêt. Les germes que j'ai tâché de semer fructifieront; je pars demain pour la campagne d'un de mes amis : je rends grâce au Ciel de m'avoir accordé la dernière faveur que je demandais." Il dit alors adieu à M. de Rossel, et nous serra la main. * * * Il expira sans agonie et sans douleur, le 13 Octobre, 1803. * * *

Quoique Saint-Martin fût encore alors assez répandu, ce philosophe était généralement si peu connu dans le monde, que les feuilles publiques, annonçant son décès, le confondirent avec Martin-Pasqualis, son maître, mort en 1779, à Saint-Domingue. Bien que le disciple ait passé pour le chef d'une doctrine religieuse, ses sentiments, comme on l'a dit, étaient bien loin d'être dictés par des vues particulières ou exclusives. * * * Non que Saint-Martin, comme l'a avancé l'auteur des *"Soirées de Saint-Petersbourg,"* ne crût pas à la légitimité du sacerdoce chrétien : mais il pensait que partout l'institution du Christ pouvait s'opérer par la foi sincère aux pouvoirs et aux mérites du Rédempteur.

Comment un écrivain professant un christianisme aussi indulgent, avait-il pu encourir, d'un autre côté, l'animadversion des prétendus apôtres de la tolérance et de la philanthropie ? C'est que sa religion n'était, ni politique, ni feinte; c'est que les clartés qui paraient de sa conviction, malgré les nuages dont il semble s'envelopper, offusquaient les lumières du philosophisme. Saint-Martin a beaucoup écrit; et ses livres développent toujours par degrés, avec plus de force et de netteté, le caractère religieux dont ils portent l'empreinte. Ils ont été de plus commentés, et traduits en partie, mais principalement dans les langues du nord de l'Europe.

On va voir, par un coup-d'œil général sur la doctrine de l'auteur, dont chacun de ses écrits offrira un point de vue particulier, qu'il n'est pas étonnant que des esprits égarés par la passion, ou livrés aux erreurs des sens, n'aient pu l'entendre ni le goûter. Mais il est permis de croire qu'à mesure que les idées morales, et les sentiments religieux renaissent, se simplifient en s'épurant par l'influence d'une culture de l'esprit plus étendue, on sentira le besoin d'opposer un spiritualisme éclairé et raisonnable à cette tendance des sciences naturelles vers un matérialisme qui attribue aux organes physiques, des facultés et des fonctions, et qui fait, d'agents passifs et aveugles, le principe de l'activité et de l'intelligence.

Les ouvrages de Saint-Martin ont pour but, non-seulement d'expliquer la nature par l'homme, mais de ramener toutes nos connaissances au Principe dont l'esprit humain peut devenir le centre.

before remarked, and to what shall be contained in our next Section, afforded to the candidate—TO THE CHRISTIANITY, THE PHILOSOPHY, THE ERUDITION, SCIENCE AND CLASSIC PERFECTION OF THE AGE—a key to the opening of the entire book of nature and grace, of the history and mystery of the world and of man, whereby to work out demonstratively (in the proposed philosophic and religious biography of Behmen-Freher-LAW, or in a special separate treatise,) the problem of the true and practical means for the conversion of the intellectual Heathen (so called), Mahomedan and Jewish nations—to enlightened evangelical Christianity; thus paving the way for the introduction of that blessed seventh age, pointed at in the discourses of our Lord, and other places of the New Testament, we cannot perhaps close this ANNOTATION more appropriately, than by presenting the following mystical exposition of Genesis, Chapter v. 22, (by Behmen, M. S. T. MAG. xxx. 47, et seq.) declaring what shall precede and usher in that long looked for, hitherto obscure, but inevitable event, when the kingdoms of this world shall acknowledge "Jesus Christ to be Lord, to the glory of God, the Father." And it will be borne in mind, that (with the book of Job) the historical and philosophical portion of the Old Testament, for the first eleven chapters of it, if not the whole of Genesis, belong to all the nations of mankind; and that the original, of which that is merely a summary, or a condensation of a summary, whether by Moses, or some other writer, may, to a very copious extent, though mystically travestied, be yet in existence in eastern depositaries of learning and devotion.

[By the Christianity last mentioned, understand the solid English theological erudition and the pure Gospel principles of the national church, carried out into the earnest simple practice and experimental verification thereof, of orthodox methodism—comparable to the principles of common arithmetic, as systematically taught in schools and universally understood, and then as practically applied by men of business; superinduced upon these, the results of the French, Italian, and Spanish cultivation of the science of evangelical perfection, of entire devotedness to God, death to self (even to its inmost spiritual roots), and sublimated Christlike wisdom, of the Jesu-ites and Contemplative mystics—comparable to the higher branches of mathematics, and their essential necessity in the constitution and development of polite life and knowledge; the whole being crowned with the Teutonic Theosophy, being researches into and discoveries of recondite truth, of the great "mystery of Christ," for whom, by whom, and to whom are all things—comparable to the highest philosophical science, of the laws, habitudes, and relations of spirit and body, mind and matter, universal and particular; as viewed by an intellectual eye which had descended to the limits, and risen again through the whole scale of being (Ephes. iv. 9, 10; Col. i. 16—20), from, indeed, the centre of eternity and time, the pinnacle of nature, the throne of the man-prince and heir of God, Jesus Christ.] The extract thus proceeds:

"Enoch begat Methuselah, who was the man of the longest age; and was translated three hundred years after. This (writes Behmen) intimateth and declareth, that the Spirit, which in Enoch did bring forth a twig, viz., Methuselah, who attained the highest age, shall rule in the last and highest age, and in the meanwhile hide itself before that time, and remain as it were translated: as

La nature actuelle, déchue et divisée d'avec elle-même et d'avec l'homme, conserve néanmoins dans ses lois, comme l'homme dans plusieurs de ses facultés, une disposition à rentrer dans l'unité originelle. Par ce double rapport, la nature se met en harmonie avec l'homme, de même que l'homme se coordonne à son Principe. Il suit de là que le *Nosce te ipsum* doit embrasser dans l'idée du *moi*, la notion du *moi* rationnel et celle du *moi* spirituel. Cette connaissance n'est donc pas la simple théorie d'un type ou *sujet* de nos idées, que Platon conclut de la notion d'un archétype, tirée elle-même des idées d'unité et d'objet. Descartes et Leibnitz descendent aussi, par une idée commune, de l'abstrait au sensible, mais après s'être élevés du sujet à l'objet, le premier par voie de *conception*, le second par la voie de l'*apperception*. Kant, ne dépassant pas la limite du sensible, sépare l'objet abstrait d'avec le sujet, et le laisse dans le rang des notions générales dont sa raison intuitive ne peut rendre compte. Suivant Saint-Martin, l'homme, pris pour sujet, ne conçoit ni n'aperçoit pas simplement l'objet abstrait de sa pensée : il le *reçoit*, mais d'une autre source que celle des impressions sensibles (v. ci-après, n° II.) De plus, l'homme, qui se recueille, et qui fait abnégation, par sa volonté, de toutes les choses extérieures, opère et obtient la connaissance intime du Principe même de la pensée ou de la parole, c'est-à-dire de son Prototype, ou du Verbe, dont il est originairement l'image et le type. L'Etre divin se révèle ainsi à l'esprit de l'homme ; et, en même temps, se manifestent les connaissances qui sont en rapport avec nous-mêmes, et avec la nature des choses. C'est à cette nature originelle, ou l'homme se trouvait en harmonie avec son Principe, qu'il doit tendre, par son œuvre et son désir, en réunissant sa volonté à celle du Réparateur. Alors, l'image divine se reforme ; l'âme humaine se régénère ; les beautés de l'ordre se découvrent, et la communication entre Dieu et l'homme est rétablie.

On voit, d'après cet aperçu de la doctrine de Saint-Martin, que le spiritualisme, dont la voie lui avait été d'abord ouverte par Pasqualis, et ensuite aplanie par JACOB BÖHM, n'était plus simplement la science des Esprits, mais celle de Dieu. Les mystiques du moyen âge et ceux de l'école de Fénelon, en s'unissant par la contemplation à leur Principe, suivant la doctrine de leur maître Rusbrock, étaient absorbés en Dieu par l'*affection*. Ici, c'est une porte plus élevée ; ce n'est pas seulement la faculté affective, c'est la faculté intellectuelle, qui connaît en elle son Principe divin, et par lui, le modèle de cette nature que Malebranche voyait non activement en lui-même, mais spéculativement en Dieu, et dont Saint-Martin découvre le type dans son être intérieur par une opération active et spirituelle, qui est le germe de la connaissance. C'est vers ce but que les ouvrages de l'auteur, dans l'ordre de leur composition, paraissent se diriger, en marquant progressivement, par la route qu'il a suivie, celle que l'on peut suivre dans la même carrière.

Enoch was translated, and was no more seen.

Whose translation was not a dying, or a putting off nature and creature, but he went into the mystery betwixt the spiritual and outward world, viz., into paradise : and it is the prophetic root out of the stem of Adam, in the line of the covenant, out of which spirit afterwards the prophetic mouth spake.

This spirit was translated in Christ's living voice, when it spake in the flesh ; and must be silent till the voice of Jared be finished, when he proceedeth forth again from his first root, through all voices, viz., through the voice of Noah, who denounceth the deluge of anger to come upon Babel, and through the stock of Noah and the whole forth-spreading propagation of his tree through all the lines, viz., through the heathenish [Ham] Japhethical and Shem lines, and through Abraham's, and Nimrod's the builders of Babel, through Moses, and the Prophets, and lastly, through the voice of the manifested word in the spirit of Christ, and manifesteth the whole mystery of the tree of knowledge of good and evil.

For through his voice, all the fore-mentioned voices of the wonder-lines (whence the kingdoms of this world have had their rise) shall be changed into one voice and knowledge, and transplanted into one kingdom, viz., into the first of Adam, which is no longer called Adam, but Christ-in-Adam. All nations, tongues, and speeches, hear this voice, for it is that first Word, whence the life of mankind proceeded ; for all wonders do join again together in the word into one body, and that body is the formed Divine word, which at first with Adam did introduce itself into one only stem and through him into a tree of manifold boughs, branches, and fruits, to the contemplation of the Divine Wisdom, in the wonders of the powers, colours, and virtues, according to evil and good.

This high tree doth blossom, and clearly open itself, what it hath been in time, and what it shall be eternally ; and in its manifestation, Moses puts away his veil, and Christ his parables in his doctrine, and then the prophetic mouth of this wonder-tree doth express in divine power, all the voices of the powers of the tree, whereby Babel taketh her end, and this is a wonder : and in this same wonder all numbers and names are made manifest, and this no man can hinder.

For that which is lost in the spirits of the letters shall be again found, and the spirits of the letters shall be found again in the formed word of the creation ; and in the creation shall be found and known the Being of all beings ; and in the being of all beings the eternal Understanding of the holy Trinity, whereupon the contentions about the knowledge of God, his being and will do cease. When the branches shall know that they stand in the tree, they will never say that they are peculiar and singular trees ; but they will rejoice in their stem, and they will see that they are *all-together boughs and branches of one tree*, and that they all receive power and life from *one only stem*.

And here Moses shall keep sheep, and every sheep eateth his own pasture : therefore observe it, when this approacheth near to be fulfilled, then Noah denounceth the deluge, and Elias brings the flaming sword upon the false Israel, and the turba in the fire of the wrath devours the wild tree with its fruits and branches ; let this be told thee, Babel.

As regards the divine time of Enoch, our speech is taken from us, seeing Babel is not worthy of it, and also shall not see it ; and likewise we must be silent concerning the discovery of the times of the Ancient, whose number shall stand open in the rose of the lily." End of the ANNOTATION commencing at page 450.]]

We now return to the subject of Mr. Law, and his companions, and the manner in which they spent their time. As there is every reason to conclude that not only the general design of the charities before related, but also the very prudential regulations for their maintenance according to their

Considéré d'abord comme auteur, et ensuite comme traducteur, l'un n'est encore que la prolongation ou le complément de l'autre, parce que c'est toujours le même esprit :

I. *Des Erreurs et de la Vérité, ou Les hommes rappelés au Principe universel de la science.* Par un Ph... inc... Edimbourg (Lyon) 1775, in 8°. L'auteur, qui suivait rarement sa propre volonté en écrivant, mais bien plutôt le conseil de ses amis, indigné de lire, dans Boulanger, que les religions étaient nées de la frayeur causée par les catastrophes de la nature, fit ce livre pour montrer, comme on l'a dit, dans la nature, même de l'homme, la connaissance sensible d'une cause active et intelligente, véritable source des allégories, des mystères des institutions, et des lois. Tandis que l'école holbachique, par l'organe de Voltaire, traitait ce même livre parfois énigmatique, d'incensé et d'absurde, et que néanmoins elle se piquait d'y donner une suite, le philosophe de Berne frappé des vérités qu'il lui paraissait renfermer sous le voile, provoquait une correspondance avec son auteur, dont il regardait l'ouvrage comme celui de l'écrivain le plus profonde de ce siècle. La prétendue *Suite des Erreurs, et de la Vérité*, etc. (Salmonopolis (Paris), 1784, in 8°.), a été signalée, par Saint-Martin, comme frauduleuse, et entachée du vice des faux systèmes qu'il combattait. [It is a most admirable burlesque on the original.] En effet, le *Philosophe inconnu* avait dit que la volonté constituait la faculté essentielle et fondamentale de l'homme; et c'est en le démentant qu'on ose l'interpréter, lorsqu'on dit (page 7) que la volonté n'est qu'une modification du cerveau par laquelle l'homme est disposé à mettre en jeu ses organes. Ne croit-on pas déjà entendre la doctrine matérielle de Cabanis et de l'école de Gall? [Pooh!]

II. *Tableau naturel des rapports qui existent entre Dieu, l'homme et l'univers*, avec l'épigraphie (tirée de l'ouvrage précédent, suivant l'usage de l'auteur) : *Expliquer les choses par l'homme, et non l'homme par les choses*, 2 parties Edimbourg (Lyon), 1782, in 8°. Dans cet ouvrage, composé à Paris d'après le conseil de quelque amis, l'auteur infère, de la supériorité des facultés de l'homme et de ses actes sur les organes des sens et sur ses productions, que l'existence de la nature, soit générale, soit particulière, est également le produit de puissances créatrices supérieures à ce résultat. Cependant l'homme est dans la dépendance des choses physiques, dont il n'acquiert l'idée que par l'impression qu'elles font sur ses organes. Mais il a, en même temps, des notions d'une autre classe, des idées de loi et de puissance, d'ordre et d'unité, de sagesse et de justice. Il est ainsi dépendant de ses idées intellectuelles et morales, de même que des idées tirées des sens. Or celles-là n'en viennent pas : elles partent donc d'une autre source; de facultés extérieures, qui produisent en lui les pensées. Mais d'où est née cette dépendance? Du désordre produit par une cause inférieure, qui s'est opposée à la cause supérieure, et qui a cessé d'être dans sa loi. L'homme

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pp. 223]

original institution were the results of Mr. Law's own foresight, judgment, and experience, we may infer that this subject occupied much of his attention during the first three years of his residence with the ladies at King's-Cliffe, and more or less, indeed, until the foundations were finally completed.

Unfortunately no regular documents are in existence containing an account of the precise economy of the family at the Hall Yard. In the absence of such, however, we insert the following traditions which have been handed down as the testimony of cotemporary witnesses, collected near half a century ago. Which memorials will necessarily embrace as well the period now under review, up to the year 1749, when the "First Part" of the "Spirit of Prayer" was published, as the subsequent portion of Mr. Law's life.

Mr. Law rose early each morning, probably about five o'clock, spending some time in devotion; after which he breakfasted, generally on a cup of chocolate, in his bed-room, and then commenced study. Early rising for prayer (with a strict abstemiousness, and occasional fasting) he deemed important auxiliaries in the cultivation of the regenerate or divine life in the soul, which in every step of its progress must be founded upon mortification and self-denial. In common with the faithful children of God of all ages, he steadily kept his eye on the process and example of the crucified Jesus, who St. Mark informs us "rising up a great while before day, he went out, and departed into a solitary place, and there prayed:" an intimation by the way, which is received without murmuring or disputing, by all those who, desiring to follow Christ in the regeneration, and a sure path to eternal glory, carefully examine into the rule and practice of his daily life. But for Mr. Law's own sentiments on the evangelical duty and advantages of early rising, we refer the reader to the "Serious Call," chap. xiv.; as also to the following chapter, for the ground and reasons of another most important help to devotion, namely, that of chanting a psalm, singing a hymn, reading aloud the apostolic exhortations, and *vocal earnest supplication*, to be persevered in for a sufficient time, until the mind become flexible, resigned, and enabled to stay itself upon God; with, moreover, other little arts and discoveries calculated to enkindle and maintain the spirit of devotion.

An act of charity very appropriately commenced the outward employments of each day, which had been thus early consecrated to God. As we learn from the notices referred to, Mr. Law kept four cows, the produce of which, beyond what was required for his household, he gave to the poor, distributing the milk every morning with his own hands; and doubtless accompanying the gift with a few words of friendly discourse or spiritual counsel, according to the circumstances of the recipients of his bounty. The order and wisdom of a religious house would appear to have regulated all the movements of this family. At nine o'clock a bell was rung for family devotion, of which the Collects and Psalms for the day formed a portion. From the very impressive and edifying performance of this duty, Mr. Law retired in silence to his chamber, where he passed the morning in study; not infrequently, indeed, interrupted by the message of some poor mendicant, for aid, which never failed to secure his immediate attention. Advancing to a window of his sleeping apartment (which at that time overlooked the court-yard of the house, though it is now blocked up), he inquired into the particular needs of his suppliants, and caused relief to be administered, in the shape either of money, apparel or food. Ever sensitively alive to the tender impulses of a spiritually enlightened charity, he manifested proportionate displeasure if room was not found on the kitchen fire for a vessel for the poor: and sometimes he has been known to quit his studies in order to taste the broth which had been made for them, and be satisfied that it was sufficiently nutritious. In the winter season he occasionally added ale and wine to these charitable provisions.

In the article of charity, as in every other characteristic of an elevated christian philanthropy, the common life of Mr. Law was strictly conformable to the principles he has so admirably incul-

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est tombé : des-lors ce qui existait en principe immatériel, a été sensibilisé sous des formes matérielles. L'ordre et le désordre se sont manifestés. Néanmoins tout tend à rentrer dans l'unité d'oul

cated, and graphically illustrated in his early fundamental treatises. Indeed, it had been a matter of surprise if the case had been otherwise; it being an irreconcilable paradox to suppose a christian moralist with a well balanced intellect, an enlightened understanding, and honest heart, to write justly and nobly in praise of benevolence, without practising its dictates; and that with a freedom and universality of spirit, rather than under the constraint of an unwelcome reflection or monition of conscience.

The principles of wisdom and piety set forth in Mr. Law's elementary writings, and the characters under which they are delineated, may therefore be regarded as so many diversified phases or features of the ground of his own mind, and uniformly discovered as occasions afforded. But in none perhaps, of those characters do we find his sublime spirit as a *gospel sage* more admirably displayed, than in that of *Ouranios*, in his "Serious Call," chap. xxi. In this simple, yet finely-conceived portraiture, and the accompanying reflections, is set forth the true spirit of a christian pastor—such an one as we may well presume Mr. Law would have been, if the Divine providence had not called him out from among his brethren, and prepared him, by a course of suitable discipline, to perform those more exalted evangelical functions which it is our particular calling in this treatise to indicate. As few readers of these pages may have been so happy as to have seen a fine specimen of the genuine Anglican christian pastor—at once the gentleman by birth and training, and by education, having carried off the highest honours which the pure mathematical and classical training of the university of Cambridge awards to her faithful and favoured sons; and as being apposite to the scope and design of this treatise, which is that of pointing out the way to the highest perfection in all solid and edifying erudition, we would here especially direct the attention of the reader to the character in question. Only incidentally observing, that it was the *intended*, zealous, laborious, conformity to this exemplary model, joined with the general study of the practical writings of Mr. Law, and other spiritual interpreters of the gospel, that the celebrated Flechère of Madeley attained to such an eminent degree of personal sanctity, and whose character has been so justly held up to admiration as an illustrious instance of a faithful teacher and pastor of souls. And yet, truth requires us to say also, that the ideal portrait in question is only what is commonly to be met with as real life, in the conversation of hundreds of the devoted labourers of the Society of Jesus, as well as in the more ancient devotees and bishops of the trunk branches of christianity. But in no modern work, or rather republication, is the true pastoral spirit, burning with seraphic devotion, with the cultivation of high personal holiness, and zeal for the salvation of souls, more forcibly exhibited than in De Rancé's Treatise "On the Monastic State;" which, therefore (with other works to be hereafter mentioned) is strongly recommended to the study of the young English ecclesiastic, who desires adequately and worthily to fulfil the high and holy function of the pastoral office—that is, after the mastership and acquisition of the principles of Mr. Law's two practical treatises, his "Three Letters to a Lady," and his "Answers to Trapp." And it was, doubtless, owing to the study of such accomplished examples of the true devotional and pastoral spirit, as is contained in the writings here referred to, that the pious bishop Jeremy Taylor, the ideal personification and standard of Anglican church practical divinity, attained to such a sublime spirit of devotion, whose popular writings have had such a happy influence on this nation.

With respect to the exercise of charity, we may incidentally observe, that every man has his own proper call, and of necessity, the sphere of action appertaining to it; and provided he is faithful thereto, is not to be judged for not pursuing a path which the irrational understanding of a zealot might assign to him, after his own particular way. Some have ordinarily, no other means presented to them of practising the duty of charity than by alms-giving; others, than by contributions towards the maintenance of hospitals, dispensaries, and public institutions for the cleanliness and comfort, or the visitation and relief, of the sick and distressed of the lower orders of society; and others, according to their circumstances in life and religious associations, but by collecting money for the promotion of the evangelization of the heathen: and this, so far as it is applied to the regeneration of *savage* nations, or in preparing the way for the approaching induction of the intellectual heathen into the christian faith, by translations of the *original Scriptures* into their respective tongues, is undoubtedly a most admirable charity. Among other means of exercising a noble-minded charity, may be mentioned the erection of christian oratories, for the preaching of the gospel, as well as for devotion, in populous neighbourhoods, where there exists a deficiency of the ordinary means of moral and spiritual edification; and if the resources dedicated to such purposes were even to be extended to the adorning of the interior of the christian sanctuary with such scientific embellishments as are calculated to impress the mind of the worshippers with noble and exalted ideas of the Divine nature, and to induce a solemnity of spirit, in the place where the honour and presence of the Most High more immediately resides, such expenditure would be anything but a mistaken charity. But of all institutions of the present day, commanding the sympathy and generosity of the philanthropists, there are none which possess a more evangelical character, or are more deserving of universal support, than *City Missions and Ragged School Institutes*; which may be considered the great moral discovery of the present age, as the form and aggressive spirit of simple Bible christianity (and the call and qualification of all the lay members of the mystical body of Christ to activity in the evangelical work, as local preachers, as missionaries, or as auxiliaries to that office, as exhorters, as leaders of bands and classes, &c., all without exception being employed in doing good, and promoting the success of the gospel) was that of a century ago—which was originated by Mr. Law's practical treatises providentially falling upon rightly-prepared minds, to put their purified principles into working effect. Now, these are a few of the various modes in which, in our own day, persons professing christianity may be considered to be called to the exercise of charity. But in Mr. Law's case (which is now under review) his peculiar calling, as regards the subordinate personal exercise of this duty, arose from his relative position as an inhabitant of a remote inland town; which was in the establishment of the foundations already noticed, and in the regular distribution of all he possessed, after satisfying his own moderate necessities, to those who were in want. Indeed, his whole life was a course of most diffusive charity, exerting itself in every kind of good, without distinction or respect of persons, both to the souls and bodies of all who could re-

tout est sorti. Si, par suite de cette chute, les vertus ou facultés morales et intellectuelles ont été partagées pour l'homme, il doit travailler, en revivifiant sa volonté par le désir, à recouvrer celles

ceive good at his hands.

Amongst the articles of clothing which he provided for the indigent, were shirts, made of strong coarse linen; and that he might not give away what he himself could not thankfully receive, he always wore them himself first, in order to ascertain that point by experience, after which they were washed and distributed. It can hardly be a matter of wonder, that a hand so open, and a heart so liberal and humane, should be subject to occasional imposition; accordingly, instances of hypocrisy are narrated, of mendicants, who have been known to change their better clothing, sheltered by the projecting buttresses of the neighbouring church, for rags, and thus disguised, repair again for relief to the well-known window. Though suspicions at times crossed his mind, Mr. Law, would give his supplicants the benefit of a doubt; the result of all which (says the relator), was that King's-Cliffe became the resort of the idle and worthless, and obtained a character for pauperism, which the place did not deserve: and so much annoyance did it cause to the inhabitants, that the rector, Mr. Piemont, endeavoured to put an end to the alleged mistaken benevolence of Mr. Law and his companions, by openly preaching against them from the pulpit.

The following curious document, found amongst Miss Gibbon's papers, in the handwriting of Mr. Law, throws some light on this affair. The writer is in possession of a duplicate copy, fairly written out by Miss Gibbon, to which are affixed the respective autograph signatures of the parties from whom it professed to emanate:—

"King's-Cliffe, Feb. 21st, 1753.—A Letter to the writer, and subscribers of a certain paper presented to George Lynn, Esq., and the neighbouring justices of the peace, praying for justice and judgment against us, in behalf of this parish, as being, amongst other things, the occasion of the miserable poverty of the said parish.

"We observe that great part of this paper contains an idle narration of such matters as the justices can administer no relief to. And therefore we must believe that they are related only as an occasion of preferring a complaint against us, and to prevent that gratitude which is due to us from the parish.

"Ever since we came to this place, full of good will to do all the good in it that we could, we have been railed at from the pulpit in the most outrageous manner; and scarce a Sunday has passed without edifying the people with some or other the most reproachful reflections cast upon us. Nobody can be a stranger to this, but he who is a stranger to the church.

"But this treatment from the pulpit we were determined to bear with, for the sake of that good which we so much wished to the parish: looking upon it as unreasonable, that the town should suffer for the unchristian behaviour of its rector. But since so many considerable inhabitants of the town have thought it proper, in conjunction with their minister, to set their names to the truth and justice of this complaint against us, as helping to increase the poverty of the town, we have also thought it proper to make known to all the parish, that we will no longer do them this injury, but grant them all that relief ourselves, for which they have applied to the justices. We will immediately put a stop to everything that we have set on foot, and stay no longer here, than till we can conveniently remove. And though it is our intention, by the grace of God, never to make any other use of our fortunes than as we have done here, yet as to this place, all is at an end, unless such reasons for our staying here should arise, as do not yet appear to us. And we make no doubt but that every gentleman in the neighbourhood, whether he a justice of the peace or not, and every person of sense and goodness, will approve of this our resolution.—Your hearty friends and well wishers—ELIZ. HUTCHESON, HESTER GIBBON, WILLIAM LAW.

"The parish officers are desired to call a meeting of all the parish, and let this letter be read to them. If they refuse this, we shall ourselves send it from house to house.

"P.S.—When this is done, we shall draw up a memorial at large, of the state of our case, of the great expence we have been at since we came here, or the nature and manner of Mr. Law's school for girls for near thirty years past, of the manner of Mrs. Hutcheson's school, and hospital for widows, also the nature and manner of our daily charity to all the poor in general, and to particular families in distress, that must otherwise have fallen to the parish, with the reasons for our departing from all these methods, and leaving the town. This memorial to be presented to the bishop, and all the gentry in the neighbourhood."

After this representation of the case, probably to a few of the principal malcontents, the matter seems to have died away, as the rector, we have seen, was named one of the trustees of the above-mentioned foundations, in the year following; and so the worthy trio were left to pursue their charitable avocations under the more favourable judgment, if not with the entire concurrence, of those who had complained against them.

At twelve o'clock at noon, in winter, and at one in summer, dinner was laid on the table, of which Mr. Law partook very moderately, allowing himself one glass of wine. Report states that he ate his food from a trencher, or wooden platter, in the ancient college fashion; not by reason of any dislike to the luxury of earthenware, but either because he considered that plates injured the knives, or (which is more probable) on account of his desire to encourage the manufacture of wooden ware, turnery being a trade peculiar to the town of King's-Cliffe.

We have seen that the family were called together for devotional exercises at nine in the morning: immediately after dinner they re-assembled for the same purpose. That duty performed, Mr. Law once more retired to his study and remained there a few hours, again rejoining the ladies at the tea-table. Of this refreshment he did not ordinarily partake, but supplied its place with a raisin or two from his pocket, generally standing, and indulging in cheerful conversation. After tea, exercises of piety were resumed, and varied, by the servants in turn reading a chapter from the bible. How edifying and devotional these exercises were rendered, in elucidations of the scope and mind of the Holy Spirit, by this sublimated sage, may be well conceived by the regenerate child of God, from the following brief extracts from Mr. Law's practical writings, being short paraphrases upon St. Paul's exhortation to a life of holiness and consecration to God. As in the following examples:—

"Forasmuch as ye know (says the apostle) that ye were not redeemed with corruptible things, as

dont il a été séparé. Mais sa régénération ne peut s'opérer qu'en vertu de l'acte du Réparateur, dont le sacrifice a remplacé les expiations qui avaient lieu avant la loi de l'esprit. Tel est le plan

silver and gold, from your vain conversation,—but with the precious blood of Christ, &c.

"As if the apostle had said, Forasmuch as ye know ye were made capable of this state of holiness, entered into a society with Christ, and made heirs of his glory, not by any human means, but by such a mysterious instance of love as infinitely exceeds everything that can be thought of in this world; since God has redeemed you to himself, and your own happiness, at so great a price, how base and shameful must it be, if you do not henceforth devote yourselves wholly to the glory of God, and become holy, as he who hath called you is holy?

"Again, (the apostle saith) *You know how we exhorted, comforted, and charged every one of you; that you would walk worthy of God, who hath called you to his kingdom and glory.*

"You, perhaps, have often heard these words, without ever thinking how much they required of you. And yet you cannot consider them, without perceiving to what an eminent state of holiness they call you.

"For how can the holiness of the christian life be set before you in higher terms, than when it is represented to you, as *walking worthy of God*? Can you think of any abatements of virtue, any neglects of devotion, that are well consistent with a life that is to be made *worthy of God*? Can you suppose that any man walks in this manner, but he that watches over all his steps, and considers how everything he does, may be done in the spirit of holiness? And yet, as high as these expressions carry this holiness, it is here plainly made the necessary holiness of all Christians. For the apostle does not here exhort his fellow apostles and saints to this holiness, but he commands all christians to endeavour after it. *We charged says he, every one of you, that you would walk worthy of God, who hath called you to his kingdom and glory.*

"Again, (St. Peter saith) *If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability that God giveth; that God in all things may be glorified in Jesus Christ.*

"Do you not here plainly perceive your high calling? are christians to live in such purity of heart, such union with Christ, and holiness of life, that when they speak they shall speak as the very oracles and mouthpiece of God? Are they so to act and minister, that all who know them may see and feel that they act not of their own will, but of the sole power and inspiration of the Holy Ghost? And all for this very just and eternal reason, That God alone may be glorified in Jesus Christ—" Thus, without the help of prosy and insipid commentaries, did Mr. Law open the minds of his little audience to understand the scriptures, introducing them into the very heart and spirit of the gospel, at this season. Thus did this wise and devout man stir up himself, his friends, servants, and all the members of his little household, to be steadfast, immovable, always abounding in the work of the Lord; continually looking for and hastening unto the coming of the day of God. The effects of his heavenly instructions and example were the inducing in them a serene and devout mind, full of gratitude and love to God, and of heavenly peace and benevolence to all mankind.

This latter devotional exercise being ended, Mr. Law mostly took a sharp walk in the fields, for physical exercise, and for meditation, returning early to an evening repast. At half past eight the family were re-assembled for the last religious service of the day, after which, the subject of our memoir withdrew to his chamber, where, before lying down to sleep, it is reported, he smoked a pipe, and drank a glass of water. The hearthstone of this room, which is now just as when he left it, is worn away in two places, caused by the rubbing of his feet, which in consequence of his studious habits, were subject to cold. At nine o'clock the whole family retired to rest.

In defence and support of the wisdom of this strict and regular daily devotion, and of its universal practicability, in a modified degree, we give insertion to the following extract, as also consonant with the tenor of this treatise:—

"It will perhaps be thought by some people, that these *times of devotion* come too thick; that they can only be observed by people of great leisure, and ought not to be pressed upon the generality of men, who have the *cares of families, trades, and employments*; nor upon the *gentry*, whose state and figure in the world cannot admit of this frequency of devotion. And that it is only fit for *monasteries and nunneries*, or such people as have no more to do in the world than they have.

"To this it is answered,

'First, That this method of devotion is not pressed upon any sort of people, as *absolutely necessary*, but recommended to *all people*, as the *best*, the *happiest*, and the most *perfect* way of life.

'And if a great and exemplary devotion is as much the greatest happiness and perfection of a *merchant, a soldier*, or a man of *quality*, as it is the greatest happiness and perfection of the most *retired contemplative* life, then it is as proper to recommend it without any *abatements* to one order of men, as to another. Because happiness and perfection are of the same worth and value to all people.

'The *gentleman and tradesman* may, and must, spend much of their time differently from the *pious monk* in the *cloister*, or the *contemplative hermit* in the *desert*: but then, as the *monk and hermit* lose the ends of retirement, unless they make it all serviceable to devotion; so the *gentleman and merchant* fall of the greatest ends of a *social life*, and live to their loss in the world, unless devotion be their *chief and governing* temper.

'It is certainly very *honest and creditable* for people to engage in *trades and employments*; it is reasonable for *gentlemen* to manage well their *estates and families*, and take such recreations as are proper to their state. But then every gentleman and tradesman loses the greatest happiness of his creation, is robbed of something that is greater than all employments, distinctions, and pleasures of the world, if he does not live more to *piety and devotion*, than to anything else in the world.

'Here are therefore no excuses made for men of *business and figure* in the world. *First*, Because it would be to excuse them from that which is the greatest end of living; and be only finding so many reasons for making them *less beneficial* to themselves, and *less serviceable* to God and the world.

'*Secondly*, Because most men of *business and figure* engage *too far* in worldly matters; much farther than the reasons of human life, or the necessities of the world require.

'*Merchants and tradesmen*, for instance, are generally ten times farther engaged in business than

de cet ouvrage capital, dont la marche logique est serrée, et plus méthodique ou plus suivie que dans le premier. Plusieurs endroits, distingués par des guillemets, semblent étrangers ou moins

they need; which is so far from being a reasonable *excuse* for their want of time for devotion, that it is their *crime*, and must be censured as a blameable instance of covetousness and ambition.

'The *gentry*, and people of *figure*, either give themselves up to *state employments*, or to the gratifications of their *passions*, in a life of *gaiety* and *debauchery*; and if these things might be admitted as allowable avocations from devotion, devotion must be reckoned a poor circumstance of life.

'Unless *gentlemen* can show that they have another God than the Father of our Lord Jesus Christ; another nature than that which is derived from *Adam*; another religion than the christian, it is in vain to plead their state, and dignity, and pleasures, as reasons for not preparing their souls for God, by a *strict* and *regular* devotion.

'For since piety and devotion are the common *unchangeable* means of saving all the souls in the world that shall be saved, there is nothing left for the *gentleman*, the *soldier*, and the *tradesman*, but to take care that their several states be, by care and watchfulness, by meditation and prayer, made states of an *exact* and *solid* piety.

'If a *merchant*, having forborne from too great business, that he might quietly attend on the service of God, should therefore die worth *twenty* instead of *fifty* thousand pounds, could any one say that he had mistaken his *calling*, or gone a loser out of the world?

'If a *gentleman* cannot have killed *fewer* *foxes*, been less frequent at *balls*, *gaming*, and *merry-meetings*, because stated parts of his time had been given to *retirement*, and *meditation*, and *devotion*, could it be thought, that when he left the world, he would regret the loss of those hours that he had given to the care and improvement of his soul?

'If a *tradesman* by aspiring after christian perfection, and retiring himself often from his business, should, instead of leaving his children fortunes to spend in *luxury* and *idleness*, leave them to live by their own honest labour; could it be said that he had made a *wrong* use of the world, because he had shown his children that he had more regard to that which is eternal, than to this which is so soon to be at an end?

'Since, therefore, devotion is not only the best and most desirable practice in a *cloister*, but the best and most desirable practice of men, as men, and in *every* state of life, they that desire to be excused from it, because they are men of *figure*, and *estates*, and *business*, are no wiser than those, that should desire to be excused from *health* and *happiness*, because they were men of *figure* and *estates*.

'I cannot see why every *gentleman*, *merchant*, or *soldier*, should not put these questions seriously to himself:—*What is the best thing for me to intend and drive at in all my actions? How shall I do to make the most of human life? What ways shall I wish that I had taken, when I am leaving the world?*

'Now to be thus wise, and to make thus much use of our reason, seems to be but a *small* and *necessary* piece of wisdom. For how can we pretend to sense and judgment, if we dare not seriously consider, and govern our lives by that which such questions require of us? To return.

Mr. Law and his companions, Mrs. Hutcheson and Miss Gibbon, were constant in their attendance at church, whenever divine service was performed. After the morning service on Wednesdays and Fridays, it was their custom to ride out for an airing, Mr. Law and Miss Gibbon being on horseback, and Mrs. Hutcheson, with the Honourables the Misses Hatton, their neighbours, (who usually dined with them every alternate Friday) or any other visiter that might be residing with them, in the carriage. [Query, who the niece of Mrs. Hutcheson, with her at King's-Cliffe, in 1746?] Their course on these occasions was round the fields about King's-Cliffe, or rather through certain roads which crossed the fields, the lordship then not being enclosed by hedges, as at present.

As regards the regular occupations of the ladies, apart from the time dedicated to outward offices of charity among their neighbours, or spent in private devotion, it would appear that they consisted in storing their minds with the instructions of wisdom, and the impressions of eternity, by transcribing, daily, portions out of the writings of the ancient ascetic and spiritual divines, as in the way of school exercises or themes. Many of these manuscripts are yet in existence in Miss Gibbon's handwriting, comprising selections from Thaulerus, and other deeply experimental writers of the same class, including copies of some of Lee's MSS., which had probably been given out to them for that purpose, by Mr. Law. The writer has also a MS. of Mrs. Hutcheson's, which is a translation from a tract in the second volume of Madame Guyon's "Opusculs," a volume but little known to English christians, but full of suggestive and profitable instruction; more especially the pieces in it by Père La Combe, for the eradication of self-love, and the establishment of perfect charity in the soul. This is also from Lee.

Music was of course, a favourite recreation with a philosopher so conversant with the ground and powers of nature, as was Mr. Law. On the day of the annual audit of the charities founded by Mrs. Hutcheson and herself, it was their custom to entertain the trustees at dinner, after which Miss Gibbon played on the organ. It was at the Easter audit of 1761, that Mr. Law caught a cold, which terminated in his death about ten days afterwards, striking to the seat of that nephritic affection to which he was subject.—The reader who is acquainted with his practical writings, may remember how, in recommending singing and chanting at private devotion, 'he endeavours to show that every one can sing sufficiently well for the purposes of devotion; and though the art or science of running through a compass of notes in mathematical precision, may not be possessed by all in such a degree as to qualify them for affording delight to others, yet that the psalms ought certainly to be chanted, both in private and public worship. Hence may have arisen a custom at the church of King's-Cliffe, where several parts of the office are performed in that manner, the rector of the time, it may be, conceding the point to his suggestions.'

The collector of some of the particulars here related also remarks, that some notion may be formed of Mr. Law's knowledge of languages, and style of reading, from the collection of books bequeathed by him for the use of his townsmen, and now in the school-house at King's-Cliffe. Part of his private library however we have good reason to know, has been dispersed; 'indeed,' said a member of the family to the writer of these lines, 'about the year 1800 or 1801, boxes upon boxes, full of volumes, were disposed of by the extravagant inheritors of Miss Gibbon's property, Mr. William Law

from the 7 to 3;
is not to Mr.
misrepresented?]

Hés au discours; ce que tient à la partie énigmatique de la doctrine de Martinez, où l'on dit, par exemple, dans la langue mystérieuse des nombres, que l'homme s'est perdu en allant de 4 à 9,

and his parents Mr. and Mrs. Law (who resided with him), to a Mr. Lowe, bookseller, of Holborn, the brother of the last-mentioned lady. This library consisted of the works of French and other continental divines, of many of the writings of the fathers, and of authors in the Hebrew, Greek, Latin, French, German, and Dutch languages, almost all relating to theology. But we shall presently see how Mr. Law was chiefly occupied in his study.

are sincerely
and warm
affection

As no authentic portrait of Mr. Law is in existence, (for it may just be mentioned that the one inserted in the spurious edition of the "Serious Call," referred to in the note of p. 105, is but imaginary, and, in all probability, as stupid and inconsistent in its pretensions, as the literary preface to that treatise,) we avail ourselves of a place in this account of his domestic life, to give a sketch of his personal appearance, as nearly as can be gathered from the testimony left upon record, assisted by our knowledge of his character. [If our endeavours to obtain possession of his skull should be crowned with success, we shall then, perhaps, be enabled to offer a more just and complete delineation of his exterior; his hardy, economic, physical training, and classically tutored mind, rendering it probable that nature in him was regular and true, and that his intellectual and sensual organs, with their qualities, were a manifestation of his natural spirit.] In stature, Mr. Law was rather over than under the middle size; his frame not corpulent, but stoutly built, and kept in healthy action by the unflinching discipline and regularity of his habits. The general form of his countenance was round; and he possessed a blunt felicitous readiness of utterance. He had well proportioned features, which were recommended by a cheerful open expression, and probably became more decided as he advanced in years, the natural effect of his strong judgment, and of the studious gravity of his youth. His face was ruddy; his eyes, grey, clear, vivacious, sparkling with noble benignity, and with the keen wit which as his writings testify, was always ruled like a well broken but generous steed, by his superior wisdom. His general manner was lively and unaffected, and though his walk and conversation among his friends was that of a sage, we have the testimony of Mr. Hartley, the then rector of Winwick, in a note to his Defence of the Mystic Writers, at the end of his "Paradise Restored," that he was accustomed to see company, and was a man of a free conversation. A sister of the celebrated Wesleys, who once saw him, but whose opinion may have been somewhat biased by her study of the strict and holy principles of his practical treatises, as well as by what her brothers might have reported concerning his oracular diction, and seeming moroseness and unfeelingness when they personally consulted him, describes him as the very picture of the Law itself, for severity and gravity. But as a proof that the conception of this extreme rigour as characteristic of Mr. Law's habitual appearance and manner could not be altogether correct, the writer has in his possession a letter written by Mr. Thomas Langcake, in which he recalls to mind, that he had often seen Mr. Law sporting with his nephew's children after dinner; with great sweetness and simplicity tossing them up and down on his foot. But his noble, affectionate disposition may be observed in his correspondence with his private friends. The report is current, that so amiable and benevolent was his mind, that he could never look with pleasure on a bird in a cage, but he longed to set the captive free; and, when he could do it inoffensively, he would open the latch of the cage door, to give the little inmate a chance of escaping. Perhaps the gravity of his looks and demeanour was a little heightened by the soberness of his dress, which was usually a clerical hat, with the loops let down, black coat, and grey wig. And, as respects his behaviour whilst he was open and free to the humble and sincere, he may have purposely assumed a rigid bearing toward the fawning Moravian and sectarian leaders, who, we find by his letters, occasionally, with great affectation of respect and humility, made attempts upon him; he might have thought, *to spy out the nakedness of the land were they come.*

best

The presence of Mr. Law, doubtless, contributed to make the establishment of the Hall Yard a blessed place of retreat for the two ladies, whose income was devoted to acts of benevolence, and all their time to pious, rational, and useful pursuits. This religious retirement, under the direction of a wise and spiritual adviser, and this use of their fortunes and time, so opposed to the empty customs of the world of fashion, was only according to the common principles of christianity, as elucidated in the earlier chapters of the 'Serious Call,'—not to mention the special overruling providence of God in calling Mr. Law, like another Baptist, into the silence of a wilderness, where he might, without distraction, prosecute the remaining portion of his peculiar mission to the world; through the aid of the two rich and honourable women, his companions, whose regard he abundantly repaid by the offices of kindness and religion which he rendered to them.

For Mr. Law's relationship to these ladies was not alone that of a spiritual director; he was also their superintending guardian, and consulting friend, in matters which demanded the exercise of business habits, prudence, and judgment. Among the illustrations we hold of his services in this respect may be mentioned the following, in which the historian Gibbon again comes under notice.

The elder Gibbon, the grandfather of the historian, was a staunch orthodox old gentleman, in christianity as well as politics (as may be supposed from his having selected the author of the "Unlawfulness of the Stage Entertainment Demonstrated," the "Christian Perfection," and "Three Letters to Hoadley," for the tutor of his only son), who had probably sufficient reason for that dissatisfaction with the connections into which his son had entered by marriage after a tour on the Continent; which is alleged by the historian, in his egotistical autobiography, to have been the cause of his grandfather having enriched his two daughters, Catherine and Hester, at the expense of his only son. There is no direct evidence that the mother of the historian belonged to an irreligious family; but it comes out (by the evidence of original letters now before the writer) that his father was intimately acquainted with certain reputed freethinkers or infidels at, or soon after her decease, which took place in 1747, when the historian was about ten years of age; and it is by no means an unnatural inference that that connection had been brought by his marriage, and both perhaps by his tour on the Continent, without an adviser or companion, save his 'cousin, Ned Acton.' For Gibbon significantly remarks in relation to his father and Mr. Law, "the mind of a saint is either above or below the present world; and while the pupil proceeded on his travels, the tutor remained at Putney, the much honored friend and spiritual director to the whole family." Be this

c'est-à-dire de l'esprit à la matière. Mais ce n'est point par ses figures purement allégoriques qu'on doit juger le fond de la doctrine. Au reste, les deux ouvrages précédents ont paru en allemand

as it may, we find the historian's father married again in 1755 to a relative of the Mallets, who were certainly freethinkers or infidels: and to their acquaintance he had introduced his niece, Miss Elliston, the only child of his sister Catherine, who had married about the year 1733—4. [Mr. Mallet edited the posthumous works of Bolingbroke, in 1756, and was doubtless well known before then as interested in that philosophy.]

This young lady was heiress of a very considerable estate, and an orphan; her father and only surviving parent having died in 1747, the same year as the mother of the historian. It would seem that she had resided, first with a relative at Dew's-Hall, and afterwards with her uncle, Mr. Gibbon, at Putney, through whom she became acquainted with Mr. and Mrs. Mallet, who were people of fashion, and apparently well connected with the ranks of the aristocracy. It was sometime before Mr. Gibbon's second marriage, about the year 1754, that Miss Elliston, without advising with her uncle, left his home under the influence of the parties alluded to, and went to reside with them, to the great concern of her piously-disposed aunt, Miss Hester Gibbon, when she heard of it at King's-Cliffe. Shortly afterwards, the latter being in town on a visit, took the opportunity of remonstrating with her niece on the impropriety of the connexion she had formed; fearing, perhaps, that its influence would be rendered permanent by what really took place the following year, when Miss Elliston was married to Edward Eliot, Esq., sometime afterwards created Lord Eliot, of Port Eliot. It would appear from the letters we are about to quote (and from others) that the altercation on this subject was carried on with considerable harshness of language and dictatorialness of manner, on the part of Miss Gibbon, who had also come to an open rupture with her brother on the same subject. The result was, Miss Gibbon was allowed to leave town without her niece, or any of the family, calling to offer her the usual courtesy of a farewell. The following letter, however (the original itself being before us) immediately followed Miss Gibbon to King's-Cliffe:—

"Putney, June the 12th, 1755.—Madam—As I suffered you to go out of town without wishing you a good journey, I think myself bound to give you some reason for such behaviour. No respect from me to you should have been wanting, had not you yourself first given cause for it, by what you thought proper to say of *my friends*; for such I have always found them, at all times, and upon all occasions. My ingratitude would therefore be of the blackest dye, should I hesitate a moment, in all places, and before all people, to confess the obligations I owed them, and to vindicate their character wherever it was calumniated.

"The injurious expressions you made use of towards them, especially to Mrs. Mallet, I could not to your face have answered as I ought, but now the contradiction will be much stronger, as you will have it under *my hand*; and if it was the last sentence I should speak, these would be my words, *That the aspersion was as false as heaven is true.*

"As this may be the last request I may ever make to you, I beg you to keep this letter, that if ever the time *should* come, which you foretell it will, you may confront me with my own handwriting; but till then it will be my justification.

"I have been so busy preparing for a long journey that I am going to take, that I have not had time to write to you before.

"As the nature of the things said were too shocking to be repeated to any body concerned, so 'tis almost needless to assure you that the contents of this letter were alone dictated by the real sentiments of—Madam, your obedient humble servant,—CATHERINE ELLISTON."

On the perusal of this very spirited epistle of the young lady, her aunt was doubtless no little chagrined, and immediately sketched out the following reply, which is certainly not of the first order of classic composition. Our motive for perpetuating it is simply to illustrate the services of Mr. Law, by its contrast with the reply which was actually sent.

"If Miss Elliston had not lost all sense of duty both to God and man, she would not treat in such a saucy and contemptible a manner *her* who is the nearest female relation she has, and the only surviving sponsor at her baptism; and for no other reason than for acting as suitable as I could to these relations I bear to her, and this she may (if she pleases) remember I told her, when we conversed last together; and if ever her heart comes to be softened with prayer, and turned to God in true humility, she will then be shocked at this epistle which she has earnestly desired me to treasure up, though it must be deemed a monument of *shame* to all *sincere sober minded* Christians that reads it.—That you may begin the preparation for a happy eternity, and be speedily loosed from the *bands* of blasphemy, hypocrisy, and infidelity, is the right hearty prayer of—Your real affectionate Aunt."

Before dispatching this elegant effusion, Miss Gibbon submitted it to Mr. Law, who of course saw that its style and contents would neither be creditable to the writer nor accomplish the object for which it was sent. He therefore took up his pen, and reproduced it for her (off-hand, as the MS. now before us evinces), in the following terms. And the reader will observe that there is a remarkable felicity of expression and weight of reason infused into this transformed document, which must have come with electric effect upon the fair, and as the event proved, innocent Catherine. This happy and powerful style of writing was a great feature in Mr. Law's genius: habits of thinking and speaking justly, and in musical cadence, with a fund of most pungent and refreshing wit and irony ever ready at his hand, were thoroughly formed in his mind; but it may be a question whether he would have pointed the retort so sharply, were it not for his wish to please his friend Miss Gibbon. The improved edition of the letter thus proceeds:—

"My dear Niece,—For so I must call you, and think of you, notwithstanding all the means you have taken, or shall hereafter take, to alienate my mind from you.

"For neither religion, nor nature will suffer me to forget or disregard that two-fold relation I bear to you, as standing with the nearest to you in blood, and the only surviving relation that stood sponsor to you when you were consecrated to God at your baptism. Nor will I ever, by God's grace, say or do anything to you but in conformity to these relations, and as suitable to all that goodness which I wish both to myself and you.

"You had no occasion to write to me but as I was your aunt, and therefore to write in a style

avec commentaires par un anonyme, 2 tom. in-8v°, 1784.

III. *L'Homme de désir*, Lyon, 1790, in 8°; revu et plusieurs fois réimprimé; nouvelle édition,

so rude and haughty, as your own conscience shewed you, was inconsistent with your owning me to be such, is too full a proof that I did not cry out before you were hurt, or give you too high a view of the evil you were to expect from the way that you were in.

"You complain of being shocked at my expressions, but had your poor mother or her good father lived to see you shut up among infidels, rejoicing in their friendship, and thankful for having a seat where dead Bolingbroke yet speaketh, you would have met with a treatment from them much more shocking than you had from me.

"And if I spoke what I have spoken, as standing as well as I can in their place, full of the same love and care for you as they bore to their offspring, you ought, instead of disowning me as an aunt, to have regarded me as a parent.

"You desire it as your last dear request to me, to preserve your letter, which blots out the idea of niece and aunt between us, and seem fearful that I should think you not good enough to have written it without any help, solely from the sentiments of your own heart.

"But, if you had one remaining spark of grace not yet extinguished by your infidel friends, you could not think of my reading it without tears in your eyes.

"It would be a great comfort to me if I knew how to touch your heart, or to break that detestable union you have entered into with the most open, barefaced, blasphemous scorners of Him who alone can preserve you from being as miserable as Judas Iscariot.

"Talk not of gratitude to infidel friends; their friendship is of no better a nature than that which kindly gave thirty pieces of silver to Judas, and both you and your unhappy uncle sooner or later must find, that falseness, baseness, and hypocrisy, make the whole heart and spirit of every blasphemer of Jesus Christ.

"It would be less pain to me, or your deceased friends whom I have mentioned, to see you attending a dung-cart for the sake of bread, than riding in a coach of your own crowded with beloved infidels.

"Though I despair of any power to do you good myself, yet I have trust in God that he will not give you up to your own strong delusion, and in this trust I shall be constant in prayer to God for you, however unwilling you may be to own me under the character of—Your Christian aunt, **HESTER GIBBON.**"

Thus far, in illustration of the point in question, with respect to the affairs of Miss Gibbon. But we cannot allow the opportunity to pass without throwing a little further light on the sentiments of her nephew, the Historian, as we are enabled to do by some other of the documents from which the above are taken.

We have early intimated (p. 371-2) our conviction of the change which took place in his opinions after reading the just and noble representations of the nature and design of christianity, contained in the writings of Mr. Law, when the leisure afforded by the interval between the completion of his great work and the commencement of his autobiography, permitted him to review calmly and reflectively his own position. He was then able to judge more dispassionately both of philosophy and religion than he had been able to do while hotly engaged in historical researches, and gazing vacantly at the strange contradiction which everywhere met his eye between the faith and practice of the professed christian world. That conjecture is completely confirmed by the following two letters to Miss Gibbon, the first of which is from the historian's friend, Lord Sheffield:—

"Sheffield-house, 27 Oct. 1786.—Madam—I have delayed the pleasure of writing to you (and it has been with much concern) because I could say nothing satisfactory to you relative to the wreck of last winter. I mentioned in a former letter that the Custom-house officers had put a padlock on the store where the wrecked wine was placed, and insist that it must remain one year and a day before you can consider it as your property. I was disposed to break the padlock, but I was apprehensive of involving you in a law suit with the commissioners of the Customs. I have tried other means to no purpose, but as the year and day will now soon finish, we cannot be delayed much longer. * * *

"I had the pleasure of hearing of Mr. Gibbon this morning, by a letter from Sir Henry Clinton, which mentions that he had seen him in good health, about a fortnight ago, at Lausanne. You say you wish he would let alone publishing more. He finds his works a very necessary pecuniary resource; but you may be assured that he will publish nothing in future in the least disrespectful to the christian religion. The continuation of his history may lead him to mention the establishment of the Mahometan religion, which he may do without offence. Lady Sheffield begs leave to join her best compliments with mine.—I am, Madam, Your most faithful, humble servant—**SHEFFIELD.**"

If any doubt should still linger in the mind of the reader as to the real meaning and reason of the assurance given at the end of the above epistle, it will doubtless be removed by the following, written by the historian himself, about three years later, to the same lady, his aunt, and which, penned for her private satisfaction, is perfectly explicit, and far removed from suspicion as speaking the real sentiments of his heart. Its contents are as follows:—

"Sheffield-place, June 30, 1788.—Dear Madam—I was truly disappointed that you could not admit my visit this spring, and still more concerned at the motive of your refusal, yet I was glad to hear of your indisposition from your own pen: the firmness of the hand and style gave the most pleasing assurance of your strength; and I most sincerely hope that your recovery will be completed and established by the return of summer. I am now preparing, by a last visit to Lord and Lady Sheffield, for my departure to the continent, and I purpose being at Lausanne before the end of next month. I feel as I ought your kind anxiety at my leaving England, but you will not disapprove my choosing the place most agreeable to my circumstances and temper, and I need not remind you that all countries are under the care of the same providence. Your good wishes and advice will not, I trust, be thrown away on a barren soil, and whatever you may have been told of my opinions, I can assure you with truth that I consider religion as the best guide of youth and the best support of old age, that I firmly believe there is less real happiness in the business and pleasures of the world than in the life which you have chosen of devotion and retirement. Lord and Lady Eliot have passed the winter in Cornwall, but I have seen their sons in town. Poor Sir

Metz, an x (1802), in-12. Cesont des élans à la manière du Psalmiste, dans lesquels l'ame humaine se reporte vers son premier état, que le voie de l'Esprit peut lui faire recouvrer par la Bonté divine.

Stanier Porter is still alive, that is all I can say, but his strength decays, and his understanding is quite gone. As Lord Sheffield proposes to enclose his letter in the same frank with mine, I shall say nothing of him or his family, and only hope you may be satisfied with the state of your affairs in Sussex.—I am, dear Madam, most affectionately yours,—E. GIBBON."

To return from this digression. A further illustration of Mr. Law's *homme d'affaires* talent, and services, might be given from the concerns of Mrs. Hutcheson, but this may be reserved for the proposed larger biography. Other examples from Mr. Law's extensive correspondence, not only during the period under review, but after the publication of the "Spirit of Prayer," and subsequent works, may be noticed in due time in the following pages. What has been above related will suffice to acquaint the reader with the intellectual and religious light which Mr. Law threw around him in domestic life, and the genius, so to speak, with which its ordinary common-place business was managed under his direction, as well as the amiability, the dignity, and the piety which governed all his intercourse with his friends. We now propose to take a view of him in his more retired and contemplative life; and for that purpose shall go back to the years 1747 and 1748, when being freed from all outward anxieties, he became permanently settled at King's-Cliffe.

His study was a recess or little cell, about four feet square, parted off from his bedchamber by a wainscoting. Looking through the ancient mullion window which lighted this apartment, the eye of its occupant would rest on the cheerful garden belonging to the house, and thence out to a distance on a composing rural landscape. The only furniture this recess contained was a chair, a writing-table, the sacred Scriptures, the complete works of Behmen in the original, with the translations of several in English, the MSS. writings of Freher, the papers of Francis Lee, and sundry other select authors, in print and manuscript, who had minutely examined, one this and another that particular of the ground of divine and natural truth, which both in its general and relative character, was familiar to his comprehensive and exact understanding. In the quiet of this retired closet (where he is just entered), behold now the christian philosopher: selecting from his little collection, and perusing for a sufficient period of time some enfaming devotional fragment, and then solemnly committing himself to God in faithful prayer. Now winged up in the ardours of vocal adoration and importunate entreaty, and, having received the infusion or baptism of the *full composition*, then prostrating himself, body and soul, in abyssal silence before the interior central throne of the divine revelation; and, according to his high supersensual science — (as philosophically set forth in the third part of the Grammar of Wisdom, and diversely illustrated in the experimental writings of Thaulerus, Evangelista, Canfield, and other eminent orthodox mystical divines, not omitting mention of Francis Lee;) behold him, we say — presenting the now passive, desireless, resigned mirror-eye of his purified will and intellect, to the free, active, gladsome, supercogitative researches of the Spirit of Wisdom and openings of the Divine Life. From which theosophic contemplations he in due time arose, to note down his apprehensions, which so far as was needful he afterwards translated into that Babel form of thought and language common to the present state of mankind. As Mr. Law knew God to be both *all truth*, and *the knowledge of it*, so he sought for wisdom where and how only it could be found; hence the exercises above intimated, and hence he so emphatically insists upon christian regeneration, and the several advanced stages and growths of it, as the sole gate to true divine science, both of intellectual and physical nature. [See B's. 3f. *Life*, iii. 29-33; iv. 23, 24.]

We have stated, p. 225-7, that Mr. Law obtained the loan of Lee's MSS., which remained with him until his death, and not being returned, came into the possession of Miss Gibbon and her successors in the property at King's-Cliffe. Since the note referred to was penned, these MSS. have passed into the possession of the writer of these lines, but he regrets to say that the "Life" of Dr. Francis Lee, as mentioned by his daughter (Mrs. Deborah Jemima De La Fontaine) in the preface to the "Dissertations," is not amongst them, nor does it appear on inquiry to have been so for the last half century past; which leaves reason to fear that it has been either abstracted by someone who formerly had access to the documents, or that it had been borrowed and not returned. It is to be hoped that this most interesting and most valuable document, drawn up by Dr. Thomas Haywood, will yet be discovered, for the interests of enlightened evangelical piety, and the benefit and delectation of the lovers and seekers of accomplished christian science. It is no little praise of Lee that he was esteemed by such a perfected, unidoeatic, original theologian as Mr. Law; considering how very few could be admired by him for pure, simple, experimental gospel theology, and original researches in divine philosophy; the mass of religious authors (especially of the protestant school) with few exceptions, being but as it were feeble boggling schoolboys, in comparison of his sublime master understanding of the scheme, the nature and design of "the mystery" of christianity: which indeed comprehends "all things," God, nature, creature, and all the possibilities and actualities of the working of truth and error.

The reader has already had an opportunity of perusing some of the effusions of this highly gifted soul, and brilliant devout genius, Lee. Commencing with the faithful practice of the pure Anglican church piety, as exhibited in her Order of Common Prayer, which he carried to its highest proficiency; and thence ascending, through the gate of a sensible regeneration, the mystic ladder of the progressive births and growths of the divine life — (by the use of true and assured means, discovered by him in the mystical spiritual writers, and consisting equally in a daily dying to self, and an actual rising on the wings of importunate faith and prayer, watchfulness and recollection,) — Lee presents a fine example of an ingenious high cultivation of the spiritual life, having a constant reference to, and virtual experience of, the process of Christ: though the unmortified propounders of a merely elementary christianity vainly imagine, that in the more advanced or mystical stages of christian experience, (where the crucifixion of all self is to be carried on by the inceneration of the spirit of humility,) the patient (yet active) subjects of this state, lose sight of Christ as their mediator and high priest before God. This point was particularly referred to by Lee, in his letter on "Passive Contemplation," inserted p. 91; the conclusion of which, on account of its relation to the subject of our present observations, we purpose now to present to the reader, and should an opportunity occur to insert also some further additional illustrations of the author's pious erudition, mental power, and poetic talent. From which (awaiting the publication of his MSS.) the reader will

L'auteur composa *l'Homme de désir* à l'instigation du philosophe religieux Thieman, durant ses voyages à Strasbourg et à Londres. Lavater, ministre à Zurich, dans son journal allemand de

doubtless feel still further induced to agree with the learned Ockley respecting the genius of Lee, as being the grand eagle spirit in evangelical matters of his age (immediately preceding and introductory to that of Law); philosophically searching into and proving all pretenders to Divine illumination, and allowing none, however seemingly recondite, a place in the category of theological *savans*, unless his principles and daily practice were characterised by the ancient spirit of devotion, and that holy mortification, humility, and self-denial, which are implied in it. Being a first-rate Arabic scholar, he made great researches into the religious christian literature existing in that ancient language, and wrote translations of several very interesting pieces, which are now in the possession of the writer, some of them being copied in the handwriting of Mr. Law: (when convenient, a list of his MSS. will be herein inserted.) The continuation from p. 173 of the piece on "PASSIVE CONTEMPLATION" then runs thus:—

"—on his throne. He hereby becomes our everlasting priest and king as well as a prophet, to reveal unto us the whole will of God, and the length and depth and breadth of his love to usward. He offers up in us *pure incense*, in which there is nothing of man's composition: and he commands in us both as the King of Righteousness and also as the Prince of Peace, with an absolute sceptre, and without dividing his dominion to any. All this is nothing but the natural result of that Passive Contemplation which I am contending for, as you will easily find by a little application; because that Christ himself, as he is the union of God and man, is both the *way* and the *truth* of it.

Moreover, as he is the way and truth, so also the *life* of pure Contemplation, and the soul that shall arrive to it, may then truly indeed cry out, It is no longer I that live, but Christ that liveth in me. For the soul being in it doth not properly live its own life: it doth not reason; but he who is the eternal reason reasoneth in the soul, or giveth himself, and in himself all things to be seen. It doth not will; but he who came into the world to do the will of the Father, is come into the soul to do his will, and he alone willeth there, in such a manner as the will of the Father, of Christ, and of the soul are all three but one will: it doth not remember, for all old things are passed away, and is as redeemed (for that season) out of the earth and temporal nature; only the spirit of Christ bringeth to remembrance whatever pleaseth him: it imagineth not, being lifted out of and above all images, by being brought into the possession of the truth itself; but the truth imagineth itself upon the soul, in which all the ideas of the archetypal and angelical worlds are contained, and will spring forth; and so this divine imagination of the truth maketh all things new in the soul, as likewise in all nature internal and external, and is the proper medium or instrument of the new creation, and of the new Jerusalem descending out of heaven: it doth not perceive, being out of the bodily senses, ravished into a state that is altogether supersensual, which no eye hath seen, neither can tongue express; but the body of Christ being the body of his whole church, and no less of every particular member, the soul, after its purification, is taken into the body of Christ, [N.B.] and in that it seeth, heareth &c. the heavenly objects, sounds &c. by a free and passive reception of the same into the mind, which is become the *mind of Christ*. But till souls be purified from the mortal body by the [advanced] prayer of simple abstraction, there can be no such free and pure reception of the divine objects, lights, voices, tastes &c.; but there must be some impurity and mixture still adhering to them, which will remain so long as any activity of their own remains, or so long as they are not perfectly separated from the body of sin, in the exercise of Contemplation, and so united to the body of righteousness, which is Christ. So that herein is the greatest security; and the life of Contemplation is a most strong fortress, against which none of the gates of hell shall be able to prevail, forasmuch as it is the very life of Christ in the soul. He who is arrived to the blessed state [as Mr. Law, in the profound devotional absorption in which he was lately regarded, for he had these very papers before his eyes, with the demonstrative instructions of Behmen, a synopsis by Freher, of the P. Evangelista's "Kingdom of God in the soul," &c. &c.] puts forth no acts of his *own* life, but is led and acted wholly (yet freely) by the divine life in him: he has no ratiocination, volition, memory, imagination, or sensation which he can call his own; but all is surrendered up, and all proceeds again from a new spring of life; which is not his but Christ's. And in this new life, which can never perfectly be attained without Contemplation, is the will of our God to be done by us upon earth, as it is done by the angels in heaven, who though they are continually contemplating his face, yet are also always ready to be sent forth as ministering spirits from him, to execute all his commands. Hereby likewise we feed upon the hidden manna, we sup with Christ and Christ with us; the door being opened to Him by naked faith, in a total abstraction from the flesh, and the senses thereof. So that there is an end of iniquity and transgression, and we are cleansed from all sin by the blood of the Lamb, to walk with him in white. And then following him in white we are made priests with him, and intercessors for others, that they likewise may obtain mercy and be purified from every evil that so easily besets them, being brought into the same state of holy contemplation, and called up again into their primitive inheritance of the divine light. Thus we come to live as translated out of the wilderness of this wicked world, and are secured against all temptations, having our conversation in heaven, where the malice of the evil one (*τὸ πονηρὸν*) cannot reach us: and the kingdom of God is made manifest in our souls, and his power is revealed, and his glory is spread forth to the utter confusion of the creature; and then is that new name given upon the whitestone, whereby the name of our Heavenly Father is no less hallowed in the earth than in the heavens. For it is the very name of this our Heavenly Father (whom we can now most truly call so) written, and sealed, upon us invisibly and visibly. And having once obtained this name [N.B. the true scope of the mind of Jesus; he looked no lower than at the high perfection and glory of an original and redeemed birthright], there is nothing which we shall ask in it either for ourselves or for others, but it shall be perfectly and fully answered: and we shall not pray afterwards in vain, any one petition of that prayer which Christ has taught us, but shall see the complete fulfilling of the same both in ourselves, and in all them that we pray for and with. Thus it appears that the life of Contemplation is the life of Christ in the soul, the life of God in man, and the wonderful gate of the Holy Ghost, and the powers thereof: and that it is not only warrantable, but laudable to wrestle against the senses, and even against all the imaginations and thoughts of our own hearts, by means of the highest and most perfect abstraction; and to press after the mark of *this life*, to believe and pray

Décembre 1790, a fait un éloge distingué de cet ouvrage, comme étant l'un des livres qu'il avait le plus goûté, quoiqu'il avoue ingénument, quant au fond de la doctrine, l'avoir peu compris.

for it, to retire and wait much in the presence of God, and so by ceasing from all operations of our own, and all self-willings, though never so apparently good, to stand still and see what Christ, our life, will do for us, and in us, so soon as we shall hereby have given up ourselves to his sole and immediate conduct. And if this be unchristian, I know not what is christian; it is the way that I desire to be found in, and the truth which I court, and the life which will not make me ashamed before the face of my righteous Judge. [And if this is the highest truth, what is Swedenborgian theology, but pure antichristian phantasy and delusion, or "madness," as expressed below?]

If now I have cleared this point to you, or am made rather an instrument to direct you to Him who alone is able to clear it, and to clear it fully, I shall heartily rejoice in Him; and you will have cause to say that, Great is the truth: but I have made use only of one topic, whereas I could have made use of many others. However it is that which I take to be the most considerable, as it was also the first which came to my mind; there being nothing more strongly imprinted in it than this axiom of my blessed Lord, *I am the way, the truth, and the life*; or than this dear salutation from his adorable mouth, 'I will be thy way, thy truth, and thy life;' and this is so far from being exhausted by what I have said upon it, as I doubt not but you will be able to say much more, and to draw thence beside many corollaries both delightful and profitable in the christian race. As for other arguments it would be quite unnecessary to heap them together, if this one be able to bear the shock: and if this will not, a multitude will not help, or help but little. I find arguments not a few both in the Gospels and in the Epistles, that do establish the doctrine I have been pleading for, and serve to remove that grand objection of our friend (and with it all other objections too), and such as do it unanswerably, if I understand them: which you also of yourself will easily find out by the key that has here been given. But not only the New Testament, but also the Law, the Psalms, and the Prophets will be found after a just inquiry to patronise and recommend to us the state of Silent Abstraction, and to lead us in the noble path of Contemplation, after Enoch, Moses, Elias, David, and other great worthies. What is contained under the institution of sacrifices, and the whole Levitical Law, hath all a reference to this matter, either near or more remote: the tabernacle and the temple are never to be understood without it; the office of the high priest will be still little better than a riddle, even after all the history which we have of his antitype; and the establishment of the Colleges of the Prophets will be most absurd and unaccountable. The truth of all is within the veil: and there is no passing there but by the contemplative soul; and none can assist the soul in breaking through the veil, by the deepest abnegation of her own power and the most profound exercise of Contemplation and silent watchfulness, but Christ alone. Therefore as Christ is the fulfilling of the Law and of the Prophets, so also is Contemplation the key which leads us into their inward cabinets, and the mirror in which we may behold all their wonders.

But notwithstanding all this it must be confessed, [N.B.] that the too early affecting and endeavouring after this state may be highly dangerous to many souls: for that not a few would be glad to be at the end of the journey, before they have gone perhaps two or three fair steps in it. And [N.B.] souls that come to it unprepared do very often overset themselves, and make shipwreck of the death of Christ, and of the resurrection from the dead; putting themselves out of his protection, as not being led by his Spirit, but by their own. Wherefore if we have a longing to enter into this most excellent path, we must not fail to pray the Father assiduously and confidently that he would give us his Holy Spirit that may purify us in spirit, soul and body, that so we may be fit to walk therein. And especially ought we never to let go out of our mind the word of our Lord, that it is the *pure in heart* that shall contemplate God; and therefore no other can contemplate him. For the blessing has a regard both to this life and to the next; as also the rest of the blessings. We are taught from the mount that *purity of heart* is necessary to the attainment of the vision of God, in this blessed state of the kingdom of heaven upon earth, this silent path of peace and joy inexpressible: and without *this purity* all Contemplation [or *visionism*] that can be pretended to, how glittering soever it may appear to some, is nothing but mere rantism and madness. Wherefore, Dear Sir, I do not fear but you will *seek after holiness*, and wait at wisdom's gates, and be obedient to *her discipline*, that after a due term of days [i.e. by unceasing diligence in prayer, watchfulness, mortification, and dying to all self,] you may be admitted into her palace, and advanced to this state; which is so very lovely and desirable, as every hour (if your heart be struck, as I believe it is) will appear a year until you can attain. So it did to the ancient hermits, and to the holy fathers (whose names they that are most against us have so due a reverence for), who never thought that they could do or suffer enough, that they might be made partakers of this heavenly gift, which was very far from being a relief of Paganism in them, as is pretended; unless the belief of a Deity may be called so too. And supposing that it were so, it must have introduced of necessity whole Paganism again; forasmuch as they did still represent this state as a state of communion betwixt the Divine Word and the soul, which must have been (upon that supposition) nothing else but a state of communion with impure demons and the malicious spirit of darkness, presenting themselves to them in the name of Christ, the heavenly Word. The consequences whereof I leave you to consider, being too many for me to mention. So that these holy men did not retain this as it was part of the Ethnic religion, but only as it was a true (and precious) relict of the *patriarchal* religion which the Ethnic had transferred and corrupted; and they therefore did restore and bring back with them according to the primitive design, and according also to the clearer Light which was now revealed to them in the face of Jesus Christ, manifested in the truth.

There is a book of Benedictus Anglus which for the settling you fully as to this matter deserves to be recommended to your perusal, if you can procure it in either Latin or English, which bears for title *De Triplici Voluntate Dei*; whose two first parts do make in English *The Rule of Perfection*, and the third *The Bright Star*. [Canfield's "Rule of Perfection," already recommended by the writer hereof, the third part only after the acquisition of the two previous parts.] I have found much benefit by it; but the last part in the English wants of that union which is found in that of the two former. The sum of all is contained in the exercise of the *Divine Will*.

Now the activity of a soul that is arrived to this state, will not be less, but greater than it was before; it will be more central and deeper but not so sensible and outward. For by being made

Mais Kirchberger, familiarisé davantage avec les principes de ce livre, le regarde, au contraire, comme le plus riche en pensées lumineuses; et l'auteur même convient qu'en effet il s'y trouve

passive to the divine energy, it loses nothing of those forces which it had in its first creation, or constitution, but being renewed it becomes by many degrees, more quick, powerful, and penetrating than it was before. Of which I have several special observations to make; but am prevented by the female Quietist of France [Madame Guyon], who has said enough upon this matter: I think better cannot be said.

As for the author of the *Parrhasiana* your remarks I find to be very solid, and his treatment of Mr. Poiret very disingenuous and à la cavalière. If the *Divine Economy* of this learned man be but one piece of enthusiasm from one end to the other, they that know Mr. Clerc will be apt to say, from the specimens that he has hitherto given of his skill, that he is not able with all his reason to do anything upon the subjects there treated of that shall agree better with good sense, or with itself. And some will conclude, who have taken the pains to examine but a little, that notwithstanding all his self confidence, he will find it a hard matter to write a book upon any subject whatever but a tenth part so large, that shall not have quite as many enthusiasms, and ten times the inconsistencies.

Sir, what I have written to you, you may communicate as you please, but with all due caution; and in what else I can further serve you, you may assuredly command.—Your most affectionate servant in Christ.—F. LEE. Hogsden (Hoxton), August 9th. 1700.—I have desired Mr. Blundell to do me justice to my friends, and the friends of truth."

Since the notes of p. 221-3, and of 226-7, were inserted in this work, the writer has discovered among the remainder of Lee's papers, (recently come into his possession) the adjoining portions of their interesting contents. It now appears, they originally consisted of three documents, which were drawn up by Lee to accompany a letter (which we also possess) written by him in September 1702, to his "very worthy friend, The Reverend Mr. Stevens, of Cane Wood," (Edward Stevens, the author of "Ancient Ascetics" and "Theologia Mystica") whose opinions of the Philadelphians, and of Lee's connection with them, may be gathered from his letter inserted in the note of p. 221, and to whom Lee was desirous to justify his principles and proceedings in that relation. The paper headed "Some Questions," p. 221, was marked C when it accompanied the letter, and that containing "the Case" of his connection with Mrs. Lead and the Philadelphians, was marked B. We have not yet discovered the A paper, therefore cannot present it. Considering the great interest which is attached to the case of Lee and Mrs. Lead, and the Philadelphia Society, we feel it not inconsistent to make a further digression from the direct course of our narrative, to present to the reader the commencement of the document which is given in the note of p. 226, there beginning with the words "of seventy years old," and ending in the following page: which is as follows:—

"(B.) *The Case* [of scandal]."—A, an ancient devoted matron [Mrs. Jane Lead] having left the world, and retired to end her days in a private cell, finds herself of a sudden much taken notice of without her own country; by the means of a book or two written and printed more than ten years before, but now first sent over into a neighbouring land, as by a seeming chance, from a merchant to his correspondent and friend there. Hereupon first one book, then another, is translated without delay into the languages of two considerable nations, and are greedily devoured by abundance of pious souls, moreover testimonials being given continually of the good effects which were produced by the reading hereof. Great inquiry is made after the author, B [Mr. Tischer, of Rotterdam] the person who translated these into the language of the greatest extent, takes occasion to write to her, and presses A very hard to communicate to him a copy of those MSS. which she had by her, having heard that she had written much. A is prevailed on to grant his request, and so hereby a correspondence was established betwixt A and B. Many others profess eagerly to desire it; and among the rest some men of learning. At the same time C, [Lee himself] a young man of good education, then travelling homewards, meets with some of these (and the first of them for certain, not without a very extraordinary hand of Providence, being made to return back to the place where he was,) at different stages; two being Doctors of Physic [Dr. Scot at Zol and Dr. B. at the Hague], and the third a Merchant [Mr. Finley at Rotterdam], that was considerable both for learning and prudence. This was at the very last stage, when C was just about to pass the sea into his own country; and he (the latter) being more particularly acquainted with C than the others (who were both perfect strangers) recommends to him at his return to pay a visit to A, gives him directions how to find her, and is solicitous for a transcript of her writings. C returns, and remembers his commission. He meets also with two other persons travelling into his country, being young students of divinity, and unacquainted with the language; part of whose design was to see and discourse with A. These three meeting together at a friend's house, soon after the return of C, make an appointment all to visit A at her place of retirement: who received them every one to satisfaction, C performing the office of an interpreter for the two strangers. This was followed by other visits, by which C obtained to have the sight of all her writings, which consisted for the most part but of loose papers, like the Sibylline leaves, occasionally penned for her own private memory and recollection, unless what had been thence transcribed by an ancient friend of hers. Out of these [N.B.] C collects and publishes a little book (query, the "Laws of Paradise;") which was presently translated here for the benefit of foreigners by another visitant of A [Mr. Freher] from a far country, and was published by B. Whereby many professed themselves much to be edified; but some who had been well enough satisfied with A before, began now to show their dissatisfaction; as judging that this tended mainly to the promoting a monastical or eremetical faith, which might be of very bad consequence, and destructive to society and commerce. And hereupon other suspicions were raised by some antipapists, and several arguments pretended to be found for a proof that the books of A were contrary to the spirit of the Reformation, and did proceed from a mere popish enthusiasm. Which jealousy might be somewhat augmented by her conversation with C, who was not unsuspected, for having refused to qualify himself according to the example of others in the same true condition and character with him. Thus A getting many friends and enemies together, C came also to be involved with A by the publication of this book. And C knew not how to desert A, thinking himself bound in generosity to stand by A to the utmost, as well as in

des germes épars çà et là, dont il ignorait les propriétés en les semant, et qui se développaient chaque jour pour lui, depuis qu'il avait connu Jacob Bœhm.

Christianity; without some pregnant and evident reasons appearing to the contrary. Which not appearing to him, and this publication having been undertaken not only by him, but also upon his own motion, there was no going back. At the same time letters from beyond the seas, by the mediation of B, came thick to A; and A still communicated the same to C. Some of these were upon very great emergent affairs, and from persons of eminence in the world: to all which A answered and gave satisfaction in the resolution of several most difficult and weighty cases. But whatever came, or was returned, always passed through the hands of C, nothing of any kind being concealed from him. Thus by degrees there was a spiritual relation insensibly contracted betwixt A and C: A looks upon C as a spiritual son, given her in her old age; and C upon A as a spiritual mother. Further, A grows dark in her sight very fast, by a cataract falling into her eyes; which renders her unable to carry on the foreign correspondence which was now begun, and was daily also increasing: it was no longer possible by the help of her own eyes and hands alone to despatch the weight that had been laid upon her, without her seeking or thought. While this darkness in A grows, C transcribes the letters of A, so long as A had the use of so much light as to write a line legibly, and when this could be no longer, then A dictates to the pen of C all that she had a mind to write, either for herself, or for others: in which C was very exact.

At the same time C was wholly disengaged from the world, and lost to it. ["January 1682 Lee was admitted Fellow of St. John's, Oxford (entered 1679); he continued there about seven years afterward; but upon the Revolution which happened both in Church and State, he was obliged to quit an university life, and took an occasion thence of travelling into foreign parts, returning into England about the latter end of the year 1694. But not returning to the college to reside there and qualify himself, being summoned to it, his fellowship was declared void at the next following election. He was, June 25, 1708, admitted into the Royal College of Physicians, among the Licentiates, by Dr. Edward Brown, the president thereof, son of the famous Sir Thomas Brown." This from another of Lee's own MSS.] He had had some late surprising alarms to a spiritual retreat, and certain strong impulses and inclinations driving him to it in a manner almost irresistible. It had pleased God to remove from him by death not long before certain great friends, who had a very intimate affection for him, whereby he was released that he might depend solely upon the Divine Majesty. He had met with some very hard measures from the spirit of this world, and was condemned to lose a pretty handsome estate, for not being able to prove the sealing of a deed within less than four and twenty hours, when he was at above a thousand miles distance; and this too by the greatest court of the nation. He was also at this very time ejected the college whereof he was a member, and had been so for many years; wherein he could have lived with much content and pleasure, had there not been some certain propositions, which he could in no wise submit to without violating his conscience: by which means he was not only deprived of a pretty subsistence that was for life, but also of all those advantages that he might reap from an academical retirement, on several accounts most dear to him: and there was nothing but a small annuity now left him, which likewise had never yet been paid, though several years were due of it, and whereof payment had been denied upon repeated applications. So that C being in effect divested of all he had, was exposed naked to the more immediate care and tuition of that providence which had always provided for him in many signal extremities, and had strangely watched over him even from his infancy. Being in this state he desired to fulfil wholly the will of God, in whatever might relate to him: and casts himself entirely and blindfold upon God's most wise direction in all things, and especially in whatever might be of the greatest concern in his future life; frequently repeating these verses to himself:—

Behold great God me in the desert cast!—Behold me on the ocean rudely tost!

Do thou constrain:—I'll kiss thy chain.

Where'er thou wilt, my Lord, Thy steps I'll trace:—And unreining follow Thee apace.

In the meanwhile C carefully observes all that passes, compares one emergent with another; and examines the pretensions of A as well as he can, that he may know what is the true and acceptable will of God. And while C labours to procure an actual and particular knowledge of the determination of Divine providence, so far as it was lawful or possible for him; he finds in the life of A, after a strict examination, many things to supersede the guidance of human prudence, and to determine him to the entering upon a life of faith. In this naked faith, and implicit surrender of himself to God, he meets a great deal of ease; and God sometimes wonderfully answers him. Yet C is made to encounter with manifold temptations and trials; the God of this world puts on various shapes both to affright and allure him; doubts are frequently injected into him concerning this state of life, with much subtlety; and at the very same time a most singular offer was laid before him, beyond all that he durst presume to think of [from a certain lord's daughter], to take him off wholly from the thoughts of such a life of dependence. This continued for no small while, and it had been impossible for C not to accept it, had not the grace of God strongly pleaded with him in this manner, *Wilt thou do that which though lawful in itself may be the occasion of any evil report against religion?* So that C could find no inward ease but in quitting all foreign expectations, and in cleaving to God alone in the nakedness of faith, both as to temporals and spirituals. Now whereas there was trouble in the world, the peace which A had out of the world was so pleasing to C, that everything did much distress him which did tend in the least to the keeping of him still in the world. The light of God's countenance did seem to C to shine peculiarly upon A, her enemies were made to be at peace with her, her friends were multiplied on all sides, her low estate was turned as in a dream, and an invisible hand brought in supplies continually, yea abundance, to the great astonishment of C, who could only remember somewhat like it in antiquity. There was nothing but the decay of her sight to afflict her: and this made it inconvenient for her to be alone. A being now upwards [resumed at p. 226.]

Thus "the Case." Having discovered a paper on which are described the Contents of the long "Apologetical Letter," occupying pp. 194—228 of this treatise, we take occasion to insert a copy of the same in this place, which may serve to the correction of the numbering of its paragraphs:—

"I.—An introduction to the particular case of Jane Lead. II.—The first prejudice against the writer about the use of reason. III.—The second prejudice, concerning the comparison of

IV. *Ecce homo*, imprim. du Cercle social, an rv (1792), in 12. Ce fut à Paris qu'il écrivit cet opuscule, d'après une notion vive (dit-il), qu'il avait eue à Strasbourg. Son objet est de montrer

revelation. IV.—The third, concerning the credentials of true prophecy. And first of the Schecinas. V.—Secondly of the signs of the Prophets. VI.—Thirdly of miracles and how distinguished from signs. Of the signs of the Son of Man. VII.—Fourthly of the fulfilling of prophecy. VIII.—The fourth, concerning appeals to scripture; shew it wherein to be limited. IX.—The fifth, concerning imagination; its rectitude and depravity. X.—The interposition of the evil demons, largely considered. XI.—The true grounds of security against them. XII.—The application to the particular case. XIII.—A resolution concerning the right author of the books, answered. XIV.—A brief examination of the case of Dr. Pordage; and his true character given. XV.—The eighth, the honourable mention of magic; which is justified, or the true distinguished from the false. XVI.—The ninth exception, from the nature of the style: wherein, of astrology, alchemy, the Chaldee oracles, Platonic divinity and *Венне*. XVII.—True divine inspirations are inconsistent with such a style. An accommodation of the prophetic spirit in the style even to the prejudice of a writer. XVIII.—An inquiry whether any mistake as to the matter, may be a sufficient plea against the divine authority of a revelation, or against other revelations to the same person. XIX.—The charge of Gnosticism considered, and the introducing a female personality into the Deity how to be understood. XX.—The charge of inconsistencies and contradictions considered and reconciled. An explication of the hypothesis concerning the generation and regeneration of Divine Wisdom, as also of Christ, and of the seven stars in his right hand. XXI.—The mystery of regeneration in material nature accordant to the first. XXII.—The charge of Manicheism considered: and the true origination of evil discoursed at large, according to this author. XXIII.—How nothing doth so fundamentally subvert the Manichean heresy, as the Origenian Doctrine concerning the limited duration of evil. XXIV.—The innocency of this doctrine. XXV.—A particular representation of the doctrine and sentiments of this writer, as to this point: and the manner of the restitution in all the inferior worlds. XXVI.—Reflections upon the Revelation of this Doctrine. XXVII.—The charge of Schism searched into, and the danger of Eianism in a church society. XXVIII.—The Society lately established in England, and holding communion abroad with several parts of the Catholic Church can be no Schismatical Society. XXIX.—My own particular case briefly stated and reflected upon: with an argument hereupon. XXX.—The conclusion.

"Upon the review of this Letter I find a mistake by me committed, in reference to the origin of evil, as from two co-eternal principles; by trusting to my own words as to what was written upon it in the Discourse to the *Enochian walks*. Which, though the author thereof doth not pretend indeed to have received by express voice; or by any visional manifestation, yet doth affect to have been revealed to her, being out of the reach of all human knowledge and wisdom: which is most certainly true. Yet however the substance may be matter of divine revelation, it must not hence be determined that the deductions and reasonings harmonizing in the delivery of it must be purely so also. It is to be noted likewise that there is an illumination of reason, which cannot be well distinguished from reason itself."

We propose, for the gratification no less than the edification of the reader, as well as with reference to our subject in hand, (and also as reflecting upon what was inserted in the note of pp. 234-7, as to the way in which Behmen's profound verities should be explicated and illustrated,) to present one more extract from the MSS. of the recondite and pious Lee, and then to proceed with our narrative. The reader will bear in mind what has been remarked concerning Mrs. Lead, and her visions, as being merely her own idiocratic conceptions from Behmen's ground, and how Lee became her learned apologist and defender with Dodwell and others; and also how he made her acquaintance, and became enamoured of her as an original transcendental spiritualist. The writer conceives that the first of her books, in the publication of which Lee interested himself, was "The Laws of Paradise," a small 18mo. published 1795. Upon this treatise many ingenious and critical remarks and inquiries were sent to him by his friends (some of the originals being now before the writer), to which he penned answers. The same also with respect to her subsequent works. In reference to these the writer finds an interesting MS. by Lee, headed "CONCERNING WISDOM," being an answer to two queries of deep interest. It is this piece (forming, indeed, an ANNOTATION, in the "GRAMMAR OF WISDOM,") which is now proposed to be given, as follows:—

Q. I.—What conception or idea is to be had of Divine Wisdom, to conciliate with it that personal apparition of her in the figure of an human Virgin, that performs several personal transactions, as instructing, leading, giving laws, &c.?

ANSWER.—How strange soever this may appear, yet is it no more than what may be well defended from the best and most authentic authors, if a due examination be made of them. And, in short, it cannot be unknown how this figurative idea of the Divine Wisdom is warrantable from the sacred writers, as that also of human wisdom is in like manner from profane writers. Not only Solomon in his Proverbs and Mystic Song, with the Sapiential book by us called Apocryphal, but certainly held by the Hellenistical school and primitive Christians in the highest veneration: and the Visions of Esdras (who seems to be cited, even in the gospel itself, for a true prophet).

But Christ himself represents to us Wisdom under the very same conception, attributing to her a personal act, and giving us an idea of her answerable to that of a mother, by making mention of her children. The disciple who lay in his bosom and best understood his mind, is perfectly agreeable hereto, being confirmed by what was shewn to him in heaven of this nature; and has left the church an account of two such personal apparitions, the one of the heavenly woman impregnated by the Divine seed, Rev. xii., and the other of the Divine bride and mother of Jerusalem, descending from God to pitch her tabernacle on the earth. Rev. xxi. And what need is there after this to mention the apparition of such a female to St. Hermas, an immediate successor of the apostles, at the beginning of his prophetic visitations; and the Laws of Admonitions, with the parables and visions which were afterwards given him? Or what need is there to shew how in succeeding ages some holy and separated souls have been visited by God much after the same manner; though they themselves may not perhaps have apprehended, or may even have mistaken, such Divine communications and appearances, which are pourtrayed forth according to certain eternal schemes in the

à quel degré d'abaissement l'homme infirme est déchu, et de le guérir du penchant au merveilleux d'un ordre inférieur, tel que le *somnambulisme*, les *prophties* du jour, etc. Il avait plus particu-

heavens? Such a disquisition as this might be very curious, but there is no necessity for it; there being an higher and greater, and more uncontroverted authority, to vindicate this manner of writing concerning *Wisdom*; if we have but an ear to hear her voice, as speaking in the Scriptures. The authority of which being allowed of, what occasion is there for any other subordinate reasons? or what necessity to declare the (deepest) ground, either of the whole Church (Jewish and Gentile) being always represented under the figure as of a single female person, and thence called *Our holy Mother the Church*, or of the great abuses and superstitions which have sprung up with respect to the mother of our Lord, the blessed Virgin Mary; the titles, both in the Greek and Latin churches (at first) truly given to her, but misunderstood afterward and misapplied, and the veneration which is due to her from all generations, as distinguished from that false one which the ignorant zeal of many have prompted them to give? For without entering into such particular inquiries, it is I suppose, sufficiently evident both from what has been here and elsewhere delivered as to this point, that the personal apparition of *Wisdom* in such a figure, and her performing several personal transactions, is in no wise inconsistent with the sacred writers, but very conformable to their sentiments and modes of expression.

And as for the same representation of *Wisdom* by profane authors, much also might be said. But there is one instance of this so full, so particular, and so significative, as to add any others after it would be quite superfluous: it is that Platonical piece of Boethius, which may deservedly be called his philosophical masterpiece, wherein, as a perfect Deist, he handles, in Five Books, the matter of *Consolation*, without any regard to the principles of Christianity. Human wisdom, or philosophy, is here represented as a grave and majestic matron; is made to perform the part of a mother, or tutoress; and is introduced not only in a personal figure, but many personal actions are attributed to her, as giving forth counsels and monitions, instructing, confuting, reproving, and the like: the whole being nothing else but a continual intercourse and communion betwixt her and her disciple. And whether he be considered as expressing herein the sentiments either of the Ethnic or of the Christian theology, the matter will be much one: for if the former, then have we the sense of the Gentiles, as according to the light of nature; with universal tradition delivering down this figurative idea of the inward teacher as of a female principle, or as a passive form of supersensual light irradiating the mind, and a soft gentle affluence from the Divine Being, transforming, and even *deifying*, the soul, so as the wise man becomes a god *by participation* (see prop. X. of the *third* book. But if the latter, then is there no doubt to be made whether this be a new upstart conception of the heavenly *Wisdom*, or whether it be an old one, entertained by the Christian church from time immemorial. To say that this is an *emblematical* representation will avail but little; for if that be even supposed, we must grant at least that what is represented under it must answer to that which represents. And herein does lie the key which reveals the true origin of the Gentile divinity, and gives us to see whence sprang the great and horrible abuse of their secret mysteries. For what more ridiculous absurdity can there be, than to make *Wisdom* a Goddess, generated from Jupiter alone, and leaping out of his skull, so soon as cleaved asunder for that purpose; if we understand this *grossly*, as the words at first do sound? But if we shall look upon the Pallas, or the Minerva, of the Pagans, barely as an emblem of the Divine generation of *Wisdom* in human souls, and of its original pre-existence in the Divine intellect, before the descent thereof and manifestation in nature; then all will be very instructive. But this cannot be easily explicated as it ought in a few words; and therefore, here passing it over, I shall only hint in general that the idea of a Divine Virgin subsisting in God, and proceeding from God by outward manifestation, to teach and enlighten souls, by the assistance of the separator of nature, (or of a spiritual and vital flame which may break asunder the thick saturnine compaction which is in every fallen birth, thereby to make a passage for the Light, as a pure virgin and Divine essence to burst forth, and to be clothed in a personal figure of glory.)—whence soever this was derived, was really known to the wise Heathens, and must needs have somewhat more in it than is vulgarly apprehended. Human wisdom indeed may be mistaken for the Divine, but this alters not the case at all; though the consequent of such a mistake be in itself most fatal. So this is sufficient to show, that such a figurative idea of wisdom is no strange thing, but warrantable from sacred and profane writers. Which being premised, let us then consider what is the true conception of Divine wisdom, which answers to this figurative idea of a Virgin, and to her personal appearance, not only to this illuminated author, but to sundry others also [*faithful practisers of the GRAMMAR of WISDOM*, see p. 42]. The conceptions hereof being exceeding various, whereby the greatest confusion does arise, for want of attention, I shall endeavour to enumerate the more principal, that so a just and adequate conception may be formed from them all.

1.—By Divine *Wisdom* we may understand the unmanifested Divine intellect, the unoriginated and ungenerated light, the abyssal mind of the divine Unity. Thus *Wisdom* is not distinct from the Father, but is both in him, and one with him.

2.—By it we may understand the manifested Divine intellect, the originated and generated light, or light of light, and the abyssal mind of the Divine fecundity, whereby all things are made. Thus the name of *Wisdom* is attributed to the eternal Word, or Son, and is both in the Son, and one with the Son.

3.—By it we may understand the manifestation itself of the intellect, light, and mind of the Deity; or the revelation of both Father and Son to the Spirit (or most central ground) of the soul. And thus it most properly belongs to the Holy Ghost, who is thence rightly called a Spirit of wisdom and revelation.

4.—By it we may understand the abstract Idea of the whole Divine Being, as manifesting itself through a tri-unity of principle in Father, Son, and Spirit; or as the intellectual conception of the Deity in itself, according to all its essential relations, whether this conception, or idea, be original and uncommunicated, as in the fountain, or originated and communicated, as in the streams.

5.—By it we may understand this very idea, as passing through, and invested by pure and incorruptible Nature: or the total Divine idea corporified; which is by a more outward substantialising thereof in the creation. Thus it is the same with what some do call the *one element*, and

lièrement en vue la duchesse de Bourbon, son amie de cœur, modèle de vertu et de piété, mais livrée à ce même entraînement pour le merveilleux.

others the universal body of the λόγος. It is called also the *heavenly humanity* of Christ, the tabernacle of God, and by many other names.

6.—By it we may understand the Image of this corporified idea; or the individuation thereof as in a personal form, or figure, being clothed upon with the angelical nature.

7.—By it we may understand this individual image, as descending in its own personal form, and representing itself even in a true human Virgin. Which virgin is thereby properly made the representative of Wisdom. And this representation may be either in one or more.

Besides which, there are two general conceptions of the Divine Wisdom, either as before, or as in Nature; answering to the twofold conception of the Deity, or to the Divine *tri-unity* before nature, and the Divine *trinity* in nature. According to the first of which this holy Principle is fitly represented by an *eye*; and according to the second by a *mirror*; of both which abundance of instances might be brought, that are nowise inconsiderable, from the *Revelation of Revelations*, and from most of the other books set forth by the same author.

Now if we do not distinguish so many different conceptions, it is not at all to be wondered at if we fall into very great confusion, and either take offence or run into some gross abuses hereby, through the mistake of that which is in itself most true, and most honourable likewise to the Divine Being; by the misapplication of this or that idea, which we may have taken up, and which, though never so true in itself, may not yet contain in it the whole truth, or be perfectly true according to such certain relations whereto it is applied. The first conception of Wisdom, for instance, is most clearly and undoubtedly true in itself. But nothing would be more absurd or of more dangerous consequence, if I should therefore deny the second to be true, and oppose myself to the Nicene Fathers calling Christ, as *God of God*, so also *Light of Light*, or Wisdom of Wisdom. And should I grant the second, and not allow the third also, what do I but contradict the Holy Ghost himself, as speaking in the scriptures? If Wisdom be a spirit, and be called the Spirit of wisdom, both in the Old and New Testament, then is he one with wisdom, as the Son and Father are one therewith. Or if I should allow all three, but oppose the fourth, what do I else in effect but deny the Creation, or the first manifestation of the Deity in nature; which cannot be, without the Divine Idea of it be supposed to pre-exist?

This one, universal, all-comprehensive Idea is called the Εἰς ὅσα ἔκλειον ἀνυπόστατον, or the immaculate virgin mirror of the Divine energy, by the Book of Wisdom, and the Εἰκόων or the portraiture of the omnipotent goodness, ch. viii. 26. It is this idea which the Lord possessed, as within himself, in the beginning of his way, which is his process into Nature, before his works of old; and which was manifested by the eternal Word, going forth triumphantly in the same. It is this which was set up both from *everlasting*, that is, before any manifestation of nature, or in the silent eternity; and from the *beginning* of all time, as preparatory to the said manifestation. It was before ever the earth was, and when there were no depths &c., for according to it was the earth made; as likewise the depths &c. It was the matrix of all lives, seeds and forms, in the three kingdoms of nature; and that great Exemplar of the world, co-extended infinitely with the Divine Being, according to which therefore, both the *heavens* were prepared, and the *abyss* encompassed at once. Whence it is described as God's most familiar friend, or intimate consort; and as the Divine *delight* and *sport*. For all which see Prov. viii. 22 to 32.

This conception then of Wisdom is no less real than any of the former three; and is only to be deduced at large from the words of Wisdom's greatest favourite, and from the wise Siracides also, if it were thought requisite.

But if we go to confound this conception of Divine Wisdom with either of those, we must not expect otherwise but to be lost quickly in a maze of our own imaginations. And should we also stop here, and cast away the three remaining ones, the danger will not be found much less upon an important consideration of the whole. For if there be no corporification of the Divine idea, then must the creation have necessarily stopped in the very beginning; and there must nothing have been brought forth creaturely, out of the supreme Fountain of Being, besides simple and naked spirits; the existence of anything else *in rerum natura* being an utter impossibility, if that supposition be allowed of.

If also there be no individuation of the prolific Divine idea, when corporified, manifold absurdities cannot but thence follow, and consequences most highly derogatory to the unity and simplicity of God, as also to the order of beings; and even destructive of the principles of individuation in every creature. Lastly, if this individual Idea of the Divine glory, being thus invested with a Divine corporeity, or an ἀπόρροια of the one heavenly and omniform substance, may not personally represent itself, wheresoever it shall choose, in such vessels of the Divine light and grace as are made fit to receive, and able to bear the same; then must the hope of Christ's kingdom be at an end, and we shall never be made *virgins* to follow the Lamb.

Were this not so, the marriage of him and his bride could never be celebrated; as will appear more evidently, when we come to consider the next question. So long now as we keep these conceptions of the Divine Wisdom according to the gradual manifestations thereof, and descent into nature, distinct from each other; there is little or no difficulty that is considerable. But if we blend these together, there is nothing in the world so preposterous and absurd which would not hence follow. A thousand instances might be easily given in the three or four first; and hardly less perhaps than ten times as many in the last.

To form now a general conception of Wisdom out of all these, I consider it as an eternal Divine principle (or most holy energy) of fecundity in the Godhead, which is before, in and after Nature; whereby the Godhead having first beheld and comprehended all within itself, does afterward image forth itself in all whatever it thus beheld and comprehended; bringing forth by it from eternity its first begotten image, and out of that innumerable subalternate images, from the beginning of time, and so forward; for an eternal spirit of Divine joy and harmony in the creature. Which principle, or energy, originally subsists in the Father, and is one spirit with the Father, being as the Eye or intellect to the Spirit of Eternity; by which there is eternally generated the Word, as the only begotten Son of the Father, in whom the fullness of his wisdom substantially dwells; and by whom the triumphing light of his intellect is eternally manifested, through the virtual powers of the Holy Spirit, as proceeding from the Father by the Son, into every created image, addressed according to the capacity of each. Thus is Wisdom truly to be considered as the Idea and

V. *Le Nouvel homme*, Paris, *ibid.* an IV (1792), 1 vol. in 8°. C'est plutôt une exhortation qu'un enseignement. Il l'écrivit à Strasbourg, en 1790, par le conseil du chevalier Silverhielm,

Glass of the blessed Trinity, as also of all creatures which are thence originated; and as such it may descend and clothe itself, both with an universal and particular body, and personate its glory in a proper subject. Whereupon it may well deserve to be heeded that the original of Wisdom, or her pre-existent state in God, is expressly distinguished from her nativity, or manifestation in a glorious female figure, by those very Writings which have been censured so much, on the account of introducing a female personality into the nature of the Divine Being: for in the *Manifestation concerning the Eight Worlds*, Wisdom's eternal originality is there clearly declared to be from the *tri-une Deity*, being a Virgin hid in God from all eternity; but her nativity, or manifestative glory in the form of a female virgin, not to be so; for that as to this, she was brought forth in time (§ 16, p. 31). And this is afterward explained by an example taken from Adam, who for certain was created after God's image; and therefore as Eve must have pre-existed in him originally, before she could be taken out of him (if the image do answer to the archetype, or life); thus also it must have been in the very case concerning the origination and manifestation of this virgin of Divine Wisdom—the one being necessarily before nature, and the other as necessarily in nature. Now concerning her personal apparition in the figure as of a human Virgin, there can be no manner of question made according to which of these this was; for out of nature certainly there can be no figurative manifestation, nor appearance of any distinct personality. And if it were in nature (as most certainly it was), there can no real difficulty remain why God might not, if he pleased, thus presentiate himself; and through such a living embodied idea transact all what is recorded, and reveal in the human nature the mystery of the three-sealed book, as it was shewn in the vision.

Q. II.—*Whether this Divine Wisdom is another thing than that Spirit of God which dwelleth in sanctified souls, and communicated to them the gifts of the Spirit*, Isa. xi. 2; and *produceth in them the fruits of the Spirit*? Gal. v. 22.

ANSWER.—Divine Wisdom and the Spirit of God are inseparably united together: Wisdom cannot be without the Spirit, neither can the Spirit be without the Wisdom. Yet are they not one altogether, in whatever sense of those which have been mentioned this be taken; but there is a real distinction betwixt them, notwithstanding the union of essences: and therefore we ought not to confound their substance for the sake of this unity; which is also betwixt God and his angels. For this union of essences is very well consistent with the truest distinction: even as the angels of God are united with God in their essence, who are thereby commissioned to go forth in his name, and are yet nevertheless most truly distinguished from him. And so also there is an union of essences and natures betwixt God and man, as in the person of the Lord Jesus Christ; and by consequence hereof likewise in the persons of all his saints, as members of him. But as this union is without confusion of substance both in Christ, and in the saints; so also is it in the present case of Wisdom and the Holy Spirit: who are indeed undivided, but not the same in the ground of their being. For the Holy Ghost as essentially united with the Wisdom of God enters into holy souls; making them friends of God, by a communication of his gifts to them, and a production of his fruits in them. The Divine Wisdom doth not properly and of itself communicate these gifts, or produce these fruits; but does only infuse her nature into man, as by irradiation: to which nature of wisdom infused, the gifts of the Spirit are solely communicable, and in which alone the fruits thereof are producible. And as to every generation there is required (1.) the seed, and (2.) the nature: so likewise must there be in the regeneration of the human soul a concurrence of these two; by the Holy Spirit's producing therein the birth of Love (that is, Christ within) through the nature of Wisdom, as the principle of Divine fecundity in everything, and that without which the seed of God would be as dead, and quite shut up. To this Divine generation of souls, or their new-birth, the seed is properly conferred by the Spirit; and the nature into which the seed is received, and by which it is made to fructify, proceeds from Wisdom: and thus we are to understand that Christ, according to the flesh, was conceived by the Holy Ghost of the virgin Mary (blessed for all generations); not as she was an earthly virgin only, but as the heavenly Virgin of God's wisdom had chosen in her to represent herself outwardly (according to the seventh and lowest acceptance of this name made mention of in answer to the first Quære), for the bringing forth again, after the eternal pattern in the heavens, the highest birth of God, in the lowest manifestation thereof, under the covering of vile and corruptible nature. Therefore was that Holy One who was born of her, most truly (according to the words of the angel) called the *Son of God*; inasmuch as in this his temporal generation he was conceived both from a Divine seed and a Divine nature: even as he was in that which was called *eternal*; whether by it we understand his generation in the bosom of the Father from all eternities of eternities, as manifested to the Father alone; or else his generation from the said bosom of his father in eternity indeed, but yet in the beginning of time, whereby he was brought forth into a figurative image and personality, as the first born of all creatures, for the creation as well of the angelical, as of this world. Now this bosom of God is no other than the virgin spirit of Wisdom, the holy and eternal principle of Divine fruitfulness, and that Womb of Wisdom, which is alluded to in Psalm cx. 3, where the Hebrew word *RECHEM*, translated the *womb*, which the Jewish writers do also call *Belh-ha-Rechem*, i.e. the house of mercy, is very emphatical and proper; and doth most lively set forth the Divine compassionateness, as manifesting itself in Christ. And hereupon it is observable what the most learned of the Jews do write upon those words of the Law, *Sanctify unto me all the first-born, whatsoever openeth the womb*, Exod. xiii. 2. That all the first-born do appertain to *Cochmah*, that is, the Wisdom of God; as being the first emanation from the Divine Being, through which the Supreme Unity (which they call the *Crown*) descends down into nature and creature, for manifesting the heavenly kingdom of the Messias throughout, by and in all the archetypal numbers and modes of being: and moreover that to the kingdom itself (which is the archetypal number), is given the name of the *first-born*. The reason of which is that the primogeniture of the kingdom, according to the mystic scale of the Divine forms, proceeds out of the opening of the virgin fountain, or womb, of the Divine Wisdom; by which the *Paternal Unity* is manifested in glorious variety, and so exhibited in all the descending forms, as the only immortal King. And again, upon that place of the Prophet which says, *The first of all the first-fruits of all things...shall be the priests*, Ezek. xlv. 30, they tell us that the ground of birthright

ancien aumônier du roi du Suède, et neveu de Swedenborg. L'idée fondamentale de cet ouvrage, est que l'homme porte en lui une espèce de texte, dont sa vie entière devrait être le développe-

belongs to God's Wisdom, or to this opened and unsealed fountain of the Divine goodness; and that the first-born, or the first-fruits of all things are the peculium of God, and of his wisdom. Which Wisdom, having the right of primogeniture, confers thereby a kingdom; and with it the Priesthood also: according to which they interpret the name of *Melchisedech*; making it to be the same both with *Malcuth*, the kingdom, and *Dobar*, the Divine oracle, or the word of the Lord, Psalm cx. 4. Accordingly also they interpret what is written in another Psalm of a joyful mother of children; after which it is immediately added *Hallelu-IAH*, or Praise ye the Lord. Psalm cxiii. 9. R. Isaac said, "It is written in the Psalms, the joyful mother of children, Hallelujah: what is to be understood by the mother is known. But who are the children?" "Come, observe! (said R. Simeon) we have been taught that there is a twofold issue, the one male, the other female &c.," and so proceeds to prove that by the male is meant the Divine Word, which he calls *Tiphereth*, or the fulness of all the Divine emanations, and the beautiful image; and that by the female is meant the bride of this Divine Word, which is the Church, that is, the body of this fulness, and the bright mirror of all the perfections of this image, whence she is called the kingdom; also the queen, and the king's daughter; the sister-spouse of the great Solomon, the princess, the heavenly Sarah, Jerusalem, the Virgin of Sion; and by sundry other names corresponding with these! Furthermore they tell us, that the opening of the womb signifies the kingdom of God and the Messiah, and specially the manifestation of this Divine kingdom in the new formation, disposition, and configuration of the vessels (that is, the creatures), or in the redintegration, restitution, and regeneration of all things under corruption.

Which opening, say they, is made by the Law, in the obedience to all its affirmative precepts; the number whereof they calculate to be exactly the same with the number of the Hebrew word which is used for the womb, that is 248: thereby expressing how that it is by the opening of the heavenly matrix in the fallen nature, that there is an influx received from the Father of Lights; whereby we are enabled both to fulfil his commandments, walking before him in all holiness and righteousness unblameable, as the undefiled ones of Sion; and also to bear that exceeding great reward which is prepared for the children of the kingdom, or of the Sarah who is above. Hence then it appears that, according to their parabolical manner of writing, the right of primogeniture to a priestly kingdom, or a royal priesthood, doth consist in the opening of a virgin womb; and that there is also a womb of eternal or incorruptible virginity in the heavens, from which proceeds a twofold birth, male and female, in the perfect image of God, which are re-united together in one eternally, by the highest nuptial tie, the Spirit of God. And thus the bridegroom and bride, or Christ and his Church, are both made to be truly the offspring of God, and to image forth in like manner his glory by means of heavenly generation; with this only difference, that as Christ is the living portraiture of the Divine Essence, which is the more inward and radical notion of the Deity; so is the Church the similitude, and representative of the Divine Nature, which is somewhat more outward, and as the byss, or ground, of the Spirit of eternity, or Supreme Unity.

For the better comprehending of which mutual relation, it may not be perhaps amiss to set down here a short Scheme thereof, according to the more principal names which the Hebrew Mystics do generally attribute to each of these, viz. the Messiah and his church or kingdom, or do at least reduce to one or other class: since also it will serve to form some conception by, of that original distinction which is in the Divine Being itself, whence this is derived; and by consequence hereof to discern likewise the Spirit of God, which is an active and masculine power, from the holy Virgin of Divine Wisdom, which is a passive and feminine power, which therefore by some is called the *Divine Corporeity*, and also the vestment of the Deity.

TIPHERETH.

1. The Supernal Man, or Heavenly Adam.
2. The Bridegroom.
3. The Husband of the Church.
4. The King.
5. The Great Priest.
6. The Sun.
7. The Glass of Illumination.
8. The Law.
9. The Covenant.
10. The World to Come.
11. The Tree of Life.
12. The Root of the Tree.
13. Heaven.
14. Spirit.
15. The Throne of Judgment.
16. David.
17. Metatron.
18. Melchisedech.
19. Jacob.
20. Israel.
21. Solomon.
22. The Voice.
23. The WORD.
24. JEHOVAH.

MALCUTH.

1. The Virgin of Israel, or heavenly Eve.
2. The Bride.
3. The Church and Congregation of Israel.
4. The Queen of Heaven.
5. The Sanctuary.
6. The Moon.
7. The Glass Illuminated.
8. The Tables of the Law.
9. The Ark of the Covenant.
10. The Ark of Noah.
11. The Earth of Life.
12. The Branches.
13. Earth.
14. Body.
15. The Tabernacle of Judgment.
16. The House of David.
17. The Schecina, or Glory of God.
18. The Temple of Peace.
19. Leah, or the Mother of Seven Children.
20. Rachel.
21. The Shulamite.
22. The Echo.
23. The Speech.
24. ELOHIM, the Angels, or Souls made partakers of the Divine nature.

Besides these several others might be brought, and observations raised from each of these in particular, which would afford perhaps no contemptible light to the matter in hand, and wonderfully set out some things little heeded, or understood, concerning the marriage of the Messiah and his Church, as represented both in the old Prophets, and in the Revelations of St. John most fully. But we shall content ourselves with one only observation which seems to us most material; that

ment, parce que l'ame de l'homme, dit-il, est primitivement une *Pensée de Dieu* : de là il résulte que le moyen de nous renouveler en rentrant dans notre vraie nature, c'est de penser par notre

we may not be carried out here into a more accurate or particular disquisition about the sense of the Jews, and the Sages of the Eastern nations concerning the Divine matrimony of heaven and earth, God and Man, than is at present needful. And which is this, "That the marriage of Christ and his Church, in the descent of the New Jerusalem on earth, can never be consummated without there be such an essential relation pre-existing in Heaven, and flowing from the very Divine Nature itself; and that the souls which are made his bride, cannot otherwise be called *virgins*, but as the heavenly Virgin, and corporified idea of the Divine Being in the superior Jerusalem, doth impersonate itself in them, and so becomes to them the true *tabernacle of God*, Rev. xxi. 3." For Christ and the Church are but one complete image of GOD : he is indeed the head ; but as the head is not completed without the members, so neither is Christ without the incorporation of the Church, which is truly his body ; being flesh of his flesh, and bone of his bone, in a sense that is no less real than that wherein it was first spoken concerning the terrestrial Eve the bride of the terrestrial Adam : wherefore they are not to be accounted twain but *one*. This is the highest ground of the *unity* of the Church, and why it is even called *Christ*. Acts ix. 4, 5. And great is the mystery of this marriage : which is no more in truth than a re-union of what was antecedently *one*, even as Adam was one before the formation of Eve, being ἀρρکیόθηλος (as some of the Ancients did call him) or a complete Angelical Virgin, both male and female within himself ; as possessing both the principles of self-multiplication in him individually concentrated, after a spiritual and heavenly manner. Now this most essential relation of two such principles in Adam (and these also in themselves distinct from, however united with the inspiration of the Almighty, that *breath of lives* mentioned, Gen. ii. 7), while he stood in the original (and most perfect) constitution of nature, as created after the likeness of GOD, doth not only suppose (1.) a pre-existent harmony thereof in the creation according to the highest degree of Unity, which may be termed *individual* ; (2.) a separation or division thereof after the creation, or a procession of the Unity into a Duality, which duality is proportionable to and concordant with it ; and (3.) a re-union of the duality, in and through the harmony of the principles thus separated, by the mystical knot which reconstitutes them one, as they were at first, though not perfectly in the same manner and degree : but it doth also suppose somewhat analogous to each of these three to have had a previous subsistence in the Divine Archetypes ; and likewise that the eternal marriage eternally celebrated in heaven betwixt GOD and his immaculate consort of WISDOM, cannot make the latter to be fully one with the Holy Spirit, however inseparably hereby united therewith. And therefore this essential and most intimate relation both of the first Adam to his Eve, and of the second Adam to the second Eve, his heavenly bride, must needs flow from the very Divine nature itself : and without there had been brought forth from God a corporified Idea of his being in the virgin mirror and matrix of the celestial Jerusalem, there must have been no production either of a first, or of a second Eve ; and consequently the marriage of the Lamb and his bride must never be celebrated : yea what is still more, there could have been no such thing even as human generation upon the earth. But let even one and the other be granted, yet this possibility supposed, the actual celebration will not follow of this blessed marriage, without all that are to make up the bride be first made *virgins*, and then made *one virgin*. For he who is himself a Virgin will not admit any but virgins into his nearest conversation ; hence are they all virgins who follow him in his kingdom of Mount Zion ; thence do the virgins love him because of his name poured forth upon them, whereby they are assimilated to him by the oil of consecration wherewith they are in like manner anointed, and so are impelled to run after him by the savour of his good ointments, typified by that sacred and most mysterious composition under the Law, which was not to touch man's flesh, Exodus xxx. 32 ; and thence was it that the High Priest was obliged to marry a virgin, and that too without the least manner of blemish. And then secondly, as the bride of Christ can be but one, wherefore he says, *My undefiled* (that is, my virgin) *is one*, Canticles, vi. 9 ; so unless all these virgins, who are the daughters of the heavenly Jerusalem, do become *one*, as their mother is one, they cannot be made the bride prepared for her husband ; or be one with him who is one with himself, and one with the Father. [See B.'s *Incar.* I. xi. xii.] Now it is impossible that they should ever be made virgins, in the highest and truest sense of the word, without that virginity which was originally in Adam before the formation of Eve, be restored again : but (according to what has been before laid down) this can never be restored, without there was an heavenly pre-existent Virginity, according to which that was imaged forth in him. And much more impossible would it still be to have all these numberless virgins to be re-incorporated, ἀνακεφαλαι ούσθαι, Eph. i. 10, recapitulated, or gathered together in one, without they had all proceeded out of one. If they be not born of the one undefiled womb of the everlasting morning, the pure corporified Idea and bright mirror of the Divine Tri-une Being : if they be not generated from above, or regenerated, as well of the living virgin *water* of God's Wisdom, as of the *fire* of the Spirit, which is the masculine and active power that is comprehended by the other in all angelical generations ; this holy virginity of the saints, and their consequent re-union and re-incorporation both with one another, and with Christ, in that express and full sense which the Scripture gives, would be in vain expected by us : and our hopes of the kingdom of Christ, with all the patriarchs, prophets and apostles, would be no better than a pleasant amusement. Wherefore it follows, That a virgin spirit must necessarily descend from God out of heaven, as the blessed womb of all heavenly and angelical births ; and that this may so presentiate and impersonate itself in man, as man thereby may truly become the tabernacle of God, for the solemnization of the nuptials of Christ and his bride. Also it hence evidently appears that this, however united indissolubly with the Holy Ghost, is yet really distinct from him. The one is more active, the other more passive : the one gives the angelical fire in the new heavenly generation, the other gives the angelical water. So there need no more to be added to this observation that was intended upon the descent of the new Jerusalem in the kingdom of Christ, among many others that might be made from the precedent Table ; which to some may possibly afford no despicable light. And the twofold birth, male and female, from Divine Wisdom, or the generation of the Messiah and his Church (or kingdom) being thus in some measure explicated, according to principles acknowledged by the most learned among the Jews, this might be sufficient

propre Principe, et d'employer nos pensées comme autant d'organes pour opérer ce renouvellement. Malgré la source élevée où l'auteur remonte, il avouait plus tard qu'il n'aurait pas écrit ce

alone to take away all scandal and offence from among the Christians on this head, if the matter be but duly weighed by them. Notwithstanding which, for the fuller elucidation of what David has spoken in spirit concerning the everlasting womb of the heavenly day-break, or the Aurora of the angelical kingdom, when beholding the generation of the Messias from the same, he called him *Lord*, who yet was to be his *son*; and also because I do not know that this matter has been yet by any fundamentally handled, I shall offer some further thoughts to the consideration of the wise in heart, about this great and holy secret of a *Virgin* nature, both as subsisting in God, and flowing from God: that so every one that will but incline his ear, may easily come to the understanding of it, and see how and wherein it is distinguished as from the essential Word, so likewise from the Holy Spirit, as properly taken.* Nevertheless it ought still to be remembered, that by reason of their inseparable union, the operations, affections and offices of the one may be attributed to the other; so that that which properly belongs to Wisdom may very well be predicated of the Spirit of God, as may also what belongs to the Spirit more properly be predicated in like manner of Wisdom, which is as the Divine vehicle and chariot wherein he rides triumphantly into Nature. The same thing also may be said as to Christ, with respect as well to one, as to the other of these: which is a caution well to be heeded, for the sake of greater distinctness, in the reading of most spiritual writers. The considerations follow:—

[* See B.'s *Three Tables*, the First Table.]

Consideration I. The Hebrew word *Rechem* wheresoever it is found in Scripture, whether it be interpreted for the *womb*, or for *mercy*, when it is applied to God, may be said to express not only a principle of paternity, but also of *maternity* existing in the Deity, with respect to the superior orders of created beings. And wherever the same is used plurally, as most frequently it is in relation to the Divine Being, it may fitly signify the super-excellence of this most holy principle, as not possible to be expressed by any singular; whence also the most common name of God in this language is of a plural termination, as is well known: which *primarily* denotes the super-excellent Majesty of the omnipotent Creator of all things, without detracting at all from the Unity of the Godhead thereby; as this in like manner, the super-excelling glory of the Divine benignity towards his creatures, that would comprehend them in the unity of life. And by both we are to understand the communicativeness and fecundity of the Divine nature, without which no creation or generation could be in any of the worlds, visible or invisible. Now there cannot be a more refreshing and delightful consideration than this, [which is the capital index to the last series of Mr. Law's writings,] That the very principle of Divine fecundity, by which, and out of which, all things whatever are produced, is no other than the fountain and womb of LOVE; yea the womb of all tender loves in the creature, and of all mercy both in God and in it; the *beginning* of the creation of God, whence heaven and earth first sprang forth, the male and female offspring whence numberless births were to proceed; the universal and original womb, the womb of wombs! It was from this holy womb, eternal fountain, and most essential principle of Divine Mercifulness, that judgment was swallowed up by mercy, as but from one bright sudden glance thereof, even when the terrors of the Law were thundered forth in such astonishing majesty. For it was from this the promise was at first made to the woman's seed, that it should *destroy the curse in nature*; and from hence not some, but all generations were to be blessed: whence the curse of the Law for idolatry was to terminate in four only, but the covenant of mercy was to be extended even to a thousand generations. Now in a thousand there are all comprehended. Therefore also does the Scripture so very much inculcate the *eternity* of the Divine mercy: and God is not only pleased to attribute to himself the bowels and affections of a *mother*, but even to declare the most eminent perfection of this principle in him, both as to the intensiveness and extensiveness thereof, above all that can be found in a natural mother; and the impossibility for him to forget, or cast away utterly and eternally that which is his offspring: Wherefore the Prophet Habakkuk in his most lofty psalm calls on God, in the midst of *wrath* to remember *RECHEM*, or the womb of mercy (ch. iii. 2).

With which, many places both in the Law and in the Prophets do sweetly harmonize; but specially in the Psalms, as particularly xc., cvi. and cvii.; Lam. iii. Hence is he said to repent him of the evil, according to the multitude of his *mercies*. And hence also, as Christ according to his terrestrial nativity is said to have been born of the *mercy* of God, as of the most tender and maternal principle of Divine life: so are we according to our celestial paternity said to be regenerated thence in like manner; that is, out of the same abyssal womb of Divine Compassions, and through the visitation of that heavenly dayspring, or blessed Aurora, which opens the *light of the world* on those that live in these shades of mortality, brings forth the *everlasting day*, and ushers in amongst us who sat in darkness the firstbegotten image of the Father of lights, called therefore most properly the *Sun of righteousness*.

And here also we may observe that as the *MERCY* of GOD, both in the generation of his Son (whether eternal, or temporal) and in the regeneration of all that bear his image and name, doth chiefly express to us the illustrious prototype of all *maternity*; so doth the *WILL* of GOD in *both* these, express to us the most illustrious prototype of all *paternity*. Hence we cannot receive power to become sons of God in the new birth, but by the united manifestation of both as one; by being born of the *will* of God, whereby he becomes our father in heaven; and according to his *abundant mercy*, whereby he shows towards us the tender bowels of a mother: and his love to the church is compared to that of a mother to her firstborn. All this may be implied in the word *RECHEM*, according to the true interpretation thereof, as the same is referred to God; which by a diligent comparison of Scripture could easily be further elucidated. But I must forbear: and shall only, to conclude this First Consideration, mention one passage, which is not the least considerable; as wherein is declared how the fountain and womb of the Divine mercy comes to be opened in the covenant of blessing, by a separation from the *curst thing*, and how there must be in God a great prototype and exemplar of all *maternity* and fecundity. *There shall cleave naught of the curst thing to thine hand* [whatsoever doth tend in anywise to separate thee from the LORD as thy God, and the author and fountain of thy being; and to make thee idolize the creature, by an adhesion of thy mind to it, must be utterly renounced and forsaken by thee, as the accursed thing which by cleaving to thee, will for certain deprive thee of the blessing of the covenant made to the seed of the woman, and sacramentally ra-

livre, ou qu'il l'aurait écrit autrement, si alors il avait en la connaissance des ouvrages de Jacob Boehm. [N.B.]

tified to Abraham, before the miraculous impregnation of Sarah's dead womb], *that the LORD may turn from the fierceness of his anger* [that is, that he who is a consuming fire to all iniquity, and who having made man for himself will bear no competitors, may, by a total separation of the will and power of man from whatever is devoted under the curse, and alienates him from the true original of his being, be reconciled to what is so separated, so as to assuage the heat of his wrath enkindled in Nature, and thereupon to pronounce forth the blessing as in the cool of the day through the covenant of an incorruptible virgin seed], *and shew thee mercy* [the tender bowels and womb of a mother, full of compassions and sympathising affections], *and have compassion upon thee* [RICHMOND—CA, the very same word doubled again, to express thereby the strong vehemence of maternal affection], *and multiply thee* [not so much after an earthly as after an heavenly manner, from the heavenly womb of the everlasting Day-spring, that thou mayest be as the hops of heaven, both for number and for glory], *as he hath sworn unto thy fathers* [to Abraham, showing him the stars of heaven, Gen. xv. 4—18; xvii. 1—22; to him and Isaac, ch. xxiii. 16—19; and to Jacob, ch. xxviii. 13, 14]. *When thou shalt hearken to the voice of the LORD thy God* [which is otherwise called the voice of wisdom, Prov. i. 20, who is said to pour out her spirit, v. 23, and who cries in the chief place, *My son, forget not my law*, ch. iii. 1], *to keep all his commandments, which I command thee this day, to do that which is right in the eyes of the LORD thy God* [by a full obedience to Wisdom's call, *entering into thine heart*; and by greedily inclining thine ear unto her mouth, to walk in her paths, and not to let the two tables of her law, *mercy and truth* forsake thee, but to bind them about thy neck, and inscribe them upon thy soul, ch. ii. 2, 10; iii. 3]. *Ye are the children of the LORD your God, &c.* [Hereby will it be known whose offspring ye are; for if ye shall seek in all things to be doing the will of God, this is a certain sign that the seed of God is in you, and that ye are born not of the will of man, but of God: and if it shall be your constant study to do that which is right in his eyes, then are ye the children of Wisdom indeed, and an holy virgin people unto the LORD, a peculiar heritage, a blessed generation, whose ways are pleasantness, and paths peace. Thence being, and approving yourselves the children of God your father; and so also the children of light, and sons of the morning, the womb of eternity and undefiled purity; ye are to be as virgins redeemed from the earth, not polluting yourselves with anything *unclean or dead*, nor conforming to the customs of the world, which are chiefly founded upon carnal generation, and the corruption which is in nature by the introduction of the curse.] Deut. xiii. 17, 18; xiv. 1, 2.

Consideration II. The most common name of God, and which in the very history of the creation alone is used no less than two and thirty times, is even asserted by the Jewish writers who have written most learnedly upon it, to be of a *feminine* nature; and that the repetition thereof so many times in the first chapter of Genesis, doth answer just to the xxxii *Paths of Wisdom*. Whence the ancient book of Jetrivah, attributed to the Patriarch Abraham, thus begins, *By the two and thirty wonderful paths of wisdom hath the Lord of Hosts framed and imaged forth his world*. Also in another cabalistical treatise, called the *Gate of Light*, the name of God whereby the world was created, is thus interpreted; and the feminine signification of it declared expressly. And as the womb of eternity out of which all things are by God produced, is most *hid*, therefore are these *paths* called by a name which signifies *hidden*; and Wisdom herself is called the most high path of all, which comprehends the rest within it, and to which ought to be referred that place in Job, *There is a path which no fowl knoweth, and which the vulture's eye hath not seen*, ch. xxviii. 7; from which the other one and thirty draw all their influence, in the various modes of the corporification of the Divine idea, by the omnipotence of the eternal Word. Therefore are all the works of God's creation made accordingly to proceed from this secret womb, and pure ideal fountain, called the *door of the world*; and to be outwardly manifested and wrought out from their invisible forms (agreeably to the doctrine which some deduce from Heb. xi. 3), by the opening of this wonderful matrix in nature, according to all those secret channels and ducts of Divine wisdom, which they call *PELIOTH*, that is *concealed*. * * *

Consideration III. The morning which is mentioned in the generation of Christ by David, is properly that *redness* which is betwixt the darkness and the light, or the night and the day: which is well to be heeded, if we would understand the ground whence not only the creation, but judgment also is attributed by the mystical doctors of the Jews to that Divine Name, which is both the first and most frequent in the whole Bible. For though it may seem harsh in them to ascribe judgment and severity to the female nature, rather than to the male: yet herein they have respect to the gradual manifestation in nature of the firstborn of the creatures; to his triumphant exit against the fallen princes and angels at the creation; and to the restitution of lapsed souls from darkness into light, through the red fire of Divine judgment, whence the glorious light doth break forth, as out of a hidden womb, and with exulting joy spring out visibly to run the course of the wonders of God in love. This morning redness is called the bride chamber, or the secret *CHUPPAH* in which the bridegroom was to prepare himself, which is mentioned Ps. xix. 5: it is that out of which the Divine Word, as a glorious sun, arises, coming as a bridegroom out of his chamber, and rejoicing as a giant to run his race, through the whole circuit of nature. For this answers exactly [to] the meaning of the word *SHAIHAR*, which is not the light itself, but the triumphant breaking forth of the light from and out of the darkness: whence among all the Divine goings forth, which are many, that of *victory* is peculiarly ascribed to it; as the opposition of the powers of darkness is thereby conquered, and subdued. And forasmuch as this conquest of the day, in outward nature, always begins in the East, therefore is the east held sacred to the eternal day-spring of Wisdom; and the Magi, who are the children of wisdom, are said to come out of the East. And agreeably to this are all the kingdoms of the earth commanded to sing praises to Him who rides upon the heaven of heavens *towards the east*, Ps. lxxviii. 33; not only according to the *Septuagint* and St. Hierom, but other ancient versions: whereby is described the victorious outgoing of the Divine Word from the paradisaical East; as might clearly be made to appear from the whole drift of the psalm, as also from that particular name of God here used, which is universally accounted by the Jewish nation the manifestatrix of the ineffable Name; even as the light of the Son manifests the light of the Father, which is otherwise inaccessible, appearing to the creature as thick

VI. De l'Esprit des choses, ou Coup-d'œil philosophique sur la nature des êtres et sur l'objet de leur existence, avec l'épigraphie: *Mens hominis rerum universalitatis speculum est*, Paris, an VIII

darkness. This most high East is called in another psalm the *beginning of heaven*, and in the Mosaic Genesis of the world seems to be supposed as the BEGINNING not only of *heaven*, but of *earth* also, that is, of the universal system of things. And therefore not unfitly by the prophet Zacharias may the name of the EAST be applied to the Messiah, as this very WORD incarnating itself by a power from the Divine East; whence also his star was seen to appear in the East. And perhaps this may have been understood by the Syriac interpreter, in whom there is found, *From the east hath he sent forth his voice*: which is for certain applicable to the eternal Word, that by the most ancient Chaldee paraphrast on the Pentateuch is significantly expressed both the *Word of God*, and the *Word which is God*. But this *Beginning*, or *East* from on high (*ἀνατολή ἐξ ὕψους*, in the prophetic song of Zacharias), must be distinct both from the *Word*, which went forth saying, *Let there be, and it was so*; and from the *Spirit of Elohim* which moved upon the chaotic matter. Nor is it perfectly one either with the *Light*, which arose in the east, being clouded under the veil of mortal flesh; or with the *Holy Ghost*, who overshadowed the Virgin for the bringing forth of this *Light of Life* in such a form, in order to the manifestation of the wonders of God's wisdom and grace. As the Word and Spirit are not the same with one another, but distinct: so neither is the *Beginning*, or Divine day-spring, the same with either; notwithstanding that the former is in it, and the latter with it eternally and inseparably.

In visible nature there is no difficulty at all to discern the redness of the morning from the full day: and if we cannot make this discernment in invisible nature also, may we not rather suspect a defect in ourselves, than peremptorily proceed to conclude that *not* to be at all, which we cannot so presently understand? The Hebrew word which has been mentioned, and which is chosen by God's Spirit to express the generation of Christ from the womb of eternity, as an eternal Priest and King, is no less distinguished in sense from another word, which without the least distinction is translated the *morning* also; but imports the perfect light of the day, whence, as the *victory* of the Divine name is attributed to that, so the *glory* of it, or the triumphant pomp of Christ's kingdom, is allotted to this, according to the scale of Divine numbers. This word is found in the account of the creation throughout; and may have more perhaps of a mystery in it, than is ordinarily heeded. Now as in *redness* there is a mixture of darkness and light, or of the light hidden and the light manifest, so is it to be supposed also in some sense in the womb of the Divine Aurora, the eternal seminary of light. And from this commixture it is called the measure of *judgment*: and, according to it, this world is observed to have been created, in the going forth of that Divine Name which is communicable to all the administrators of *justice*, both angels and men, both supreme and subordinate.

Consideration IV. This Morning-redness, which the wise men have watched for in all ages, and sought to understand and behold, that they might know thereby the mystery not only of the creation and generation of all things from a Divine Beginning, and out of an holy Virgin Materiality and celestial womb, but also their regeneration from and out of the same: and which is to be considered both as the fountain of mercy, and as the measure of justice in the Deity introducing itself into nature, and is the true heavenly Day-spring and East from which all the Divine measures do descend; is further represented to us under the name of *PLACE*. And hence it is that some of the Ancients may have been grossly misunderstood, as if they did really assert the co-eternity of *place* and *matter* with God, according to the vulgar conception of those terms. It is true that some philosophers of no mean consideration, and nowise atheistical, have maintained the pre-existence both of place and matter from all eternity: but their meaning herein was altogether different from what many of their *dull followers* have thought it to be. It is manifest that the *philosophy of the Ancients* was extremely corrupted from that purity wherein it was originally delivered by the founders of schools, (several of whom were persons of a Divine genius, and highly enlightened with the Spirit of Wisdom from above,) through their successors and disciples; sometimes for want of attention or penetration, and perhaps at other times even through maliciousness itself: as the history of the Atomical Philosophy alone may serve abundantly to make out, together with the origination of the sect of the Sadducees among the Jews, and most of the ancient heresies among the Christians. Nor is it less certain that in this most ancient philosophy, after the fullest and freest inquiry made into it, there must be understood by their *eternal place*, which includes the eternal matter filling it, the very same thing which the Hebrew school means by that Divine Name, whereby they used to express the omnipresence of the Deity, even the name *HA-MAKOM*, i. e. the *Place*. By which holy Name of God they would teach that the world is not properly the place of God, but that God rather is the place of the world; and that all place is in God, and from God alone, all creatures being circumscribed by the Divine essence and nature; so that He may super-eminently be called the *place*, or universal receptacle of all beings, wherein they exist, live, and act. Now this Divine title, or name, is attributed by them to the *wisdom of God*, which is also called for the same reason *BETH HA-OLAM*, or the *House of the world*. And it is favoured likewise by the very original of the word, which is from a radix that imports to *rise*, ascend, stand up, or awake; and from that particular mode of it wherein the Hebrew language is so elegant in expressing that which makes or effects a thing to be, with but one word. Whereby is insinuated that the Divine Beginning, Day-spring, and East of the heavenly Wisdom, as in God before Nature, is the true awakening principle of all generated and created beings; out of which as their eternal matrix they have proceeded, in which they do actually subsist, and by which they are continually comprehended: and that all intellectual and material creatures do first *rise* and *ascend* from this beginning, which is in God and with God from all eternity; and do stand up out of their ideas, being brought forth into real existence. And this may not be very distant from what some, greatly illuminated in the mysteries of God and Nature, within the last generation, have called (as I remember) the *field of the great potter*, into which the Holy Ghost, for the creation of all things is said to descend, going forth from the Father (who is the *potter*) by and through the eternal Word or Son; according to the Father's will, manifesting itself in the voice of the Word, which is the outflow *FIAT* of the Son. It is not perhaps quite the same, but it is at least included in and depending on it: it is a different consideration of it from the former; and

(1800), 2 vol. in 8°. Notre philosophe pensait qu'il devait y avoir une raison à tout ce qui existait, et quel œil interne de l'observateur en était le juge. Il considère ainsi l'homme comme ayant en lui un

may comprehend not the whole, but a part of it, that is, with respect to this or that relation. This it truly called the *Field of wisdom*, which being filled and impregnated with the Divine magical breath, or Spirit, brings forth thereby the wonders in Nature; and so must needs be distinct from the Spirit which fills and impregnates it, whether this be in the fire, or in the light. Therefore this eternal Place, or field, is in its originality to be distinguished from the Spirit itself, which flows upon it; and consequently also in its operations. It is the highest and most secret Garden of God, according to the cabalistic theory, which the four winds of the heaven of heavens do continually breathe upon, from the cherubim angels of the throne of the Divine Majesty; and hence there is nothing could have sprung forth without its fruitfulness. It is also called to the same effect *Beth Ha-Jotzer*, the house of the potter; wherein the furnace is generally attributed to Wisdom alone, but the wheel both to eternal Wisdom and eternal Nature. In this house of the great potter, by means of its holy magical furnace, which is eternally burning, the Spirit of God manifests its omnipotence; but the Spirit is not one with the furnace, but feeds it incessantly. Let him that has wisdom here study to become still more wise, and by descending into this abyssal House, or place, where the immortal fire is kept, to consider the origination of all the vessels of nature, according to the various circumnotations thereof; and to behold the restitution of the broken vessels, by the light of the everlasting morning arising still brighter and brighter! And further, some have thought this notion aforesaid absolutely necessary to defend and explain the Unity of the blessed Trinity in the Divine Nature, as in one mutual common Schecina or dwelling; so that the Divine Wisdom, as the heaven of the glorious Trinity, is the everlasting *Hammakom*, place, or *ubi*, both of Father, Son and Spirit, the house and temple of God in the supernatural East: it is *Domus Sacro-Sancto Trinitatis*, the residence of the most holy Number Three. Which may be set forth under several emblems; but the most ordinary seems to be that which is the manner of writing of the *great name* of God, everywhere found in the Jewish writings. Which is this*; and *) it may deserve well to be heeded. For whoever might be the first inventor of this manner of expressing the ineffable nature of the Divine Being, it appears more than probable that he) must have been acquainted with something above the ordinary apprehensions, not only of Jews, but even of Christians. [probably through Moses, from the *Egyptian Colleges*.] But the explication hereof may lead too far."

From, these and similar papers, extracts and notices, interspersed throughout this treatise, (with equally lucid representations that might be offered of the pure cabalistic and other forms of divine science), the reader will now be enabled to obtain a conception of the gems of theosophical literature which Mr. Law possessed and contemplated in his retirement. Having by his side the sublimest discoveries, and (according to the elucidation of the spiritual scope of the patriarchal histories, in Behmen's "*MYSTERIUM MAGNUM*,") the most standard and scriptural forms of divine knowledge: all clustering instinctively around the one grand central object of the gospel, the earnest pursuit of regeneration, and perfection of the divine life in the soul.

And herein may be recognized the especial providence of God with respect to Mr. Law, as the future regenerator of Christianity and philosophy. That as this is the practical end of all knowledge and all ministrations, so it was the one simple end and design of all his pursuits, and instructions to others. And whatever diversity of view of Christian truth, or deep experimental research into heavenly mysteries he met with in the course of his studies, they only entered into his mind to be restored to their primitive ground and unity of conception, as originally contained in the Holy Scriptures, and to be reproduced accordingly, as occasion required, in the most correct and classic diction. Hence his writings must ever remain standard guides to gospel erudition and divine wisdom.

In our notices of Lee and elsewhere, we have occasionally alluded to the necessity of discriminating between those writers who belong to the category of true mystical divines, from mere visionary pretenders to a knowledge of spiritual and heavenly things. We may now incidentally, make a few reflections upon the proofs of which all true mystical religion and philosophy are susceptible, or the pure standard principles by which all pretensions of this kind must be tried; which may be said to be these (with such others as the enlightened future editor of the proposed larger Biography may see fit to give):—

First. If the sole aim of the individual laying claim to spirituality, from the commencement to the end of his course, be purity, holiness, and perfect Christlikeness of spirit, temper, and practise.

Secondly. If this aim be continually taken from, and directed by, the gospel dictates.

Thirdly. If it be founded in a clear conviction of the necessity of an absolute *crossing* of all the natural inclinations, habits, reasonings, pride, ease and gratifications of the old Adam, and an entire death to all the most inward spiritual workings of self, self-love and self-seeking. And

Fourthly. In an equally clear apprehension of the relations of Christ, in and to the engrafted word, abiding in the ground of the soul, as an all-sufficient, all-present, all-ready, and all-powerful Saviour, regenerator and sanctifier. (1 Cor. i. 30.)

Fifthly. If the practice be simply and really in accordance with such apprehensions, viz. that of constant and earnest supplication (for the most part *a genibus*,) with the exercise of unflinching patience, as the one direct royal way to true relief, and advancement in spirituality: all according to the plain, undeniable teachings of Christ, in the parable of the importunate widow, and similar examples. In which may be implied the being in communion with some lively, zealous, devout section or society of experimental christians, so as to partake of their various gifts; and all hearty, well-directed endeavours to promote the universal happiness and salvation of our neighbour and of the world.

Sixthly. If, in this process, the individual have attained to the life and *walk of pure faith*, where every thought and operation of inferior nature is brought into captivity, to the obedience of Christ; and the body as well as the spirit is continually surrendered up to God, to his sole driving, guidance and support: where the soul is firmly grounded in the element of perfect peace and love, and the whole man walks by the secret principles of the "strange," "mystical," "unearthly" life of the holy Jesus. In order to the entrance upon which state, closely perusing all that the most

miroir vivant, que lui réfléchit tous les objets, et qui le porte à tout voir et à tout connaître : mais ce miroir vivant étant lui-même un reflet de la Divinité, c'est par cette lumière que l'homme acquiert

enlightened holy devotees and orthodox contemplatives have left upon record of their apprehensions and experience of the spirit of Christ, and opened powers of the divine world and life.

Lastly. If the soul, having pursued onwards faithfully, without intermission, by these simple means of mortification and self-denial, of prayer and patience, and through the probatory exercises, and inevitable experiences of the life of *pure faith*, of doing and suffering,—have attained to full salvation and restoration to the perfect image of God; in a word to perfect purity of heart, and Divine illumination (Vision or Contemplation). In the course of which, the mind having explored and possessed itself of all the various treasures of mystical wisdom and knowledge, gathered and bequeathed by highly gifted and illuminated souls of all ages and parts of the world, finally shuts itself up to two only books, viz. the holy Scriptures and Behmen: which latter writings are a standard interpretation and key to the will and wisdom of the Holy Spirit as contained in the Bible. We say *finally shut itself up to two books*, for herein lies its peculiar danger, the rock upon which we may say so many have split. For by reason of the present exigency and state of human nature, however sublimated by christianity, orthodox experience has shewn that tables of stone or outward signatures or indices of the life of truth, are necessary to preserve the imagination, will, and desire, or the life of the soul, in a divine classic order of motion and operation.

Such then are the general principles by which may be tried the validity of all pretensions to divine illumination, and especially to an *extraordinary mission* from God. That is, whether the individual's piety be of the ancient cast and character, of burning devotion and holiness; whether he be a man entirely of God's workmanship, without crooked, partial, selfish idiosyncrasies, but of an original universal divine spirit and understanding; in whom the highest erudition and gifts of wisdom are manifestly concentrated, yet all crowned with the most solid judgment and pure gospel simplicity: suited indeed to the real vital wants and necessities of mankind and the age of the world.

Now how these characteristics are summed up in the person and genius of Mr. Law, the reader will be enabled to form his own conclusion, from what has been related concerning his early principles and the subsequent progress of his understanding. Writing to a friend (as already quoted), Mr. Law says, "I have had all that I can have from books; the rest I leave to God." And, on another occasion:—"Next to the Scriptures, my only book is the illuminated Behmen. And him I only follow so far as he helps to open in me that which God hath opened in him, concerning the death and the life of the fallen and redeemed man. The whole kingdom of grace and nature was opened in him. And the whole kingdom of grace and nature lies hid in myself. And therefore in reading of him, I am always at home, and kept close to the kingdom of God that is within me."

The subject of regeneration is indeed the pith and drift of all Behmen's writings, however fundamentally he opens out the mysteries of nature and truth. And the student of divine wisdom may here be directed to begin his course by *mastering* the first eight chapters of "The Book of the Three-fold Life," which appear to have been in great favour with Mr. Law. But it is in the "MYSTERIUM MAGNUM," in the history of the patriarchs, that Behmen more particularly portrays, as it were, the holy melodising of the Spirit of God on its organism or instrument, the regenerate soul; in the very natural and just, yet wonderful descriptions of the kingdom of Christ, as couched in the exact narratives of the Book of Genesis. [Query, Any particular history of the Antediluvians in the Egyptian Colleges; which had been preserved in the ark?]

And this consideration by the way, may serve to shew to us how wonderful a man Moses must have been, to write such a book; how full of God, how light his mind, and how pure his heart! Upon which point we find a MS. fragment by Lee, wherein he alludes to Moses, in the following terms:—

"The Holy Scripture is a wellspring of life and light. And what St. Paul has said of the essential Word of God may be said also of his written word, viz., that all the treasures of the wisdom and knowledge of God are therein included. The first of the books of Scripture is Genesis; and the author who has written it is Moses.

If we consider the person of this holy man of God, we shall find nothing in him but what is great and extraordinary. He was educated as the adopted son of a princess, who had a design of rendering him worthy to be king; and he was instructed in all the [deep divine and natural wisdom, and] sciences of the sages of Egypt, whose reputation was then famous among the learned.]

If we have regard to antiquity, he was without comparison more ancient than all those authors so illustrious in the world, who have acquired Greece the name of the mother of science and arts. For he was near five hundred years before Homer, eight hundred years before the philosopher Thales, who was the first that treated of Nature; nine hundred years before Pythagoras, and more than eleven hundred years before Socrates, Plato, and Aristotle, who were as the chiefs and masters of all the wisdom of the Greeks.

If we consider what appears of greatness in his writings, and in the whole course of his life, we shall find that without having been able to borrow any light from all profane antiquity, or reap any assistance from it, as having flourished before it in the world with great lustre, he was at the same time an orator, a poet, a historian, a philosopher, a lawgiver, a divine, a prophet; more than a prophet; more than sovereign pontiff; for as much as he consecrated the high priest; the minister of God, with whom he treated as one friend treats with another; the leader of his people; lastly, to say all in a word, the master and arbiter of nature, the interpreter of heaven, the vanquisher of kings, the God of Pharaoh.

All these qualifications, both human and divine, were collected and united in Moses, to the end he might possess an authority to which none should be obliged to pay the same deference, as to that of God himself.

The Scripture says of him, that he was *mighty in deed and in word*. His deeds were his miracles, by which * * *

Here we may likewise remark, what holy sanctuaries of reconдите wisdom, solid learning and patriarchal holiness were undoubtedly the colleges of Egypt where Moses was educated; notwithstanding such a description of them may be as liable to exceptions as if applied to the most eminent sanctuaries of Christian piety and erudition, even the Society of Jesus, or yet more recent, in-

des idées saines, et qu'il découvre *l'éternelle nature* (voyez n^o. X), dont parle Jacob Bœhm. Cet ouvrage est sans doute celui des *Révélations naturelles*, dont l'auteur annonçait le projet en 1797,

stitutes. The writings of Moses, one of their initiates, are perhaps the only documents extant which may afford to us any direct intimations of the intellectual and moral grandeur of the priests of the Most High (I-AM), and sons of heavenly wisdom, in those times.

[ANNOTATION.—Speaking of the walk of *pure faith*, the life of Jesus and the regeneration, the high road to purity of heart, and Divine vision or *Contemplation*, we may here take occasion, (for the encouragement and assurance of those who are prepared to enter upon that path, as well as for the benefit of the ordinary reader,) to define the nature of the two guides and lights of human nature, faith and reason, and to set forth their relative distinctions and merits as such. Whereby may at once be perceived the transcendent superiority in regard to understanding and judgment, the disciple of faith possesses over the mere rationalist, however well furnished his brain with the dead notions and images of worldly erudition. Which may be thus represented:— X

"*Faith* signifies (1.) the principle of receiving and apprehending whatever is communicated to the soul by another being whatsoever; (2.) the act of receiving and apprehending what is communicated to the soul by God, which is properly called *faith in God*; (3.) the act of receiving and apprehending all what is through Christ more immediately communicated to the soul, purely upon the testimony of his word, which is properly called *faith in Christ*; (4.) the act of receiving and apprehending what is communicated to the passive intellect from God, through Christ, *by the Holy Ghost*, upon the inward sense and experience of his operation.

In it may be distinguished (1.) the principle of faith which receiveth the Divine impression of ideas, both simple and compound; (2.) the threefold act of this principle, according to the different manners and degrees of this divine impression on the soul; (3.) the threefold product of this threefold act, as from the Father, Word, and Spirit, bearing witness in the soul.

Reason signifies (1.) the principle of cogitation in general, both direct and reflex; (2.) the gift of understanding, or *speculative wisdom*, which is otherwise called *common sense*; (3.) prudence, or *practical wisdom*, which properly respects human life; (4.) justice and equity; (5.) the cause or ground of a thing; (6.) the Divine Word or Wisdom (*λόγος*), the second number in the holy Trinity, and the universal light of minds; (7.) the active intellect, or the principle of reflex cogitation in man.

In it may be distinguished (1.) the reasoning principle or *rationality*; (2.) the act of this principle or *ratiocination*; (3.) the product of this act, or the *argument*; (4.) the matter of the argument or *ideas*.

Hence we deduce the following Propositions:—(I.) Human reason is not the *image* of God. (II.) Not an *essential* part of the soul. (III.) The soul may *subsist* without it. (IV.) The soul may be *happy* without it. (V.) The soul may be happy *eternally* without it. (VI.) It may be doubted whether in the *intermediate* state the soul doth not *actually* subsist without it. (VII.) It may even be doubted whether reason have any portion at all in the kingdom of heaven. (VIII.) Reason is a *superficial* faculty. (IX.) All the knowledge acquired by reason is merely superficial. (X.) Reason is in itself a dry and sterile power. (XI.) All the knowledge acquired by it is likewise dry and sterile. (XII.) The *origination* of reason is no higher than *nature*. (XIII.) It is derived from the secondary intellect, or soul of the world, through the operation of the *seven lords* and spirits of nature. (XIV.) The *judicature* of reason cannot extend beyond its original. (XV.) The *certainty* of reason is not the highest certainty. (XVI.) There is a certainty even in *natural* things higher than that of reason, and of which reason can in no wise judge. (XVII.) The evidence of *faith* is not inferior to that of reason. (XVIII.) The evidence of faith is not only equal, but even *superior* to that of reason. (XIX.) The *method* of faith is subject to no delusion. (XX.) The *method* of reason is subject to an infinity of delusions and errors. (XXI.) The *physical* certainty from reason is subject to error. (XXII.) The *metaphysical* certainty from reason is subject to error. (XXIII.) The *mathematical* certainty itself is not exempt from a possibility of mistake in several cases. (XXIV.) *Moral* certainty from reason is but very imperfect; and is daily mistaken in almost an infinity of cases, even by the *acutest* reasoners. (XXV.) *Divine* certainty greatly transcends all reason. (XXVI.) This divine certainty is only attainable by *divine faith*. (XXVII.) Human reason can be no *adequate* cause of divine faith. (XXVIII.) Human reason cannot be so much as a *partial* cause of divine faith. (XXIX.) The more any one has of divine faith, the more sound is his reason. (XXX.) Reason is capable of being *illuminated* by faith. (XXXI.) Without faith reason is *dark*. (XXXII.) It is a less absurdity to contradict reason than faith." All which indeed, will be still further apparent, if we otherwise reflect that *faith* is to the truly regenerated man of the kingdom of Christ, what reason is to the natural man of this world. Hence when the order of things are inverted, when, by a faithful following of the Gospel counsels, the old man is essentially subdued and fading away, and the new man rising up in his stead, then to that man, in whom this redemption is in actual process, the rule and walk of *pure faith* is of the utmost certainty of evidence; and just as he is dead to himself and the astral influences of time, and is alive to God and the powers of the divine world, in that measure does the evidence of faith transcend that of reason. The question, as of all others of mystical divinity, however transcendently treated according to the respective idiosyncracies of the writers upon it and their theology, simply resolves itself into the original Gospel distinctions of the old and new man, the *fallen rational Adam* and the new divine principle or *quickenings Spirit of Christ*, as to which of these is the true light and guide of the life, and will of the soul. (See also note, p. 69.)

Mr. Law, in his "Letter on Warburton," has, in his usual consummate perfection of thought and diction, so clearly and comprehensively elucidated this subject, that we may be excused for inserting the sum of his argumentation on the present occasion, which is as follows:—

"For faith is nothing else, but so much of the nature and spirit of Christ, *born and living* in us. I came, says Christ, *not to do my own will, but the will of him that sent me. My meat and drink is to do the will of him that sent me.* This is the *whole nature* and perfection of *faith*. And as no one but Christ had the power to say this of himself, so no one can have or live in this faith, but because the divine nature of Christ is truly born, and formed in him, and is become the life of his life, and the spirit of his spirit. * * *

W W W

X [This probably an exercise on *Fides et Ratio*, when translating the abridgement of it 12 mo. 1713.]

à Kirchberger, et au sujet duquel celui-ci conseillait à Saint-Martin de supprimer tout ce qui pouvait sentir le mystère. Mais ce que J. Böhm avait pu, d'après ses notions *à priori*, esquisser en grand,

In short, these two, faith and reasoning, have, and always will divide all mankind, from the beginning to the end of the world, into two sorts of men fully distinct from each other.

The *faithful*, through every age, are of the seed of the woman, the children of God, and the heirs of his redemption through Jesus Christ.

The *reasoners* are of the seed of the serpent, they are the heathens through every age, and real heirs of that confusion, which happened to the first builders of the tower of *Babel*.

To live by *faith*, is to be truly and fully in covenant with God; to live by *reasoning*, is to be merely and solely in compact with ourselves, with our own vanity and blindness.

To live by *faith*, is to live with God in the spirit and power of prayer, in self-denial, in contempt of the world, in divine love, in heavenly foretastes of the world to come, in humility, in patience, long-suffering, obedience, resignation, *absolute trust and dependence upon God, with all that is temporal and earthly under their feet.*

To live by *reasoning*, is to be a prey of the old serpent, eating dust with him, grovelling in the mire of all earthly passions, devoured with pride, embittered with envy, tools and dupes to ourselves, tossed up with false hopes, cast down with vain fears, slaves to all the good and evil things of this world, to day elated with learned praise, to-morrow dejected at the unlucky loss of it; yet jogging on year after year, defining words and ideas, dissecting doctrines and opinions, setting all arguments and all objections upon their best legs, sifting and refining all notions, conjectures, and criticisms, till death puts the same full end to *all the wonders of the ideal fabric, that the cleansing broom does to the wonders of the spider's web, so artfully spun at the expense of its own vitals.*

This is the unalterable difference between a life of *faith*, and a life of *reasoning* in the things of God; the former is from God, works with God, and therefore it saveth, it maketh whole, and all things are possible to it; the latter is from the serpent, works with the serpent, and therefore vain opinions, false judgments, errors and delusions, are inseparable from it, and can only belong to it.

Every scholar, every disputer of this world, nay, every man, has been where *Eve* was, and has done what she did, when she sought for *wisdom* that did not come from God. All libraries of the world are a full proof of the remaining power of the first sinful thirst after it: they are full of a knowledge that comes not from God, and therefore proceeds from that first fountain of subtlety that opened her eyes. For as there cannot possibly be any goodness in man, but so far as the divine goodness in living and working good in him, so there cannot be any *divine truth or knowledge* in man, but so far as God's truth and knowledge is *opened, living and working in him*, because God alone is all truth, and the knowledge of it."

We now close this ANNOTATION on the life of *pure faith*, the outward characteristics of which are as various as the spiritual complexions and circumstances of life of the subjects of it, though "peculiarity," "strangeness," "singularity," must in some good measure be predicated of the walk and conversation of all who are travellers in that narrow way.]

The profound knowledge the Egyptian *savans* possessed of the powers of nature, and ability to control and direct the same, are clearly evidenced to us by the accounts of Scripture. As this subject is essentially related to the tenor of our present work, we shall here present to the reader, what Behmen has written upon this point, in treating of the dreams of Pharaoh, being unable to be interpreted by the magicians whom he called to him for that purpose.

"These dreams of Pharaoh (he writes) were represented to him from God, therefore no *magus* and naturalist could interpret them. For the natural *magus* hath power only in nature, only in that which nature frameth in its working; he cannot comprehend that, nor advise in that, which the *Word of God* modeleth and frameth. But a prophet hath power to interpret that; for he is a *divine magus*, as here Joseph.

With the *Egyptians* the magic art and skill was common; but when it was *misused* to witchcraft, it was extirpate, although it remained among the heathen till the kingdom of Christ, till the *Divine Magia* sprung up. Then the *natural magia* was suppressed among the Christians, which in the beginning was well that it was suppressed, for the heathenish faith was thereby allayed and quenched; and the magic images of nature, which they honoured for gods, were rooted out of men's hearts.

But when the *christian faith* was common, then came other *magi* up, viz. the sects in christendom, which they set up for gods instead of the images of heathen idols, and drove on greater *delusions*, than the heathen with their magic idols.

For the heathen looked upon the ground of the possibility and working of nature; but these set themselves above the ground of nature, merely in an *historical faith*, saying that men ought to believe that which they contrive.

As at this very day titulary christendom is full of such *magi*, as have no natural understanding, either of God or of nature more among them, but only an *empty babbling* of a supernatural magic ground; wherein they have set up themselves for idol gods, and understanding neither the *divine nor natural magia*, so that the world is made stock-blind by them. Whence the contention and strife in faith and religion is arisen, that men talk much of faith, one drawing this way, another that way, and make a multitude of *opinions* which are altogether worse than the heathenish images, which indeed had their ground and foundation in nature; but these images have no ground either in nature or in the supernatural divine faith, but are dumb idols, and their ministers are *Baal's* ministers.

And as it was highly necessary and good, that the natural *magia* should be discontinued amongst the christians, where the faith of Christ was manifest; so (N.B.) now at present, it is much more necessary that the *natural magia* were again manifest. That indeed titulary christendom's idols, which it maketh to itself, might through nature be made manifest and known; that man might know in nature the outspoken or expressed formed Word of God, as also the new regeneration, and also the fall and perdition, that thereby the contrived supernatural idols might be suppressed; that men might at length in nature learn to understand the *Scriptures*. Seeing men will not con-

See especially *Mystr. Parag.* xi, 47 or v. 413 to end
Awura ix, 14, 15. xxii, 54, 69.

Saint-Martin, avec toute la mesure de ses connaissances propres ou acquises, pouvait il le développer en détail d'une manière toujours claire et intelligible? Si l'*Anthropologie*, dont nous savons

fide in the Spirit of God in the *divine magia* of true faith, but lay their foundation upon the tower of *Babel*, in the contention and contrived *idol* opinions, viz. in the edicts and traditions of men.

I do not say that men should seek and preach the *heathenish magia* again, and take up heathen idols again, but that [N.B.] *it is needful to learn to search the ground of nature, viz. the formed Word of God in love and anger, with its re-expression; that man might not be so blind concerning the Essence of all essences.* [Especially needful for the induction of India, &c., into the Christian faith; and will be manifested. See Note, p. 496.]

For [N.B.] the *fathers of the first faith* were not so blind concerning the kingdom and *dominion* of nature; but did know in and by nature, that there was a *hidden* God, who made himself visible by the word of his exhalation and information, of the created world, and have *known* God's word by the *creation*. Which is now at present much the more necessary, that the opinion idols might come to light and be known; that man might at length see what *faith* is, that it is not an opinion and conceit, but a *divine substance* or essence (Heb. xi. 1): which substance or essence in the visible man, is hidden to outward eyes, as the invisible God is hidden in the visible substance of this world.

But that the *magi naturales* could not expound *Pharaoh's* dreams, this was the cause: *Pharaoh's* dreams sprang from the *centre of nature*, which the heathenish magicians understood not; for their magic ground in their understanding was only in the working and *figure* of the constellation or asterism, and in the elements. They understood not the ground of the *eternal nature*, out of which the nature of this world had its original, and wherein it standeth. But the dreams of *Pharaoh* had their original out of the eternal nature, and were represented in a visible image in the outward nature of time, and in the outward figure of man." * * *

"And we see further, that *Joseph* said to the king, that it stood not in his *own* natural power and might, to know such hidden things, but that God alone gave him to know it; so that he needed neither art nor magic images about it, but *God* would interpret good to *Pharaoh* through him.

Therefore should a *magus* give up his will to God, and fix his magic faith, (wherewith he will search the figure of nature in its forms and conditions) in *God*, that he may apprehend the Word of God, and introduce it into the figure of nature. And then he is a right *true divine magus* [or alchemist], and may master the inward ground with divine power and virtue, and bring nature into a figure: he that practiseth otherwise herein, he is a false and wicked *magus*, as the devil and his *wizards* are.

And it is no way to be thought, as if a Christian ought not to dare to meddle with the ground of nature, but that he must be a *clod* and *dumb image*, in the knowledge and skill of the secret mysteries of nature; as *Babel* saith, Man ought not to dare to search and know it, it were sin; which (all of them one and other) doth understand as much of the ground of sin, as the *pot doth of the potter* ———."

Recurring back to the former-mentioned proofs or standard principles of graduation in evangelical spirituality and divine illumination, we may remark as the sequence thereof, that this actual "entrance into life," and "enjoyment of the true light," is founded in the simple laws of nature, and has been more or less realized by *truly devout mystics* in every age of the world, and among every description of Theists, Oriental, Jewish, and Christian (especially of the Romish section); though never *philosophically* apprehended, (since the loss of the original ancient Adamic tradition and antediluvian philosophy of the Egyptian Colleges,) until the ground of nature and the gospel covenant was afresh opened, distinctively and universally (as a final reflexion of the mirror of divine wisdom), in Behmen.

Nor could it be experienced in its high and hallowed perfection, until the opening and diffusion over all flesh of the heavenly powers on the day of Pentecost. Nor yet by any individual until this process and Pentecostal baptism has had an actual verification in his own spirit.

We might mention Lead as a true member of this kingdom, though, through the distorted, parabolical style of religious conception peculiar to the unlearned and devout of those days, and the taking Behmen by the wrong handle, she, as evident from her diary, was mainly on the look out for extraordinary dispensations (in which she was to act a leading part), visions and revelations, (to which she might also have been encouraged by her similarly complexioned "fellow-labourer," *Portage*), and so became the subject of abnormal manifestations of the spiritual life, or what Mr. Law terms, distemper.

Which indeed is the great temptation and delusion to which certain complexions and characters of mind, on entering upon the perusal of mystical divinity, will always be exposed. Having however, in the present work thrown around this subject every defence, and laid down a beaten path for *progress* in high christianity, we may hope that the readers hereof will be preserved amid all dangers and unhappy besetments, be enabled to prosecute a straightforward classic course, and to bring forth *orthodox* results,—in advance and application of those of Behmen, Freher, and Law, correspondent indeed with the laws of progress—honouring to God, and a blessing to the world.——[Note. We have accidentally omitted to recommend to the devout reader, for his refreshment, and alternate perusal with *Sigston's* "Bramwell," (likewise as elucidative of certain supposed peculiarities of doctrine in Mr. Law's treatise "Of Regeneration,") the "Life and Death of Thomas Walsh. London, Mason."]

In the enumeration of distinguished original searchers in theosophical erudition, Freher (as Lee has poetically expressed it) ranks next to Behmen, as the profoundly instructed philosopher, remarkable at once for the acuteness and breadth of his apprehension; and is himself followed by Mr. Law as the grand practical expositor of its evangelical relations, and medium through which it must be viewed.

Gichtel, the accomplished editor of the original uniform and illustrated edition of Behmen, seems to have been a most scientific and powerful *experimentalist* in the philosophy or mystery of the essential working powers of God in nature, as evidenced particularly in the "Historical Relation of N. S." p. 489, which, being given for the illustration of a peculiar point, is there somewhat differently related to the account presented by the editor of his "Life." [His Life, with a copious Index to his Letters, constitutes an Appendix to his "Theosophia Practica," the correct title-page

que s'occupe un de ses disciples, secondé de tout ce que les connaissances modernes on peut découvrir, embrassait les principes applicable aux diverses branches de la science de l'homme phi-

being thus expressed : Der Wunder-volle und heiliggeführte Lebens-Lauf des Auserwählten Rustzeugs und Hochseligen Mannes Gottes, Johann Georg Gichtels, and not as inserted on p. 143.]

The knowledge and experience of the mystery in a certain measure and degree, not only formerly existed among the ancient peoples of the East (doubtless derived to them from Egypt), but may be justly concluded to be yet in being, and constituting the essence of their present philosophy and theology; for truth, not error, must be the speculation of devout minds and enlightened understandings, though the grounds of it may not be understood by the majority of the learned, but only by the devout and highly-gifted Contemplatives among them. Its chief seat, we have said, in the earliest ages was in ancient Egypt, where it became abused*, and gradually merged in a false or profane 'magic,' consequent on human reason trying to penetrate with an earthly will into divine things.

Nay, a spark of it may be perceived glimmering in what we must call the empty rationality and juggling of the phenomena of modern 'mesmerism and clairvoyance,' though we also add, valuable results may be anticipated, when the power is exercised and the manipulation performed by regenerate intellects and *physiciens*, in whom the light world's tincture has regained its native rule. From this ancient well-spring may also have been derived, at first as a pure stream, the modern pretended "science," of freemasonry, and other secret doctrines (and ideal moralities that stupid reason would put in the place of the Gospel), which have finally discharged themselves in the various sinks of tradition and speculative philosophy. [* As several high Christian mysteries since in the west, e.g. the virgin Mary for Virgin *Sophia*, transubstantiation for the universal heavenly humanity, or one element 'spirit and life' of Christ, purgatory for &c. Also as the *worship of fire* with the Persians and other Orientals, and the Mexicans, and ancient Britons, &c. (Brahminical Druids), for that Divine fire or 'Father of lights' of the Holy Trinity, before the incarnation, and wrought-out redemption of Jesus Christ. Also, as the doctrine of the *Metempsychosis*, from rational speculation upon certain secret natural truths—not to be stated openly, though known to the early Brahmins, and that body is in *all worlds*, the manifestation of spirit with its qualities, as stated in note of p. 70; with many others, apprehensible to the *theosophical critic*. Who will easily detect the ground of the initiatory rites and ceremonies, penances, sacrifices, and religious practices of the Hindoos, (*Maurice*, vol. v.) and of the ancient Eleusinian or Theurgic mysteries, no less than of the occult scope and process of the enlightened alchemist.

And here we would again intimate to our modern evangelical propagandists to consider what they are about in attempting to, so to speak, convert India, Persia, and China to Christianity. The secret of their success must be in the *manifestation of the truth*, not from popular conventional principles, but from its deep eternal ground, as comprised in the expression of St. Paul, "the mystery of God and the Father, and Christ," and nature, and all things. And in demonstration of their principles, they must also, if needs be, be able to do the works which those principles will enable them to perform, if carried out to their proper theosophical development: even to indicate from an intellectual perception, the good and the evil in all natural things, and the several relations and proportions thereof, with the qualifications needful to harmonise the wrathful, disordered properties in bodies; yea, to heal the sick by a touch, to take up any deadly thing, and nothing of all the powers of darkness to be able in anywise to show forth its nature upon them, but to be instantly transmuted into heavenly pomp and sanity.

After the above digression and observations relating to Mr. Law's private or mental biography we now resume our narrative, having thereby prepared the way for the next subject, which is the further elucidation of his character as the *evangelist and prophet of the last dispensation*. Before proceeding however, we must be excused expressing our hope, that we shall not have, as the result of our intimations, a new sect of Mugglestonians, Philadelphians, French prophets, and other fanatics, or Swedenborgian visionaries, rising up, and, as so many "thieves and robbers," climbing into the sheep-fold "some other way," instead of entering by the *one door* of earnest enlightened devotion (based upon a self-evident knowledge of the principles and working powers of spiritual nature), and continued for years. This will probably be the case, if mere reasoning and imaginative transcendentalists get hold of this book before they are acquainted with Gospel regeneration, according to the practical scale of graduation, and precautionary annotations of the "Grammar of Wisdom."

However, we ourselves will be no party to such abuse, as we shall endeavour to prevent this work being disposed of indiscriminately, and shall also keep our eye upon any new religious, or magical, magical, alchemical pretenders that may hereafter arise, so as to discern if they really spring from it.

We have shewn by the foregoing remarks how Mr. Law's understanding became matured for his later works. Outwardly by his masterly apprehension of Behmen, aided by the demonstrations of Freher, and collateral elucidations of Lee, and based upon his previous acquaintance with the highest French, Spanish, and Italian masters of experimental mystical science. And inwardly, by his own cultivation of the divine life, and demersions of his spirit in the internal abyss of the divine power and life. The clear views which his understanding (thus enlightened and perfected) had now obtained of the grand practical and scientific scope of christianity, yet remain to be noticed, in order that the reader may duly appreciate the eminence on which he stood, and indeed yet stands, distinguished not merely from the common order, but even the most eminent of Christian divines and philosophers. And from which (having now *maintained a silence of eight years*, after laying the groundwork of the "Appeal"), he indited all his future works, beginning with the "Spirit of Prayer."

With regard, then, to his comprehensive evangelical views at this period, as well as the general plan into which all his latter works may be said to fall, we shall endeavour to make it quite clear by a *SERIES OF QUOTATIONS*. As to the effects of what we shall thus open out, upon the theology and practice not only of christendom, but of the whole world, we must leave the reader to make his own reflections after he has read the entire statement. His astonishment will perhaps be indescribable (after a *due* meditation on the subject), that christendom should have remained for this last century, so ignorant in effect of the important knowledge of such *distinctions* as are here represented, and indeed evidently appear to be the truth. The following are the Six Heads

slique, moral et intellectuel, c'est alors qu'on aurait en effet un véritable *Esprit des choses*. [Is this most important scheme accomplished? and up to the present time?]

under which we shall endeavour to represent our meaning, or as the key to Mr. Law's latter *baptist* ministrations:—

I.—(a.) In a conversation which Mr. Law once had with a friend, he remarked that every man has four states of experience to pass through in the course of his christian process, viz. (1.) that of nature in which he is born; (2.) that under the law; (3.) that under Christ come in the flesh; and (4.) that of the Spirit.

(b.) From Mr. Law's "*Treatise on Christian Regeneration*."—"It may freely be granted that conversion to God is often very sudden and instantaneous, unexpectedly raised from variety of occasions. Thus, one by seeing only a *withered tree*, another by reading the lives and deaths of the *antediluvian fathers*, one by hearing of *heaven*, another of *hell*, one by reading of the *love*, or *wrath* of God, another of the *sufferings* of Christ, may find himself, as it were, *melled* into penitence all on a sudden. It may be granted also, that the greatest sinner may in a *moment* be converted to God, and feel himself wounded in such a degree, as perhaps those never were who have been turning to God all their lives.

But then it is to be observed, that this *suddenness* of change, or flash of conviction, ■ by no means of the *essence* of true conversion, and is no more to be demanded in ourselves or others, than such a light from heaven as shone round St. Paul, and cast him to the ground. *Secondly*, that no one is to expect, or require that another should receive his conversion or awakening from the same cause, or in the same manner as he has done, that is, that *heaven*, or *hell*, or the *justice*, or *love* of God, or faith in Christ, either as our *light*, or our *atonement*, must needs be the *first awakening* of the soul, because it has been so with him. *Thirdly*, that this stroke of conversion is not to be considered as signifying our *high state* of a new birth in Christ, or a *proof* that we are on a sudden made new creatures, but that we are thus suddenly called, and stirred up to look after a newness of nature. *Fourthly*, that this *sensibility*, or manifest feeling of the operations of God upon our souls, which we have experienced in these first awakenings, is not to be expected, or desired to go along with us through the course of our purification. *Fifthly*, that REGENERATION, or the renewal of our first birth and state, is something entirely *distinct* from this first sudden conversion, or call to repentance; that it is not a thing done in an *instant*, but is a certain *process*, a *gradual release* from our captivity and disorder, consisting of several *stages* and *degrees*, both of death and life, which the soul must go through before it can have thoroughly put off the old man.—I will not say that this must needs be in the *same degree* in all, or that there cannot be any exception to this. But thus much is true and certain, that Jesus Christ is our *pattern*, that what he did for us that we are also to do for ourselves, or, in other words, we must follow him in the *regeneration*.—For what he did, he did, both as our *atonement* and *example*, his process, or course of life, temptations, sufferings, denying his own will, death, and resurrection, all done, and gone through on our account, because the human soul wanted *such* ■ *process* of regeneration and redemption; because only in such a *gradual process* all that was lost in Adam could be restored to us again. And therefore it is beyond all doubt that *this process* is to be looked upon as the *stated method* of our purification."

(c.) From his "*Collection of Letters*."—"Jesus Christ is the only peace, and satisfaction of human life. This is absolute, and admits of no exception. St. John the baptist was the true preparer of the way to Christ; if you think of *any other way*, it is labour lost. This point is absolutely determined where Christ saith, 'They have Moses and the prophets, let them hear them. If they believe not Moses nor the prophets, neither will they be persuaded though one arose from the dead.'

Miracles and demonstrations, you see, are in vain, till Moses and the prophets are believed. And Now Moses is sin, made known by the law, and the prophets are faith and hope in God. And these two things must have their *state* and *work* in the soul, before it can have any benefit from Christ and his miracles. If you would therefore give some check to the growth of suicide and madness, it cannot be by attacking them in themselves, or speaking to the unreasonableness of their *particular* nature, this is as useless as a miracle to him that heareth neither Moses nor the prophets.

Now as Moses and the prophets were of necessity before the coming of Christ, so ■ must be in every human soul." [Reflect here, how the entire Bible is a mystical emblem of Man; as created perfect, as fallen, and as redeemed and glorified, with the process thereof, in its respective steps.]

(d.) From the same.—"From this unchangeable love of God towards man, which could no more cease than God could cease, came forth that wonderful scene of providence, of such a variety of means and dispensations; of visions, voices, and messages from heaven; of law, of prophecies, of promises, and threatenings, all adapted to the different states, conditions, and ages of the fallen world [and it is to be understood with respect to every individual soul], for no other end, but by every art of divine wisdom, and contrivance of love, to break off man from his earthly delusion, and beget in him a sense of his lost glory, and so make him capable of finding again that blessed essential operation of Father, Son, and holy Spirit in his soul, which was the essential glory of his first creation.

Now as in this scene of a divine and redeeming providence, God had to do with a poor, blind, earthly creature, that had lost all sense of heavenly things as they are in themselves, so the wisdom of God must often, as it were, humanise itself, and condescend to speak of himself after the manner of men. Because the earthly creature, the mere natural man, could not otherwise be brought into any sense of that which God was to him.

But now all this process of Divine Providence was only for the sake of *something higher*: the mystery of God in man and man in God still lay hid, and was no more opened, than the mystery of a redeeming Christ was opened in the type of a paschal lamb.

Pentecost alone was [or is, and so applying it individually throughout,] that which took away all veils, and showed the kingdom of God as it was in itself, and set man again under the [same] immediate essential operation of God, which first gave birth to a holy Adam in paradise. Types and shadows ended because the substance of them was found. The cloven tongues of fire had put an end to them by opening the divine eyes which Adam had closed up, unstopping the spiritual ears

VII. *Lettre à un ami, ou Considérations politiques, philosophiques et religieuses sur la Révolution française*, Paris, an III (1795). *Eclair sur l'association humaine*, Paris, an v. (1797), in-8°.

that he had filled with clay, and making his dumb sons to speak with new tongues.

And what did they say? They said all old things were gone; that a new heaven and a new earth were coming forth; that God himself was manifested in the flesh of men, who were now *all taught of God*. And what were they taught? That same which Adam was taught by his first created life in God, namely, that the immediate essential operation of Father, Son, and Holy Spirit, was henceforth the birthright of all that become *true disciples of Christ*.—Thus ended the old creation, and the fall of man, in a God manifested in the flesh, dying in and for the world, and *coming again in spirit* to be the life and light of all the sons of Adam.

Look now at all God's dispensations to the day of Pentecost, in this *true point of view*, as so many schools of different discipline and education of the natural man, till by a birth from above he could bear the language of heaven, and be taught of God..... That is, till the *threatenings of the law*, and the *work of prophecy* have done their work, and that '*day star ariseth in the heart*,' which knoweth and teacheth that CREATOR, REDEEMER, and LOVE, are the one true unchangeable triune God, that Father, that Son, and Holy Spirit, which from everlasting to everlasting have only *one will and one work* of heavenly life, light and love in and towards the creature."

(e.) *From his "Dialogue on Justification."*—The passage here referred to has been already presented to the reader on p. 107 of this work, commencing with "The Christian religion," &c., and ending with "beginning to the end;" to which, therefore, the reader may now turn.

II.—*From Mr. Law's "Spirit of Love,"*—Being an express dissertation on legal and evangelical Christianity; wherein is seen the difference between a *servant* of God and a *child* of God; between what is called a *good Christian* and a *regenerate believer*; between that goodness which arises from a rational conviction of the mind and a sincere effort to keep the Divine commands, in a regular and virtuous life, and that which is the effect of the power and presence of Christ, or the life of God born again and *fully revealed* in the soul—the true classic, or proper name of which is the *Spirit of love*. In short, between the *way* and the *end* of religion.

"Eusebius. Pray, Theophilus, proceed as you please to lay open my defects in the *Spirit of love*, for I am earnestly desirous of being set right in so important a matter.

Theogenes. Let me first observe to Eusebius, that I am afraid the matter is much worse with me, than it is with him. For though this doctrine seems to have got all my heart, as it is a doctrine, yet I am continually thrown out of it *in practice*, and find myself as daily *under the power of my old tempers and passions*, as I was before I was so full of this doctrine.

Theophilus. You are to know, my friends, that every kind of virtue and goodness may be brought into us by two different ways. They may be taught us outwardly by men, by rules and precepts; and they may be inwardly born in us, as the genuine birth of our own renewed spirit. In the former way, as we learn them only from men, by rules and documents of instruction, they, at best, only change our outward behaviour, and leave our heart in its natural state, and only put our passions under a forced restraint, which will occasionally break forth, in spite of the dead letter of precept and doctrine. Now this way of learning, and attaining goodness, though thus imperfect, is yet absolutely necessary, in the nature of the thing, and must first have its time, and place, and work in us, yet it is only for a time, as the law was a schoolmaster to the gospel. We must first be babes in doctrine, as well as in strength, before we can be men. But of all this outward instruction, whether from good men or the letter of scripture, it must be said, as the apostle saith of the law, that 'it maketh nothing perfect'; and yet is highly necessary, *in order to perfection*.

The true perfection and profitableness of the holy written word of God, is fully set forth by St. Paul to Timothy. 'From a child (saith he) though hast known the scriptures, which are able to make thee wise unto salvation, which is by faith in Christ Jesus.' Now these scriptures were the law and the prophets, for Timothy had known no other from his youth. And as they, so all other scriptures since, have no other good, or benefit in them, but as they lead and direct us to a salvation, that is not to be had in themselves, but from faith in Christ Jesus. Their teaching is only to teach us, where to seek and to find the fountain and source of all light and knowledge.

Of the law, saith the apostle, 'it was a schoolmaster to Christ;' of the prophets, he saith the same.

'Ye have (says he) a more sure word of prophecy, whereunto you do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star ariseth in your hearts.' The same thing is to be affirmed of the letter of the *New Testament*; it is but our schoolmaster unto Christ, a light like that of prophecy, to which we are to take great heed, until Christ, as the dawning of the day, or the day-star, ariseth in our hearts. Nor can the thing possibly be otherwise; no instruction that comes under the form of words can do more for us than sounds and words can do; they can only direct us to something, that is better than themselves, that can be the true light, life, spirit, and power of holiness in us.

Eusebius. I cannot deny what you say, and yet it seems to me to derogate from scripture.

Theophilus. Would you then have me to say, that the *written word* of God is that Word of God which liveth and abideth for ever; that Word which is the wisdom and power of God; that Word, which was with God, which was God, by whom all things were made; that Word of God, which was made flesh for the redemption of the world; that Word of God, of which we must be born again; that Word, which 'lighteth every man that cometh into the world,' that Word, which in Christ Jesus 'is become wisdom, and righteousness, and sanctification,' in us; would you have me say, that all this is to be understood of the *written word* of God? But if this cannot possibly be, then all that I have said is granted, namely, that Jesus is alone that Word of God, that can be the light, life, and salvation of fallen man. Or how is it possible more to exalt the letter of scripture, than by owning it to be a true, outward verbal direction to the one only true light and salvation of man.

Suppose you had been a true disciple of John the Baptist, whose only office was, to prepare the way to Christ, how could you have more magnified his office, or declared your fidelity to him, than by going from his teaching, to be taught by that Christ, to whom he directed you? The baptist was, indeed, a 'burning and a shining light,' and so are the holy scriptures; but 'he was not that light, but was sent to bear witness of that light. That was the true light, which lighteth

—*Réflexions d'un Observateur sur la question proposée par l'Institut : Quelles sont les institutions les plus propres à fonder la morale d'un peuple, an vi (1798).*

every man that cometh into the world.'

What a folly would it be, to say that you had undervalued the office and character of *John the Baptist*, because he was not allowed to be the light itself, but only a true witness of it, and guide to it? Now, if you can show that the written word in the Bible can have any other, or higher office, or power, than such a *ministerial* one, as the *baptist* had, I am ready to hear you.

Eusebius. There is no possibility of doing that.

Theophilus. But if that is not possible to be done, then you are come to the full proof of this point, viz., that there are two ways of attaining knowledge, goodness, virtue, &c., the one by the ministry of outward, verbal instruction, either by men or books, and the other by an inward birth of divine light, goodness, and virtue, in our own renewed spirit; and that the former is only *in order* to the latter, and of *no benefit* to us, but as it carries us farther than itself, to be united in heart and spirit, with the light, and word, and Spirit of God. Just as the *baptist* had been of no benefit to his disciples, unless he had been their guide from himself to Christ.

But to come now closer to our subject in hand.

From this twofold light or teaching, there necessarily arises a *twofold state* of virtue and goodness. For such as the teacher or teaching is, such is the state and manner of the goodness that can be had from it. Every effect must be according to the cause that produces it. If you learn virtue and goodness only from outward means, from men or books, you may be virtuous and good according to *time*, and *place*, and outward *forms*; you may do works of humility, works of love and benevolence, use times and forms of prayer; all this virtue and goodness is suitable to this kind of teaching, and may very well be had from it. But the *spirit* of prayer, the *spirit* of love, and the *spirit* of humility, or of any other virtue, are *only* to be attained by the *operation* of the light and spirit of *God*, not outwardly teaching, but *inwardly bringing forth a new-born spirit* within us.

And now, let me tell you both, that it is much to be feared, that you *as yet* stand only under this outward teaching; your good works are only done under obedience to such rules, precepts, and doctrines, as your *reason* assents to, but are not the fruits of a new-born spirit within you. But till you are thus renewed in the *spirit* of your minds, your *virtues* are only *taught practices*, and grafted upon a corrupt bottom. Every thing you do will be a mixture of good and bad; your humility will help you to pride, your charity to others will give nourishment to your own self-love, and as your prayers increase, so will the opinion of your own sanctity. Because till the heart is purified to the bottom, and has felt the axe at the root of its evil (which cannot be done by outward instruction), every thing that proceeds from it partakes of its impurity and corruption. [Here consider the distinction between lecture-teaching and preaching, Unitarianism, Swedenborgianism, and all the other imperfect and heterodox religious schemes, and ancient orthodox gospel Christianity.]

Now that *Theogenes* is only under the law, or outward instruction, is too plain from the complaint that he made of himself. For notwithstanding his progress in the [mystical] doctrine of love, he finds all the passions of his corrupt nature still alive in him, and himself only altered in doctrine and opinion.

The same may be well suspected of you, *Eusebius*, who are so mistaken in the *spirit* of love that you fancy yourself to be wholly possessed of it, from no other ground but because you embrace it, as it were, with open arms, and think of nothing but living under the power of it. Whereas, if the spirit of love was *really born in you* from its *own seed*, you would account for its birth and power in you in quite another manner than you have here done; you would have known the price that you had paid for it, and how many *deaths* you had *suffered*, before the spirit of love came to life in you.

Eusebius. But surely, sir, imperfect as our virtues are, we may yet, I hope, be truly said to be in a state of grace; and if so, we are under something more than mere outward instruction. Besides, you very well know, that it is a *principle* with both of us [as with our *spiritual* friends, the Quakers,] to expect all our goodness from the *spirit* of *God dwelling and working in us*. We live in faith and hope of the divine operation; and therefore I must needs say, that your censure upon us seems to be more severe than just.

Theophilus. Dear sir, I censure neither of you, nor have I said one word by way of accusation. So far from it, that I love and approve the state you are both in. It is good and happy for *Theogenes*, that he feels and confesses that his natural tempers are not yet subdued by doctrine and precept. It is good and happy for you also, that you are so highly delighted with the *doctrine* of love, for by this means each of you have your *true preparation* for further *advancement*. And though your state has this difference, yet the same error was common to both of you. You both of you fancied you had as much of the Spirit of love, as you could or ought to have; and therefore *Theogenes* wondered he had no more benefit from it; and you wondered that I should desire to lead you farther into it. And therefore, to deliver you from this error, I have desired this conference upon the *practical ground* of the Spirit of love, that you may neither of you [nor, if you please, your *spiritual* friends, the Quakers] lose the benefit of that good state in which you stand.

Eusebius. Pray, therefore, proceed as you please. For we have nothing so much at heart, as to have the *truth* and *purity* of this divine love* brought forth in us. For as it is the highest perfection, that I adore in God, so I can neither wish nor desire anything for myself, but to be *totally* governed by it. I could as willingly consent to lose all my being, as to find the power of love lost in my soul. Neither doctrine, nor mystery, nor precept, has any delight for me, but as it calls forth the birth, and growth, and exercise of that spirit, which doth all that it doth, towards God and man, under the one law of LOVE. Whatever, therefore, you can say to me, either to increase the power, manifest the defects, or remove the impediments of divine love in my soul, will be heartily welcome to me. [* See it described p. 64.]

Theophilus. I apprehend that you do not yet know, what Divine love is in itself, nor what is its *nature* and *power* in the soul of man. For Divine love is *perfect peace* and joy, it is a *freedom* from all disquiet, it is all *content*, and mere *happiness*; and makes every thing to rejoice in itself. Love

VIII. *Discours en réponse au citoyen Garat, professeur d'entendement humain aux écoles normales, sur l'existence d'un sens moral, et sur la distinction entre les sensations et la connaissance.*

is the *Christ* of God; wherever it comes, it comes as the blessing and happiness of every natural life, as the restorer of every lost perfection, a redeemer from all evil, a fulfiller of all righteousness, and a peace of God, which passeth all understanding. Through all the universe of things, nothing is *uneasy, unsatisfied or restless*, but because it is not governed by love, or because its nature has not reached or attained the *full birth* of the spirit of love. For when that is done, every hunger is satisfied, and all complaining, murmuring, accusing, resenting, revenging, and striving, are as totally suppressed, and overcome, as the coldness, thickness, and horror of darkness, are suppressed and overcome by the breaking forth of the light. If you ask why the spirit of love cannot be *displeased*, cannot be *disappointed*, cannot *complain, accuse, resent, or murmur*, it is because Divine love desires nothing but itself; it is its own good, it has all, when it has itself, because nothing is good but itself, and its own working; for love is God; 'and he that dwelleth in God, dwelleth in love:' tell me now *Eusebius*, are you thus blessed in the spirit of love? [Have you attained to *this degree* of regeneration and renewal in the divine light? Is this the *Christianity* you enjoy?]

Eusebius. Would you have me tell you that I am angel, and without the infirmities of human flesh and blood?

Theophilus. No; but I would have you judge of your state of love, by these angelical tempers, and not by any fervor or heat, that you find in yourself. For just so much, and so far as you are freed from the *folly* of all earthly affections, from all disquiet, trouble, and complaint about this, or that, just so much, and so far is the spirit of love come to life in you. For Divine love is a *new life, and new nature*, and introduces you into a *new world*; it puts an end to all your former opinions, notions, and tempers; it opens new senses in you, and makes you see high to be low, and low to be high; wisdom to be foolishness, and foolishness wisdom; it makes prosperity and adversity, praise and dispraise to be equally nothing. 'When I was a child (saith the apostle), I thought as a child, I spake as a child, but when I became a man, I put away childish things.' Whilst man is under the power of nature, governed only by *worldly wisdom*, his life, (however old he may be) is quite *childish*; every thing about him only awakens childish thoughts and pursuits in him; all that he sees and hears, all that he desires or fears, likes, or dislikes; that which he gets, and that which he loses; that which he hath, and that which he hath not, serve only to carry him from this fiction of evil, to that fiction of good, from one vanity of peace, to another vanity of trouble! But when Divine love is born in the soul, all childish images of good and evil are done away, and all the *sensibility* of them is lost, as the stars lose their *visibility*, when the sun is risen.

Theogenes. That this is the true power of the *Spirit* of Divine love, I am fully convinced from my own uneasiness at finding that my natural tempers are not overcome by it. For whence could I have this trouble, but because that little dawning that I have of the *Spirit* of love in me, maketh just demands to be the one light, breath, and power of my life, and to have all that is within me overcome and governed by it. And therefore I find, I must either silence this small voice of new risen love within me, or have no rest from complaints, and self-condemnation, till my whole nature is brought into subjection to it.

Theophilus. Most rightly judged, *Theogenes*; and now we are fairly brought to the one great practical point, on which all our proficiency in the spirit of love entirely depends. Namely, that *all that we are, and all that we have from Adam, as fallen*, must be given up, absolutely denied and resisted [that is, by a faithful conformity to the Gospel counsels], if the *birth of divine love* [the *full birth of the Holy Spirit*] is to be brought forth in us. For all that we are by *nature*, is in full contrariety to this Divine love, nor can it be otherwise; a death to itself is its only cure, or rather only can make it subservient to good. * * * "Neither notions, nor speculations, nor heat, nor fervor, nor rules, nor methods, can bring it forth. It is the *child* of light, and cannot possibly have any birth in you, but only and solely from the light of God rising in your own soul, as it rises in heavenly beings. But the light of God cannot *arise*, or be *found* in you, by any art or contrivance of your own, but *only and solely* in the way of that *faith, prayer, meekness, humility, and patience*, which waits, trusts, resigns to, and expects all from the inward, living, life-giving operation of the triune God within you; *creating, quickening, and reviving* in your fallen soul, that birth, and image, and likeness of the holy Trinity, in which the first father of mankind was created.

Theogenes. You need say no more, *Theophilus*; you have not only removed that difficulty, which brought us hither, but have, by a variety of things, fixed and confirmed us in a full belief of that great truth elsewhere asserted, namely, 'That there is but one salvation for all mankind, and that is the *life of God* in the soul. And also, that there is but *one possible way* for man to attain this life of God, not one for a *Jew*, another for a *Christian*, and a third for an oriental *Heathen*. No: God is one, human nature is one, salvation is one, and the way to it is one, and that is the *faith or desire* of the soul turned wholly to God.'

Therefore, dear *Theophilus*, adieu. If we see you no more in this life, you have sufficiently taught us how to seek and find every kind of goodness, blessing, and happiness, in *God alone*."

[The candidate will not fail to observe, how in this long quotation is set forth the ground and reason of the states of those devoted souls, who, in the lively expression of one of them (see note, p. 92), had "no faith, unless it were the faith of a devil;" and of others who have "found liberty," pardon, justification, salvation, the witness of the Spirit, entire sanctification, perfect love, &c.]

III.—(a.) *From the "Collection of Letters."*—"Let us beware also, to 'angels in heaven.'" The reader is directed for the passage in question to pp. 96-8 of this treatise.

(b.) *From the same.*—"No man (saith the apostle) can call Christ Lord, but by the Holy Ghost." Therefore nothing is, or can be a divine service in that church which has Christ for its Lord, but what has the Holy Spirit for its *beginner, doer, and finisher*. For if it be certain that no one can own Christ as his Lord, but by the Holy Spirit, then it must be equally certain that no one can serve or worship God through Christ his Lord in any other way, help, power, or means, but so far as it is all done in and by the power of the same Holy Spirit. 'Whatsoever is born of the flesh is flesh;' that is, whatsoever proceeds from, or is done by the natural powers of man, from his birth of flesh and blood, is merely human, earthly, and corrupt, and can no more do any thing that is heavenly, or perform a service or worship that is divine, than our present flesh and blood can enter into the

— *Essai relatif à la question proposée par l'institut : Déterminer l'influence des signes sur la formation des idées, avec l'épigraphie : Nasuntur ideæ fiunt signa, an VII (1799), in-8°.* — Le Croco-

kingdom of heaven. Thus saith the apostle, 'Ye are not in the flesh, but in the spirit, if so be the Spirit of God dwelleth within you. Now if man hath not the Spirit of Christ, he is none of his.' And consequently if not his, he can perform no divine service to him. Nor can any worship cease to be carnal, or become divine, but by its being *all* that it is, and doing *all* that it doth, by the power, and presence of *Christ dwelling in our souls*, and helping us by his *Holy Spirit* to cry in truth and reality, Abba, Father.

The New Testament never calls us to do, or offer, or allows anything to be done or offered to God, as a divine service or worship, but what is done in the truth and reality of faith, of hope, of love, and obedience to God.

But through all the New Testament, no faith, no hope, no love is allowed to be true and godly, but only that faith, that hope, &c., which *solely* proceeds from, and is the *fruit* of the Holy Spirit living, dwelling, and working in our whole heart, and soul, and spirit.

This spirituality of the Christian religion, is the reason why it was first preached to the world under the name of the *kingdom of God*, because under this new dispensation, freed from veils, shadows and figures of good things absent or to come, *God himself* is manifested, ruling in us and over us, as an *essential light* of our lives, as an *indwelling word* of power, as a *life-giving spirit* within us, forming us by a *new creation*, to become a 'chosen generation, a royal priesthood,' to 'offer spiritual sacrifices to God, through a new and living way, which Christ hath consecrated for us.' The truth and perfection of which state is plainly set forth by the following prayer of Christ, viz., 'That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, I in them, and thou in me, that they may be made perfect in one, and that the love wherewith thou hast loved me, may be in them, and I in them.' Now for the truth and certainty of this spiritual kingdom, in which are only spiritual worshippers *baptized from above* into an union and communion with Father, Son, and Holy Ghost, through the mysterious union of God and man in the one mediator Jesus Christ; for the truth, I say, of this spiritual state of Christianity, we have the plainest words of Christ, expressly declaring that the *Jerusalem service*, and consequently everything or service that *has the nature of it*, was to have its end in the establishment of *his church*.

'Believe me (saith he), the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father: but the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.'

Therefore it must be certain in the highest degree that Christ cannot, nor could set up any other kind of worship, or worshippers, but such as the Father seeketh; because he and his Father were one, both in will and work. And the reason and necessity of this kind of worship is added by Christ, in the following words, 'God is a spirit, and they that worship him, must worship him in spirit and in truth.'

Therefore if Christ had not *only* and *solely* set up this truth of spiritual worship, he had been but another Moses, and though a better teacher, yet still but as a *schoolmaster* to some higher state of religion, that was *yet wanted*, and *must be revealed*, if so be that man was to be restored to his true state of life, union and happiness in and with the Divine nature. For as God is a spirit, and our life is spiritual, so no religious worship can be in its true perfection, or bring us into the possession of our highest good, till it raises all that is spirit and life in us, into union and communion with spirit and life in God."

[These QUOTATIONS will have afforded the reader a further glimpse into what we mean by the above-mentioned 'distinctions;' and how the universal teaching of the churches and the duties enjoined in them, in which the preachers and hearers rest as the *end*, are but the *way* to the end; which is one degree further, and consisteth in the *new birth* of gospel Christianity, as explained above. However excellent and sublime, therefore, may be such general discourses, the people are but *imperfectly* taught Christianity, if they are not directed to its ultimate stage, viz. that of *Christ come in the Spirit*, which consists in an entire *death* to the spirit of the world and to self, and an entire living and *respiring* in the elements of Christ's *new kingdom* upon earth. But we continue.]

IV.—From the Gospel of St. John, the great head mystical disciple of a mystical-speaking Master. Throughout the whole of our Lord's discourses as herein related, it is manifest that to "believe" in him implies simply and universally, the *total following of him*, the treading in the steps of his process, perfect obedience to his counsels and precepts; the result of which should be the enjoyment of "the light of life," "no condemnation," "freedom or liberty indeed," in short, the *new birth and new creation*. In accordance with which view, understand the implications of *Romans x. 4-17*.—But what we especially refer to here, is *John vii. 37, 39*.—"If any man thirst let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. [N.B.] But this spake he of the *Spirit*, which they [throughout all ages] that believe on him [i.e. should actually take him for their Lord, King, Priest, Prophet, and *all*] should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified."

V.—(a.) From the "Address to the Clergy."—"That the Jewish and Christian Church stand at this day in the same kind of apostacy, or fallen state, must be manifest to every one that will not shut his eyes against it. Why are the Jews in a fallen state? It is because they have refused Him who, in his whole process, was the truth, the substance, the life, and fulfilling of all that which was outwardly taught, and prescribed in their law and prophets.

But is it not as easy to see that the *whole Christian church* are in a fallen state, and for the same reason, because they are fallen or turned away from that Holy Spirit who was promised, and given to be the *one only power, life, and fulfilling* of all that which was *outwardly* taught, and prescribed by the gospel. For the Holy Spirit to come was just the same all, and fulfilling of the whole gospel, as a Christ to come was the *all*, and the *fulfilling* of the law. The Jew, therefore, with his Old Testament, not owning Christ in all his process to be the truth and life, and fulfiller of their law, is just in the same apostacy as the Christian with his New Testament, not owning the Holy Spirit in all his operations to be his *only light, guide, and governor*. For as all types and figures in the law were but empty shadows, without Christ's being the life and power of them, so all that is written in the gospel is but dead letter, unless the *Holy Spirit* in man be the

cile, ou la Guerre du bien et du mal, arrivée sous le règne de Louis XV., poème épico-magique en 102 chants, etc., en prose mêlée de vers : œuvre posthume d'un amateur de choses cachées, Paris, an VII

living reader, the living rememberer, and the living doer of them. Therefore, where the Holy Spirit is not thus owned and received as the *whole power* and life of the gospel state, it is no marvel that Christians have no more of gospel virtues than the Jews have of patriarchal holiness, or that the same lusts and vices which prosper among the Jews should break forth with as much strength in fallen Christendom. For the New Testament not ending in the *coming of the Holy Spirit*, with *fullness of power over sin and hell* and the *devil*, is but the same and no better a help to *heaven* than the Old Testament without the coming of a Messiah.—Need I now say any more to demonstrate the truth of that which I first said was the one thing absolutely essential, and only available to man's salvation, namely, the *Spirit of God brought again to his first power of life in us*. This was the glory of man's creation, and this alone can be the glory of his redemption. All besides this that passes for a *time* betwixt God and man, be it what it will, shows only our fall and distance from God, and in its best state has only the nature of a *good road*, which is only good because that which we *want* is at the *end* of it. Whilst God calls us by various outward dispensations, by creaturely things, figurative institutions, &c., it is a full proof that we are *not yet* in our true state, or that union with God which is *intended* by our redemption.

God said to Moses, *Put off thy shoes, for the place whereon thou standest is holy ground*. Now this which God said to Moses is only that very same thing which circumcision, the law, sacrifices, and sacraments say to man. They are in themselves nothing else but outward significations of *inward impurity, and lost holiness*; and can do no more in themselves, but intimate, point, and direct to an *inward life and new birth from above*, that is to be *sought after*.

But here lies the great mistake, or rather idolatrous abuse of all God's outward dispensations. They are taken for the thing itself, for the truth and essence of religion. That which the learned Jews did with the outward letter of their law, that same do *learned Christians* with the outward letter of the gospel.—Why did the Jewish church so furiously and obstinately cry out against Christ, Let him be crucified? It was because their letter-learned ears, their worldly spirit, and temple-orthodoxy would not bear to hear of an inward Saviour, not bear to hear of being born again of his Spirit, of eating his flesh and drinking his blood, of his dwelling in them and they in him. To have their law of ordinances, their temple-pomp *sunk* into such a *fulfilling* Saviour as this, was such *enthusiastic jargon* to their ears, as forced their sober, rational theology, to call Christ, Beelzebub, his doctrine, blasphemy, and all for the sake of *Moses and rabbinic orthodoxy*.

Need it now be asked, Whether the *true Christ of the gospel* be less blasphemed, less crucified by that Christian theology which rejects an inward Christ, a Saviour living and working in the soul, as its inward light and life, generating his own nature and spirit in it as its *only redemption*: whether that which rejects all this as *mystic madness*, be not that very same old Jewish wisdom sprung up in Christian theology, which said of Christ when teaching these very things, *He is mad, why hear ye him?* * * *

If it now be asked, Whence, or from what, comes all this spiritual blindness, which from age to age thus mistakes and defeats all the gracious designs of God towards fallen mankind? Look at the origin of the *first sin* and you see it all. Had *Eve* desired no knowledge but what came from *God*, Paradise had been the habitation of her and all her offspring. If, after Paradise lost, Jews and Christians had desired *no knowledge* but what came from *God*, the law and prophets had kept the Jew close to the first tree of life, and the Christian church had been a kingdom of God and communion of saints to this day.

Look where you will, through all the whole nature of things, no *divine wisdom, knowledge, goodness, and deliverance from sin* are anywhere to be found for fallen man but in these two points: (1.) *A total entire entrance into the whole process of Christ*; (2.) *A total resignation to, and sole dependence upon the continual operation of the Holy Ghost, or Christ come again in the spirit*, to be our never ceasing light, teacher, and guide into all those ways of virtue in which he himself walked in the flesh. All besides this, call it by what name you will, is but dead work, a vain labour of the *old man* to new create himself.—And here let it be well observed that in these two points consists the whole of that *mystic divinity*, to which a *Jewish orthodoxy* at this day is so great an enemy. For nothing else is meant or taught by it, but a *total dying to self* (called the process or cross of Christ) that a new creature (called Christ in us, or *Christ come in the Spirit*) may be begotten, in the purity and perfection of the first man's union with God. Now, let the Christian world forget, or depart from this *one mystic way* of salvation, let anything else be thought of or trusted to but the *cross* of Christ and the *Spirit of Christ*; and then, though *churches, and preachers, and prayers, and sacraments* are everywhere in *plenty*, yet nothing better can come of it than a Christian kingdom of *Pagan vices*, along with a mouth-belief of an *holy catholic church and communion of saints*!

(b.) *From the same*.—The passage here referred to will be found in p. 109, commencing with these words, "God's mark;" to which the reader is requested to turn.

VI.—*From the "Way to Divine Knowledge."*—The passage here denoted, has been already inserted in this book, pp. 120-1; to which place the reader is therefore referred for its perusal. It will be found to sum up all the preceding QUOTATIONS, in a luminous view of the distinction between universal piety or Christianity, and that which is declared by the gospel, viz., a *divine life* that had been lost by the humanity, *restored to it again*, as the effect and fruit of the glorification of the second Adam, Jesus Christ. Also, how the powers of this Divine life are opened upon all human nature, as to its engrafted divine principle, and ever ready and instant to act and be productive of a *new creation*. Insomuch that (to quote the words of Mr. Law) "a root set in the finest soil, in the best climate, and blessed with all that sun, and air, and rain can do for it, is not in so sure a way of its growth to perfection as every man may be, whose *well instructed* mind and spirit aspires after all that, which God is ready and infinitely desirous to give him." With that passage, therefore, we conclude these QUOTATIONS, having adduced even more than enough to elucidate the tenor of our remarks at the commencement, and to open the eyes of Christians generally on a subject of such infinite moment to their welfare. [End of the SERIES OF QUOTATIONS.]

And now, *standing on this high ground* of apprehension, the reader may calmly consider the difference between the *ministration of Mr. Law*, and that of the wisest and best divines and public in-

IX. Le *Ministère de l'homme-esprit*, Paris, Migneret, an xi (1802), in-8°, 3 parties: De

IX. Le *Ministère de l'homme-esprit*, Paris, Migneret, an xi (1802), in-8°, 3 parties: De

We once more, before proceeding further, request the reader to bear in mind these ‘distinctions’ between the law of Christianity and its true spiritual character. Many indeed will pretend to understand these distinctions even in their vast practical comprehensiveness, and will perhaps designate the contents of this statement, a simple elementary knowledge. Be it so; but who, we ask, has described them philosophically, from their ground? Even the truly spiritual of the Methodists—for want of this exact apprehension could never describe in a rational, demonstrative manner, the ground of their own experience, and the true original difference between the evangelical and the Quakers—though by the way, true Methodism judiciously and efficiently worked out, and as to the Quakers—personal development, will enhance the soul in spirituality and to its proper limit of social and personal development, will enhance the doctrine and discipline of the “Friends” divine communion much beyond any means which the doctrine and discipline of the “Friends” can afford, (and the pure practical and mystical theology of the ‘Romish church’ even yet higher still,)—as to this body of religionists, we say, through laying so much stress upon the Holy Spirit’s influences, they will be found to be practically and almost universally subject to two grand errors; first, in considering the ordinary conscience as the true evangelical light, and secondly, in fixing the minds of their people almost isolatedly upon this abstract truism, that all spiritual life must come from the inspiration of the Holy Ghost. Whereby a deadly indolence of soul, we say, is introduced; the individuals naturally concluding, that it is of no use attempting to do anything towards

l'homme;—De la nature;—De la parole. L'objet de ce livre est de montrer comment *l'Homme-esprit* (ou exerçant un ministère spirituel) peut s'améliorer, et régénérer lui-même et les autres, en

salvation, but they must *quietly wait* till they are moved to it by the inspiration of the Holy Spirit. Thus overlooking the whole tenor and analogy of the teachings of Christ; which are grounded upon a perfect knowledge of man's constitution as to soul, spirit, and body, and their mutual influences, their relations to the Holy Trinity of the divine life, and their essential necessities. Whence he exhorts all men that see and understand their spiritual privity and destitution, to *seek and ask* for the renewing influences of the Holy Spirit, and to ask *in faith*, being assured they shall accordingly receive them—that is, earnestly, continuously, perseveringly, as represented in the parable of the man borrowing the loaves of his neighbour; yea, to *keep on seeking, asking, and knocking* with unwearied diligence, *until* the desired blessings be *sensibly* obtained. This is what our Lord invariably teaches to be the *procedure of man*, in order to come under the *full influences* of the Holy Spirit, that it may work in him to will and to do for his salvation. Having however, alluded to the benefits of vocal and earnest prayer as the *proved* orthodox means of introducing the soul into the interior and spiritual worship, (which in effect embraces the distinctions between the devotional worship of the universal church of Christ in all ages, and that modern, *half-thinking* spiritual branch of it just referred to,) we need not dwell upon this point further, until this latter can show the disadvantage of acting up to Christ's doctrine in this particular; and that vocal devotions are not sure *means* of awakening in the soul the true spirit of prayer. To do this, however, it must first be shown that *sound* is not one of the *seven spirits* of God in nature, and that it has no communion with or influence upon any of the other Divine spirits.

But to sum up these observations: the Quakers in their popular theology, we say, so rest upon the necessity and sufficiency of the Holy Spirit, that an enquirer would never suppose there to be a process in redemption; not any successive ministrations in Christian salvation, no degrees of descent out of the fallen, and of ascent into the redeemed humanity. That Christ's work in redeeming his own humanity was not the representation and model, according to which every other human nature must be redeemed, so as to attain to that state of glory he now enjoys in heaven; though the Scripture distinctly teaches, that the *same* powerful Spirit by which Christ redeemed his own soul and body, is given to every individual man to do the same great work for him. (*Heb. ix. 14.*) The consequence then of all these imperfect views is, we infer, that nineteen-twentieths of the members of the 'spiritual' sect referred to, must rest content with merely spiritual doctrines, and without any experimental verification of Christianity; at all events, according to the orthodox gospel dictates and implications, as attested by all ages to be the mode and effects of the *Comforter's* operations. [Which commence and proceed with conviction of sin, deep penitence, faith in God, the conscientious performance of duty under great and manifold falls, continuous and earnest, yea agonising prayer, the surprising breaking into the kingdom of light and love by a new birth, and the dwelling and growing up therein under the immediate influences of the Holy Spirit, even to the measure of the stature of the fulness of Christ].—In short, from these and a number of other cases we might adduce, it appears that some churches merely look at one part, and others at another part of Christian doctrine, according to their particular natural or spiritual constitution. But where, we again ask, except in Mr. Law's writings, is the *entire Gospel, uniformly exhibited*, both on the part of the Redeemer and the redeemed? where the *whole philosophy* and theology of Christianity so distinctly set forth, as that the Christian may see his exact position in the regeneration, his relation to God and to eternity, to heaven and hell, and be able to give a true, rational account for the hope that is in him, (without begging the question, boggling and hotch-potch quotations of Scripture,) whether to a Jew, a Mahomedan, or a learned and honourable oriental "Heathen?"

To proceed. We have observed that Mr. Law maintained a wise silence for eight years,—which, as he was to be the personification of a *standard educated mind, passing through Christianity*, was doubtless so regulated by the Divine wisdom. We have also remarked that his works were severally and collectively the transcripts of his own experience: which is said to have been the substance of Miss Gibbon's reply to a request made to her, to write Mr. Law's life. Up to the year 1732, he had preached the gospel of the law, or the *duties and obligations* of wisdom and devotion; but *now* it had become his high privilege and duty, after the intervening growth of his mind, (as exhibited by his *Sacrament Book, Regeneration Tract*, and his *Replies to Trap*) to preach the *gospel of the Spirit*, in all its nakedness and fulness. He does indeed speak of the new birth and influences of the Holy Spirit in exalted terms in the above works; and in the express treatise of *Regeneration*, as quoted in the Note of p. 375, clearly exhibits the *orthodox* mode of our becoming the subjects of the New-birth, or means we are to employ in order to pass through that *gate of entrance* into the spiritual life; yet, he must be said therein to have more particularly reflected upon the truth of the doctrine of the old and new man, and of that sublime holiness which the Gospel sets before us, than upon the *means and power*, by which alone the practice of this latter could be freely and universally fulfilled. Which contemplation indeed, necessarily precedes the high *Johannic* experience of the *Spirit of love*,—the especial subject of these his last writings.

As regards the particular occasion which called him forth from this silence to write the "Spirit of Prayer," we consider it to have been the perusal of certain passages in the MSS. of Freher, while copying the productions of that elevated genius, wherein the discovery of the philosophy that God is mere LOVE, and that *his wisdom and power* are only *operative in overcoming all evil with good*, suddenly broke forth as a full blaze of noonday sunshine, upon his ravished understanding. In order to apprehend in some measure the light in which this discovery appeared, the candidate should turn back as far as the text of p. 418, and read on to p. 430; he will then begin to perceive the gradual ascent of his mind until, at p. 432, he feels himself posed at that ethereal height from which St. John (as we have before stated in allusion to Mr. Law, p. 369) wrote his Epistles; where truly faith is lost in sight. So that we owe the existence of Mr. Law's *Spirit of Prayer* and subsequent works (as we have said of his grand work the "Appeal") under Divine Providence, to his readings in Freher: as confirmable even by the experience of the candidate himself, who, after a very close perusal and copying out of the passages referred to, will, if in a *proper state* of advancement, feel himself propelled to write in a similar strain. And such is the irresistible effect of Law's reasoning, and of the heavenly melody which runs current with the doctrine of LOVE through this and all his later

rendant la Parole ou le Logos (le Verbe) à l'homme et à la nature. C'est dans cette Parole, que Saint-Martin, plein de la doctrine et des sentiments de Jacob Böhme, puise la vie dont il anime

treatises—we mean upon *impartial* and *unbiased* minds, endowed with sufficient *logical capacity* of apprehension; that it will be no vain imagination to conceive his readers rising up in their study, in the midst of a discourse, and exclaiming, "These are the first books in the world!" In accordance with what has been observed—that pure, original truth, when rightly represented, is much more captivating and agreeable to the mind than error; and that there is an intellectual sense latent in the soul which, having been present at the very creation of all things, even at the very birth and Aurora of eternity, or nature, immediately recognises the objects of its native landscape, and its kindred relations of pure, original truth.

The "First Part" of the "Spirit of Prayer" which may be called the *practical deduction* of the "Appeal," that every *logical* mind ought, after adequate reflection, to make for itself, (in which case the former work alone would have been sufficient for the meditation and practice of a whole lifetime,) was, we have stated, published in 1749; being thus described on its title-page, "The Spirit of Prayer; or the Soul rising out of the Vanity of Time, into the Riches of Eternity." It consists of two chapters, which treat of the following subjects:—

CHAPTER I.—The indifference and insensibility of men in general to their eternal interests. The original state of man as the son of God, and therefore a living image of the Triune Deity. His trial and fall. The commencement of his redemption. His real nature and state by reason of sin. How it differs from that of the fallen angels. The means of his salvation, or recovery of the life, or light and Holy Spirit of God. The new-birth not a figurative expression, but a real, living process. The whole chapter being a familiar discourse of matters *preparatory* to the *Spirit of Prayer*. CHAPTER II.—In what salvation or the regenerate life consists. The manifestation of the nature, life, and spirit of Jesus Christ in the new inward man. The means of attaining such a state lie in faith, or the right direction and earnest action of the desire. How the ground or *principle*, which is the engrafted word or incorruptible seed of Christ, lies latent in every soul. Its opening or manifestation, the only way of salvation. The tokens by which the regenerate spirit discovers itself. All depends on obedience or adherence to it. The infallible truths by which we may be assured that our dependence is well grounded. The abandonment of *self*, and the true nature and worth of self-denial and mortification. No activity of our own of any avail to salvation. The only way is the desire of the soul turned to God.

All sectarianism is of course extinguished in this work, which makes the whole universe of nature and grace apprehensible, under one governing idea and plan, as an edifice of pure love; which in itself is an argument for the truth of the philosophy that it opens out, because truth itself is unsectarian, unlimited and universal in its embrace—not confined to Christendom, but comprehending all the human race "in the outstretched arms of its catholic love." As the actual application of such a philosophy to the highest interests of man, the "First Part" of the "Spirit of Prayer" may be considered an universal practical grammar, or introduction to gospel Christianity. Which was necessary to be presented as a text, or preliminary to what was to follow:—Mr. Law's call being now to preach the gospel to the educated, who, not having *fathomed* the philosophy of the *Nosce te ipsum*, and being indeed entirely ignorant of their own nature and condition, are unbelievers in the truth of that redemption into which they are born, and which only requires the assent of their own wills, to become their salvation. Accordingly, it does not argue on the presumed corruption of human nature, as is common with all books of a popular religious tendency, but shows the actual ground of its existence, in the fall of a whole hierarchy of angels, and the creation of this world.——For which reason by the way, it may be considered as especially addressed to such as deny the existence of pure malignity, and consequently the necessity of any such redemption and salvation as that of the Christian religion. To this class, not to mention

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~~of course, not to mention~~ imaginative, deep-searching reasoners, and speculative propounders of social theories, belongs a small number of self-confident and deluded, though otherwise intelligent and educated individuals, (who, the writer has been informed, consider themselves a body of some importance, as the representatives of what they call the modern philosophy, that is,) who hold deistical opinions on the assumption, that pretended revelations have been exactly parallel and equal in all ages to the growth of the mind. To all such it is but necessary to say, that the light of pure truth now shines, with noon-day radiance—through the fundamental philosophy of Behmen, and the demonstrations of it by Freher and Law, displaying the entire constitution and relations of the moral universe; whereby they may discover the world of phantasy (and therefore of error) in which they dwell, and obtain every information for the resolution of those points which they have been vainly endeavouring to determine by their own helpless, groping reason. After this intimation therefore, they will have no title to be listened to by any enlightened philosopher, until they have examined these authors (commencing with the latter portion of Mr. Law's "Demonstration, &c. relating to the Sacrament," 8vo., 1737,) but their writings must only be regarded as another form of the ruff-raff, ephemeral literature of the age.

As an example of the profound compunction and *humility* flowing from the right and *natural* use of this treatise—such as a reflecting and sober mind, formed in that proper logical mould peculiar to legal training, desirous to find the truth, would draw from it; we might refer the reader to the *Second Prayer* inserted in the note of pp. 348-51, which, the writer would again take the opportunity of remarking, he has misplaced in printing that sheet, as it could not have been written before 1736, after Mr. Law had become acquainted with Behmen. Indeed, it may have been composed as late as the year 1746, as a most searching spiritual exercise, or lesson for Miss Gibbon, to instruct her in seeking that humility, which can alone render the mind capable of the pure, central light and influence of the Holy Spirit. A humility, which the popular representations of Christian truth seldom if ever touch, and of which as to its depth, their authors would seem not to have any conception. By which, in fact, the human spirit is stirred and affected to its profoundest root and depth—as the deep subsoil in husbandry when turned up and exposed to the vivifying influence of the sun and elements; and in the contemplation of which, Mr. Law once made this just yet simple observation, "that the highest state of a mystic is the lowest state of a penitent." The *centre*, the depth or ground of humility indeed, is the *heart* of God himself,

ici ses raisonnemens et son style. Cependant cet ouvrage, quoique plus clair en général que les précédents, est encore, dans plusieurs endroits, trop éloigné des idées humaines pour être pleine-

(*Philippians*, ii. 5-11), love and humility being one individed thing in the kingdom of heaven.

Before dismissing the "First Part" of the "Spirit of Prayer," we may mention that it was carried to America, and published there by Franklin, as proved by a copy which was in the hands of the writer in 1846, being one of the standard old English tracts that his common-sense mind immediately recognised as immortal. This we before mentioned, in showing the immediate connection of the "Appeal" with the modern science of electricity.

The *pure simplicity* and *celestial brightness* of Mr. Law's mind and understanding in Divine things at this particular juncture, may be inferred from the following spiritual Letters, addressed to one who had sought his advice and direction; the first having been written about the time the First Part of the "Spirit of Prayer" was published, and the second shortly afterwards.

The first of these Letters, with some modifications, has been already inserted in this treatise, p. 104-5, ending with the words, "thy Holy Spirit;" to which place, therefore, the reader is referred. The writer now regrets the originals were not always exactly copied.

The second Letter commenced thus:—"My dear, worthy Friend—Whom I heartily love, in the unity of the spirit of Christ. Your long letter I received some time the last month, and read with much pleasure. For long as it was, I did not wish it to be shorter. I bless God for that good and right spirit which breathed in every part of it. As it required no immediate answer and you left me to my own time, so I did not intend to write till last week, but by accidental affairs have been hindered from complying with my intention till now.

Your judgment has failed you in nothing but in thinking your letter could be disagreeable to me, or that my answer was deferred on that account. Every creature has my love, but persons of your spirit kindle in me every holy affection of honour and esteem towards them. Love, with its fruits of meekness, patience, and humility, is all that I wish for myself, and every human creature. For this is to live in God, united to him both for time and eternity.

Would you have done with error, scruple, and delusion? Consider the Deity (as I have said) to be the greatest love, the greatest meekness, the greatest sweetness, the eternal unchangeable *Will to be a good and blessing to every creature*; and that all the misery, darkness and death of fallen angels and fallen men, consists in their having lost this Divine nature. Consider yourself, and all the fallen world, as having nothing to seek or wish for, but by the *spirit of prayer* to draw

into the life of your soul, rays and sparks of this divine, meek, loving, tender nature of God. Consider the holy Jesus as the gift of God to your soul, to begin and finish the birth of God and heaven within you, in spite of every inward or outward enemy. These three infallible truths heartily embraced, and made the nourishment of your soul, shorten and secure the way to heaven, and leave no room for error, scruple, or delusion.—The poverty of our fallen nature, the depraved workings of flesh and blood, the corrupt tempers of our polluted birth in this world, do us no hurt so long as the *spirit of prayer* works contrary to them, and longs for the first birth of the light and spirit of heaven.

All our natural evil ceases to be our own evil, as soon as our *will-spirit* turns from it. It then changes its nature, loses all its poison and death, and only becomes our *holy cross*, on which we happily die from self and this world, into the kingdom of heaven.

I much congratulate you on your manner of *prayer*. So practised, it becomes the life of the soul, and the true food of eternity. Keep in this state of application to God, and then you will infallibly find it to be the way of *rising out of the vanity of time, into the riches of eternity*.

Do not expect or look for the same degrees of sensible fervor. The matter lies not there. Nature will have its share, but the ups and downs of that are to be overlooked. Whilst your *will-spirit* is good, and set right, the changes of creaturely fervor lessen not your union with God. It is the abyss of the heart, an unfathomable depth of eternity within us, as much above sensible fervor as heaven is above earth; it is this that works our way to God, and unites us with heaven. This abyss of the heart, is the *divine nature* and power within us, which never calls upon God in vain, but whether helped or deserted by bodily fervor, penetrates through all outward nature, as easily and effectually as our thoughts can leave our bodies, and reach into the regions of eternity. I am, with hearty prayers to God for you, your truly affectionate friend and servant,—W. LAW."

Amongst the number of the correspondents at this period who sought his spiritual counsels, was also a Mr. George Ward, who afterwards (with the Mr. Langcake to whom the above letters were addressed,) became his confidential and friendly agent in London, in the correction and supervision of the printing of some of his publications; and who was the editor of the incomplete edition of Behmen, published in four quarto volumes after Mr. Law's decease, at the sole expense of Mrs. Hutcheson, and with Mr. Law's name inserted in the title-page. The edition of Behmen intended to be published by Mr. Law, would have been an original translation, while this was only the old (and, upon the whole very excellent) one, reprinted, with alterations according to the fancy of Mr. Ward, who also appended to each volume a few plates, copied from the designs of Freher, found amongst Mr. Law's papers.

A standard edition of Behmen (as of Freher and Law) is yet required; to be edited, not by a speculative bookseller's employé, but, as heretofore intimated, by a rightly-trained and illuminated theosopher, such as this treatise seeks to create. Which indeed we hope to be the instrument of giving to the world, or it may be a very appropriate emanation of a *Theosophic College* or Society. But to return.

Mr. Law we find had resolved to publish the "Spirit of Prayer" in two parts, with a certain interval between them; in which he might observe the reception of the First Part, and be in some measure guided by it as to the construction and contents of the remainder, or of those portions thereof, which may be considered as only accessory to its main design.

In glancing over the vast field of the subject before him, how he should again commence operations, he perceived, with his usual sagacity, that one of the evils and vanities which would attend the opening out of the philosophy of religion, with some of the individuals to whom he was immediately addressing himself, would be the exciting of a *spirit of curiosity* rather than of compunction and amendment. As he observed to a friend, he had met with very few persons whose awak-

ment conçu et senti. La grande amélioration que le théosophe propose, consiste dans le développement radical de notre essence en time. Tous ses écrits reposent plus ou moins sur cette base :

ened zeal was not turned into curiosity ; that is, who, instead of devoting themselves with all the more earnestness, constancy, and diligence, to the attainment of the Divine life, by the superior light and instruction they had acquired, content themselves with their imaginary conceptions of the mysteries of salvation, or in procuring a fine collection of books on mystical subjects ! The exposure and correction of this absurd but *common frailty*, Mr. Law therefore resolved to make the introductory subject of the Second Part, and which is so much to the point, that we may be excused here referring the reader to it ; being given in the note of pp. 166-8.

This "Second Part" of the "Spirit of Prayer," was published in the year 1750, and was composed by Mr. Law, in the form of *Three Dialogues*, that mode of display being calculated, he considered, to set forth his subject to the best advantage. The *dramatis personæ* therein introduced, including the author himself, are four in number. The first, *Academicus*, is represented as a man of learning and parts, thoroughly versed in scholastic metaphysics and theology, but like our modern divines (with few exceptions,) wholly unsuspicious of the real nature, depth and necessity of the *new birth*, which he regards as a figurative expression, and priding himself upon his choice collection of the works of the fathers, and other spiritual authors. *Rusticus*, another speaker, is a simple, unlettered English yeoman of the old school, possessed of a vigorous understanding and strong natural sense, who having been deeply affected by the solemn and awakening truths set forth in such unprecedented clearness in the "First Part," had turned all into immediate practice, and reaped the benefits of such a common-sense mode of procedure. Of the possibility of which experimental knowledge of the gospel, he had not had even the remotest conception before meeting with Mr. Law's book, though a regular attendant in his parish church ; because Christianity had never been presented to him in its true natural light, but only as seen through the spectacles of the ordinary university, or self-styled evangelical theology. *Humanus*, a third assistant, who is introduced as a *silent listener* to the conversations, and agrees to remain so to the end, may be regarded as a personification of that large class of sober-thinking, honest unbelievers, who are best known in this country as deists, but in which may be included every class of well-educated free-thinkers. In short, he is a fair representation of *humanity* as it stands in the best state possible to it without the gospel ; not altogether unfavourable to the claims of Revelation, but in consequence of having no knowledge of its real grounds and implications, destitute of that rational conviction of its divine origin, and apprehension of its true nature, which it may be almost said is the indispensable condition to a man of judgment and sincerity who is an unbeliever, for an entrance on the evangelical life. The candidate will bear in mind the comprehension of his character. Lastly, *Theophilus* may be regarded as the representative of Mr. Law in the character of a true theosopher, or heaven-illuminated sage, whose business it is to open out to view, the universal scheme of the revelations of the Deity, in all its scope and implications ; and to place the gospel in its true light, by demonstrating that the procedure of God in nature and grace is the same, and that the highest conformity to the Christian verities, is strictly accordant with the unchangeable laws of the physical and intellectual universe.

The contents of the SECOND PART, or, more strictly, the subjects demonstrated by *Theophilus*, in the course of these conversations, are as follow :—

FIRST DIALOGUE.—Introduction, on the vanity of knowledge where there is no religion. Spiritual books only useful as calls to the absolute renunciation of self, and the commencement of the new life. The nature of self described, and the necessity of its complete oblation or death demonstrated. The actual grounds of this necessity in the nature of things, and not in the arbitrary provisions of God's providence. How the will of the creature stands between God and nature, as the only opener of all good and evil. Its turning to God in absolute faith and earnestness of desire, the means of bringing heaven into the soul. The accordance of these doctrines with the Scripture. One only death and one only life in all nature. Vindication of the "Appeal." SECOND DIALOGUE.—The philosophy of the Gospel doctrine of redemption and salvation, continued. How Adam stood in his state of perfection. The gradual fall, and division of Adam into male and female. The means of human recovery, by the covenant of 'the seed of the woman.' The argument for the renunciation of self and the world resumed, on the rational ground of this philosophy. In what consists the great apostacy, the sin of all sins and the heresy of all heresies. Hours and forms of prayer considered. THIRD DIALOGUE.—The difficulty attending the total conversion of the heart to God. The whole nature to be parted with, and yet no possibility in man of doing it. The omnipotence of the love of God, and how it overcomes all evil and opposition when the heart turns wholly to him. How it has followed man from the beginning as the 'Immanuel' or seed of Christ treasured in every soul. The beginning of salvation by the germination of this seed. The new creature formed, or the Spirit of God dwelling and working in man. How this Spirit is procured and known, so as to avoid delusion. The prayer of this Spirit, the only genuine devotion. No other spirit in man works to salvation. The consistency of this doctrine with free will. Prayer the continual and habitual state of the will ; according as it *works* with the Spirit of God, or the spirit of fallen nature. All its goodness dependent on the continuity and earnestness of the will-state or desire. The outward expression of prayer justly discriminated. How far manuals of devotions are profitable. The degrees of prayer, or steps of the spiritual life. Why the motion of the Holy Spirit is the source of every aspiration to unite with the goodness and holiness of God. How this Spirit is known by the pure, free, universal goodness, meekness and love which it breathes. These emperers in man, the certain effect of its presence and influence.

These subjects are not only treated in the strictly argumentative manner, and captivating diction peculiar to the author, but they are all along elucidated from Scripture, so as to demonstrate the exact conformity of their philosophical development with the gospel, and with the simple experimental matter of fact as regards personal regeneration, and conversion of the soul to God. Their range is of course much more extensive than that of evangelical truth as commonly taught. Each of these foregoing states has its time, its variety of workings, its trials, temptations, and purifications, which can only be known by experience and the passage through them. The

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p. 5

mais, en résumé, le *Tableau naturel*, établissant, pour l'œuvre de la régénération, la nécessité d'un Réparateur, a fait voir la grandeur du sacrifice dans lequel la victime s'est immolée elle-

monly taught and expressed, and (as we have before remarked,) worthy of that universal procedure which *must* have been the true origin of things; and indeed collaterally demonstrated by its application in the Newtonian philosophy, and, as the basis of all modern enlightened science, lastly of *medicine*, as we propose presently to elucidate.

[ANNOTATION.—As a suggestion to the *candidate*, we would incidentally remark respecting the inefficient mental training of theologians in the present age, and since the severe logic and metaphysics of the schools have ceased to form a part of a theological education. The lawyers are the only well-trained rationalists in this country at the present day. At the close of the seventeenth and commencement of the eighteenth century, theologians were the men of genius—the first spirits of the age as to mental science and power; but now, it has been remarked, they are the most inadequately educated of any profession, being unpracticed in close and just philosophic argumentation. A better representation of the relative character of their abilities cannot perhaps be afforded than in the critical remarks which appeared in *The Times* journal upon the mental flaccidity of the poet Southey, in the early part of the month of March of the present year (1851), in the last two columns of the review in question. Southey, as to intellectual power, may there represent Theologians of the present day, while Law, in his “Case of Reason,” may stand for that of the Divines of the age we have referred to.—The lawyers we repeat, now occupy the place in the field of well disciplined reasoning power and judgment, which was possessed by the divines of a former age, and are therefore much more fitted for christian philosophers, and to defend, support, and propagate the *Christian mystery*, than those whose education professes to constitute them for such office. Surely such a state of things is not to the honour of Christianity, and ought to be at once remedied. See the proposed Appendix to SECTION III., on ‘*Christian Education*,’ how to effect this.]

It will be borne in mind, that the contents of the “Spirit of Prayer” and succeeding works were not offered by the author as an essential study for the simple, evangelical christian; but are adapted for those whose minds are so constituted as to make them capable of apprehending and indeed of demanding the philosophy or fundamental ground of the religion they are called to practise; that class, in short, whether of nominal christians, or of those who have not as yet professed christianity, which as we have said, is represented by the characters of *Academicus* and *Humanus*.

Our reason for calling attention to this fact so repeatedly, is the frequent misapprehension of Law’s mind by those who look into the “Spirit of Prayer,” and expect to find exactly what the title would suggest according to their own rote-understanding of theology. It is common among such persons to condemn the author for a style of writing which they regard as far-fetched and unprofitable; for introducing, as they say, a philosophy into the gospel, which it has no need of, and which serves only to mystify it. And it is true enough such will not find in it what it was never intended they should find in it, especially on a first or second cursory perusal, and without any previous acquaintance with the circumstances of the case, and the universal evangelical scheme of which it forms a part. For examples of this class of objectors we might point to Horne, Venn, Jones, the devout Adams, Wesley, and other names famous in the annals of modern popular English christianity.

To shew the groundlessness of these objections, it might be sufficient to refer the reader to the contents of the “Spirit of Prayer” as we have given them above, the logical unity of which, and the single purpose which connects the various subjects together being sufficiently apparent. By way however of further illustrating that purpose, we will here insert an extract from the last Dialogue of the Second Part, and after that three interesting Letters. In giving the latter, we shall only be carrying on the thread of our narrative. The extract in question thus proceeds:—

“*Theoph.* Your earnest desire, *Academicus*, to live in the spirit of prayer, and be truly governed by it, is a most excellent desire; for to be a *man of prayer* is that which the apostle means by ‘living in the spirit, and having our conversation in heaven.’ It is to have done, not only with the confessed vices, but with the allowed follies and vanities of this world. To tell such a soul of the *innocency* of levity, that it need not run away from *idle discourse*, vain gaiety, and trifling mirth as being the *harmless relief* of our heavy natures! is like telling the *flame* that it need not always be ascending upwards.—But here you are to observe, that this *spirit of prayer* is not to be taught you by a book, or brought into you by an *art* from without; but must be an inward birth, that must arise from your own *fire* and *light* within you, as the air arises from the fire and light of this world. For the spirit of every being, be it what or where it will, is only the breath or spirit that proceeds from its own fire and light. In vegetative, sensitive, and intellectual creatures, it is all in the same manner; spirit is the *third form* of its life, and is the birth that proceeds from the other two, and is the *manifestation of their nature and qualities*. For such as the fire and light are, such and no other, neither higher nor lower, neither better nor worse, is the *spirit* that proceeds from them.—Now the reason why all, and every life does, and must stand in this form, is wholly and solely from hence, because the Deity, the one source and fountain of all life, is a *triune* God, whose *third form* is, and is called, the Spirit of God, proceeding from the Father and the Son.

The *painful* sense and feeling of what you are, kindled into a working state of sensibility by the light of God within you, is the *fire* and *light* from whence your spirit of prayer proceeds. In its first kindling nothing is found or felt, but pain, wrath and darkness, as is to be seen in the first kindling of every heat or fire. And therefore its first prayer is nothing else but a sense of penitence, self-condemnation, confession, and humility. It feels nothing but its own misery, and so is all humility.—This prayer of humility is met by the Divine love, the mercifulness of God embraces it; and then its prayer is changed into hymns, and songs, and thanksgivings.—When this state of fervor has done its work, has melted away all earthly passions and affections, and left no inclination in the soul, but to delight in God alone, then its prayer changes again. It is now come so near to God, has found such union with him, that it does not so much pray as live in God. Its prayer is not any particular action, is not the work of any particular faculty, not confined to times, or words, or place, but is the work of his *whole being*; which continually stands in *fulness of faith*, in *purity of love*, in *absolute resignation* to do, and be, what and how his Beloved pleaseth. This is the last state of the *spirit of prayer*, and is its highest union with God in this

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même, au lieu des holocaustes sanglants qui avaient lieu auparavant. *L'Homme de désir* a montré que le sang de cette victime étant esprit et vie, la miséricorde se trouvait ainsi réunie à la jus-

one only and infallible way to go safely through all the difficulties, trials, temptations, dryness, or opposition of our own evil tempers, is this: it is to expect nothing from ourselves, to trust to nothing in ourselves, but in every thing expect, and depend upon GOD for relief. KEEP FAST HOLD of this thread, and then let your way be what it will, darkness, temptation, or the rebellion of nature, you will be led through all, to an union with God: for nothing hurts us in any state, but an expectation of something in it, and from it, which we should only expect from God. We are looking for our own virtue, our own piety, our own goodness, and so live on in our own poverty and weakness; to-day pleased and comforted with the seeming strength and firmness of our own pious tempers, and fancying ourselves to be somewhat; to-morrow, fallen into our own mire, we are dejected, but not humbled; we grieve, but it is only the grief of pride, at the seeing our perfection not to be such as we vainly imagined. And thus it will be, till the whole turn of our minds is so changed, that we as fully see and know our inability to have any goodness of our own, as to have a life of our own.

For since nothing is, or can be, good in us, but the life of God manifested in us, how can this be had but from God alone? When we are happily brought to this conviction, then we have done with all thought of being our own builders; the whole spirit of our mind is become a mere faith, and hope, and trust in the sole operation of God's holy Spirit; looking no more to any other power to be formed in Christ new creatures, than we look to any other power for the resurrection of our bodies at the last day. Hence may be seen, that the trials of every state are its greatest blessings; they do that for us, which we most of all want to have done, they force us to know our nothingness, and the all of God. * * *

The best instruction that I can give you, as helpful, or preparatory to the spirit of prayer, is already fully given, where we have set forth the original perfection, the miserable fall, and the glorious redemption of man. It is the true knowledge of these great things that can do all for you, which human instruction can do. These things must fill you with a dislike of your present state, drive all earthly desires out of your soul, and create an earnest longing after your first perfection.

For prayer cannot be taught you, by giving you a book of prayers, but by awakening in you a true sense and knowledge of what you are, and what you should be; that so you may see, and know, and feel what things you want, and are to pray for. For a man does not, cannot pray for any thing, because a fine petition is put into his hands, but because his own condition is a reason and motive for his asking for it. [N.B.] And therefore it is, that the "SPIRIT OF PRAYER" in the "First Part," began with a full discovery and proof of these high and important matters! at the sight of which the world, and all that is in it, shrinks into nothing; and every thing, past, present, and to come, awakens in our hearts a continual prayer, and longing desire, after God, Christ, and eternity."

The first of the three letters we proposed to give, after this Extract, was written by Mr. Law to the same friend as the two epistles inserted a few pages back, (a Mr. Thomas Langcake, at that time one of the writing clerks employed in the business of the Bank of England, Threadneedle Street;) and is so much to the purpose of our remarks in vindication of Mr. Law from the charges brought against him in regard to the philosophy, which it was his business to develop in this second ministration, as the ground of all nature and grace, (as being "speculative, vain and precarious," rather than practical, devout and edifying,) that it may well be allowed to speak for itself. It is scarcely needful to remark, that the practice of this letter is the sum and end of all true, orthodox philosophy, and what Solomon meant by his "conclusion of the whole matter," after having had experience of all the delights of wisdom, genius, sense, and all that this world can afford.

"My dear Langcake,—I am greatly rejoiced at your expressing so feeling a sense of the benefit of prayer; and hope you will every day be more and more raised to, and united with God by it.

I love no mysterious depths or heights of speculation, covet no knowledge, want to see no ground of nature, grace, and creature, but so far as it brings me nearer to God, forces me to forget and renounce everything for him, to do everything in him, and for him; and to give every breathing, moving, stirring, intention and desire of my heart, soul, spirit, and life to him.

It is for the sake of this spirit of prayer, that I have endeavoured to set so many points of religion in such a view, as must dispose the reader willingly to give up all he inherits from his fallen father, to be all hunger and thirst after God, and have no thought or care, but how to be wholly his devoted instrument; every where, and in every thing, his adoring, joyful and thankful servant.

When it is the one ruling, never-ceasing desire of our hearts, that God may be the beginning and end, the reason and motive, of our doing or not doing, from morning to night; then everywhere, whether speaking or silent, whether inwardly or outwardly employed, we are equally offered up to the Eternal Spirit, have our life in him and from him, and are united to him by that spirit of prayer, which is the comfort, the support, the strength, and security of the soul, travelling, by the help of God, through the vanity of time, into the riches of eternity.

My dear friend, have eyes shut and ears stopped, to everything that is not a step in that ladder which reaches from earth to heaven.

Reading is good, hearing is good, conversation and meditation are good; but then they are only good at times and occasions, in a certain degree; and must be used and governed with such caution, as we eat and drink and refresh ourselves, or they will bring forth in us the fruits of intemperance. But the spirit of prayer is for all times and all occasions; it is a lamp that is to be ever burning, a light ever shining. Everything calls for it, everything is to be done in it, and governed by it. Because it is, and means, and wills nothing else, but the totality of the soul not doing this or that, but wholly, incessantly given up to God, to be where, and what, and how He pleases.

This state of absolute resignation, naked faith, and pure love of God, is the highest perfection, and most purified life of those who are 'born again from above,' and through the Divine power become 'sons of God.' And is neither more nor less, than what our blessed Redeemer has called and qualified us to long and aspire after, in these words, 'Thy kingdom come; thy will be done, on earth as it is in heaven.'

tice. *Le Ministère de l'homme esprit apprend enfin à opérer en lui-même l'action du Réparateur, en s'immolant à son exemple, pour se séparer du regne matériel, organe du mal; la renaissance de*

Near the conclusion of yours, you say, you have of late, &c.," as already given p. 110, to the words, "Dear soul Adieu."

If the reader will call to mind the state of what is termed the religious world at the period under review, it will not surprise him that Mr. Law's publications brought many letters to Kings-cliffe, about points of doctrine and practice, in matters of a spiritual nature, from persons indeed who were personally unknown to the author, and that his uniform kindness in replying to such must have made serious encroachments upon his time; for, it can hardly be necessary to say such a spirit of benevolence as there is every evidence he possessed, could no more fail him in this respect, than in the other benefactions of charity which he habitually practised. Sometimes indeed, when he was sensible that such inquiries proceeded from idle curiosity rather than any sincere desire of instruction, he would purposely forbear replying to them; as may be gathered from the following epistle, which is yet a good example of the pains he took in advising those who were disposed to seek his counsel, or were prevented from reaping the full benefit of his works, through their want of proper training in the principles of Christian wisdom, and the difficulty they experienced in casting away the imaginary conceptions of an unscriptural theology. [The Christian student might find it a not unprofitable exercise to write out a fair copy of Mr. Law's letters; as a means of fathoming the depth of his thoughts and judgment.]

The gentleman thus addressed was a "Mr. William Briggs," a subordinate officer of the customs in London. But what Mr. Law says will apply equally well to the whole tribe of self-elected critics of his theology.

Kings-cliffe, March 18th. 1751.—My dear Friend—I thank God it is neither through age nor infirmities, nor any indisposition to serve you, that I have not answered your letters, but from a just sense of the unreasonableness of employing both you and myself in such a manner. Be patient, and receive in the spirit of meekness what follows; and remember that *love* is my God and *wrath* my Devil, and then you may reap the fruits of Love from the following letter, though written in a way and manner so contrary to your expectation.

There is hardly anything more hurtful to true spirituality (the life of God in the soul), than a *talkative, inquisitive, active, busy, reasonings spirit*, that is always at work with its own ideas, and never so content as when talking, hearing, or writing upon points, distinctions, and definitions of religious doctrines. This may as truly be called an earthly, worldly spirit, and as great an enemy to conversion from darkness to light, from flesh to spirit, as that of the old Athenians, who spent all their time, as St. Paul tells us, in telling or hearing some new thing.

To be trained up in the school of *reason*, and to have learnt from *Locke* or *Le Clerc*, and such likemasters, how to be *reasonable Christians*, is to be taught how to be content with eating dust and serpent's food, instead of the tree of life. Our reason is an earth-born offspring, it is the Judas of our own nature; the serpent that began, effected, continues, and keeps up our fall and separation from God. And the deceitful cultivation of it, under the specious sounds of *clear and distinct ideas*, &c., has done more hurt to the gospel in these latter ages, than any of its declared enemies.

Hence is the Church divided into numerous parts; hence are Deists, Arians, and Socinians. Hence is the zeal of modern reformers divided into a number of little subdivisions, each under the light of clear ideas and verbal distinctions, contending for little terms of regulation and inventions of their own, while the life of Christ, the one church of God, is not lived, but learnedly given up, for a life of reason.

Ho! every one that thirsteth, saith our Lord, *let him come and drink*. It is only hunger and thirst that takes the smallest degree of the heavenly life. If we are not as weary and as afraid of the spirit of reason as of any other earthly lust, we cannot become such children as can alone enter into the kingdom of God.

To apply this to the matter in hand. In the year '46, I had your first letter, telling me you had read my *Appeal*, and that by a pure light from heaven, you understood what you there read, that it contained the depth of sound mysteries, &c. Sufficient reason for contentment; but behold, at page 205, your reasoning enemy came to life in you, and helped you to a long detail of queries about the holy sacrament.

I answered that letter immediately, because it was your first, and because I believed a good spark of the Divine life was kindled in you. I showed you, that every query was needless, groundless, and conjured up by the sole activity of blind reason, in direct opposition to the plainest doctrine of *The Appeal*. You owned the truth of all this, and confessed yourself a dull scholar in the school of Christ.

The benefit that you ought to have received from this, should have been to know that inward enemy to divine light that is so active within you, and that your reasoning activity was your own serpent within you; and that all your safety consisted in turning a deaf ear to all his suggestions, knowing that they could help you only to such illumination as the serpent procured to our sinful parents.

In the year '49, when *The Spirit of Prayer* was published, you sent me a letter of objections to that. You owned the book to be most excellent; but behold the serpent again came to your assistance, and showed you how strange a doctrine there was in it, viz., That the holy Trinity was free from, and incapable of wrath, though the Scriptures abounded with declarations of the wrath, fury, &c., of God.

This letter I laid aside amongst such as were to have no answer from me, because fully answered in *The Appeal*, and in that book; and you were here again committing the same fault, which I had before made you sensible of. Your importunity extorted an answer from me. You seemed to support yourself by saying, "that a sincere minister of Christ had preached several sermons against that doctrine."

You should have said that prejudice, supported by human reason and the sound of words, had been so many times declaiming against a most heavenly truth. To say that there was no wrath, fury, vengeance, and damnation belonging to sin and sinners would be to fly in the face of plain Scripture: but to say that none of these things are inherent

L'homme par cette voie [évangélique] où Jacob Boehm est entré si profondément selon Saint-Martin, étant bien préférable aux voies qu'ouvrent les visions contemplatives des Mystiques ; ou les manifes-

qualities in the holy Trinity of God, but as separate from him, as impossible to be in him and of him, as sin, hell, and the devil; is a truth, infinitely sound, infinitely amiable, and the most solid, comfortable foundation of all religious faith, love, and resignation to God.

To observe now some other instances of the delusion of your reasoning activity. "Vulgar ideas" you say, (I suppose you meant vulgar minds) "can hardly receive anything that is not almost apparent to their senses. All metaphysical reasonings are to them unprofitable." I quote these words only for what follows, where you say, "for this reason, I apprehend, the divine writings were penned with the utmost freedom from anything above the comprehension of the unlearned reader."

Now, Sir, let this show you the vanity of indulging a talkative spirit; for were you not too much under its power, you could not have brought forth such words as these, or think them fit matter for our correspondence. For is not all Scripture from the first chapter of Genesis to the last chapter of the Revelation to St. John, a direct and full contradiction to this assertion, viz.: "penned with the utmost freedom from anything above the comprehension of the unlearned reader?" Might you not as justly have said, 'penned with the utmost freedom from letters, syllables, and words?'

Are not all the libraries in the Christian world a demonstration, that the Scriptures are not open and plain to our reason and senses? Does the Scripture anywhere give this character of itself, which you have given; or is the plainness of the letter to vulgar minds ever appealed to, as the key to Scripture truths? Hear our blessed Lord, *He that is of God heareth God's word.* And every prophet and apostle direct only to this key.

The natural man, saith the apostle, neither can he know them. But why not? It is because they only can be discerned by the spirit of God. *We have also, saith another apostle, a sure word of prophecy, whereunto ye do well that ye take heed, as unto a light shining in a dark place, until the day dawn, and the day-star arise in your hearts.* See here, again, the key that openeth the Scriptures; not the plainness of the letter, but the day-star, the spirit of God arising in the heart.

All Scripture, whether plain or obscure, is not understood till the *unction* from above teacheth all things to the reader.

See another instance of the vain activity of this talkative spirit. You go on and say, "The more, spiritual men make the Scripture their rule in speaking, writing, &c., the more good they will do to all those round about them." For how unreasonable is it for you, or any one else, to tell a spiritual man how he should speak or write? For no one is a spiritual man but so far as he is led by the Spirit; and to tell him how he should speak, is directing the Spirit of God. And when any speaker or writer affects any kind or manner of language, it is a certain proof that he is under his own direction, and not following or governed by the true Spirit of God, opening itself in him.

Again, through the same talkative spirit you tell me, "It is objected by some that I never make any distinction between repentance, justification, and sanctification." And you have more than once called upon me to speak to this matter. You add, "*Here* (that is, in this distinction of these three words, thus understood) "is the beginning, the middle, and the end of the work of the triune God upon the soul. Happy are they who experience these good and important things."

Now, Sir, if you and the objectors are in possession of this happiness, feeling the benefit of these three words, thus distinguished, I have said nothing to rob you of that happiness. And you might call to mind, that a much greater teacher than I am; who justly calls himself *the light of the world—the way, the truth, and the life*, never makes any more mention of this distinction than is to be found in my books. If therefore they are defective, or blameable for want of this distinction, how will you excuse the four gospels?

Bear with patience, my dear friend, this great and useful truth, viz., That all your letters to me are, from the beginning to the end, of the same kind with the passages I have here remarked; mere hasty, needless, fruitless words, brought forth by a talkative spirit, which is the spirit you want to have cast out of you. You must have seen in common life, that when a man has this turn, he is neither wise nor useful in his discourse; he becomes tiresome to everybody, and never talks to the purpose because always talking.

I take you to have good parts, and an awakened sense of piety; but neither sense nor piety can bring forth their proper fruits, when under the power of a talkative spirit. You tell me that "the greatest part of my Second Part of *The Spirit of Prayer* gave you great consolation; that it contains that pure and Christian philosophy, which leads the fallen man to find eternity in himself, and Jesus Christ the source of all true happiness." Oh, Sir! is it possible for you to see and know this, and yet make no better use of it? What has the heart to wish or seek from men and books after such a philosophy as this is found? But now, instead of saying to yourself, as you should have done, 'It is enough! the mystery of salvation is here opened; in this light will I thankfully give up myself to God for the remainder of my life;' (instead of thus thinking,) my book had not been published a week before you sent me word of a great fright you were in, lest a certain notion there advanced should "give occasion to the enemy not only to cavil, but to blaspheme."

But, my dear friend, this is again mere talk, you have no such fear; for if you had this fear in the smallest degree, how could you possibly ask my leave to publish this very notion in a newspaper? In my book, grounded, guarded, and supported as it is, there is no room to be afraid of any one's seeing it; but for a serious person to remove it out of its place, where it stands supported by a pure Christian philosophy, to place it amongst the trash and babble of a newspaper, is as wise a contrivance to preserve it from the ill use of the enemy, as if it were to be placed at the end of a play-book.

You say "On the sixth day Adam was formed; the same day put into Eden; the same day God said, It is not good; the same day caused a deep sleep; the same day took a rib from his side, and made the woman." And then you add these wonderfully strange words, viz., "All this being without force gathered from the holy Scriptures, I cannot find the least room to suppose that Adam had lost much of his perfection before his Eve was taken out of him."

*tations sensibles produites, soit par l'exaltation de l'ame, chez * * *, soit par l'assoupissement des sens corporels, dans le Magnétisme somnambulique.* [See also "La Philosophie Divine," where-

Suppose any one should say, 'Three days after the creation of Adam, God put him into Paradise; three days after that he said, It was not good that man should be alone; three days after that he caused a deep sleep, &c.; three days after that he took a rib from him, and made it a woman;' and should then add, 'All this being without force gathered from Scripture,' you could not help seeing the grossness of such an assertion; and yet gross as it would be, it is to a tittle your own. For the Scripture is just as far from telling you that all these things were done in one and the same day, as it is from telling of these three days. And, therefore, to pretend Scripture for this one day, is the same gross abuse of it, as for the three days.

Try your own assertion thus. Say, Moses informs us that an hour or two after man was created, God said, It is not good, &c.; an hour or two after that, God caused a deep sleep to fall upon him; an hour or two after that, He took a rib from him, &c. Here you may see not only force, but forgery and fiction put into the Scriptures. Now your assertion does in reality all this violence to Scripture; it supposes all this which is here charged upon Moses. For to say that you gather all this without force from Moses, is the same as saying, that Moses has freely and of his own accord told you all this. Again, your believing all these great things to be done in a few hours of one and the same day, is, you say, the reason why you cannot admit my doctrine, that Adam was in a declining way before Eve was taken out of him.

But to show you that this also is mere talk, you need only remember your own words, where you say "Who can tell that each day was not a thousand of our years?"

Now the supposition is the highest absurdity; but since you suppose it to be possible, according to yourself it may be said, 'Who can tell but that Adam might have been nine hundred and ninety years old before his Eve was taken out of him?' Now, my friend, what has robbed you of the peace and comfort you should have found in this *pure and Christian philosophy*? Not any whim of mine, not Moses, but a fiction of your own, that all these great things were done in a few hours.

Now had Moses expressly said, that all these things were done in one short day betwixt morning and night, how difficult had it been to believe it? For the very nature of all these things calls for some distance of time between them. And every one of them must be supposed to have some preceding great cause and occasion that brought it about.

Thus, Adam created with the eyes of eternity, and but just awakened into an angelic life and light, will you suppose him immediately in a dead sleep, without some great matter that had been the occasion of it? Again, created like the angels, neither male nor female, but both natures united in him, will you suppose that this angelic dignity was taken from him before he had done anything to give occasion for being thus altered, and brought into likeness to earthly animals? [Query, if this verity be not specially represented in the antithesis of *Gen. i. 24-27*. See the French rendering].

You may easily observe that the great things which I say of Adam, are not deduced from the letter of Moses, but only shown to be consistent with it. Just as the doctrine of an *eternity and Christ within us*, is not declared from what Moses speaks of Christ, but only shown to be conformable to it, and to have had its first dark beginning in his "seed of the woman." But all, as to both these matters, is stated and proved from the divine philosophy of our redemption opened in the gospel. It is the knowledge of Christ and his redemption that gives the true knowledge of Adam the first. This I have shown in all my books, from the *Answer to the Plain Account*, &c., to this day. Thus, in the Second Part of *The Spirit of Prayer*, p. 86, "It may be affirmed, so sure as it is from Scripture, that Christ became our second Adam, to help us to such a birth; so sure as it is from Scripture, that we should have had the same birth from our first parent." All my proof is of this kind, taken from the nature of our Redeemer, and his redemption; and that variously expressed and asserted throughout all my books.

But it is time to have done; let me only add this parting word. Consider how much true light God has vouchsafed to afford you; and what is best of all, has awakened in you a sincere love of it. Let not the activity of your reason meddle with it, or turn it into a *speculative entertainment*; but give up your heart to it, in true simplicity to live in it.

For *truth* is to be lived; nothing finds it, nothing enjoys it, but life: and nothing lives in us but our heart; and the heart has but one life, and that is *love* with all its *fruitful workings*. Expect no light therefore, but from the love of God; for the light and the love of God are inseparable, and they have no communion but with one another. And just so great and true as your love is, just so great and true is your light. Reason may for a while have its fancied treasures, but they are only the treasures of earthly light. Christ and God and heaven are only found, felt and known, by an ardent love of them. [N.B.]

Go on in Love, and then you go on in light. When all that is within you is only so much *humility, meekness, and flames of love to God*, then are you truly risen from the death that Adam died. Your conversation is justly said to be in heaven; Christ is revealed in you; and you are one of those of whom he says, *The glory which thou gavest me, I have given them; I in them, and thou in me, that they may be made perfect in one.*

These three virtues, which are only three in human sounds, are one and the same undivided and indivisible thing, viz., the tendency of the soul from SELF to GOD. No virtue has the least degree of salvation in it, but so far as this *tendency* is found in it. This is the *one thing* on our part.

On the other hand, God is one, and grace is one. Ask not for distinctions and definitions in the work of grace; for grace has but one work, just as the *sun* has but one work, from its first enlivening the dead seed, to the full, ripe harvest.

The true church of God is the *Spirit of God* and Christ, and they that are united in obedience to this Spirit, are all of the one true church of God. Love nothing in books or doctrines but that which directs you wholly and solely to the spirit of God. Everything else is but loss of time, and only putting *empty cups* to our mouths. If you once come to know, what a blessing it is to stand always humbly devoted to, and waiting solely for, the light and spirit of God; expecting no kind or degree of good from anything else, you will then not only know, but feel, what a folly and hurt it

in the learned and devout author states, that he, "après avoir eu toutes les expériences et du mag-nétisme et du somnambulisme, en a connu les abus et les dangers, et a quitté toutes ces pra-

is, to let *reason* and *query* have any power in your mind, or pretend to give you any light. For nothing can do you any good, but a continual longing [and earnest, yea, agonising supplication] to have the heavenly, divine life of Christ opened and brought forth in you.

But I have done; and shall only desire you not to be offended at any freedom used in this letter. For it is a letter of true love to you, written in the same style I should have spoke to you had you been with me. I embrace you in the ardour of Christian love; I esteem you much, and should be heartily glad to cherish the good spark of divine life that I know is in you.

The activity of your nature will perhaps be still for making replies, and giving way to farther doubts. But choose *silence*, the handmaid to divine wisdom, and give up yourself to the spirit of *prayer*, and then the perfection both of the first and second Adam will be opened in you, and become your song of praise, to-day, to-morrow, and to all eternity.—Dear friend, Adieu. W. LAW."

With the next epistle our present observations on the "Spirit of Prayer," and the correspondence more immediately connected with it, will naturally close. But we cannot dismiss the subject without remarking, how impossible it is to delineate the contents of such a book in a manner at all adequate to its merits, or comparable with the picture which itself daguerreotypes on the mind.

It will be received differently, indeed, as we have already intimated, by two classes of persons, but it cannot be *thoughtfully* perused, without making a decided impression on all. Those reflecting and sincere-minded readers who have been inexperienced in methodical practises and arts of devotion, but whose imagination and judgment have been well cultivated, form the class who are most likely to be affected by the heavenly light which streams through its pages, and the melodious intonation of its periods; the rather, perhaps, from the freshness of a subject which is not usually found in philosophical works, and which presents itself before them in the light of a discovery. Whilst on the other hand, those who have been in some measure addicted to exercises of devotion, according to the simple prescription of the gospel, may have less admiration for this particular work than for the early productions of the same hand,—deeming its fundamental elucidations of practical Christian truth as known to them already; though in effect, it may be, no more *known* than a simple proposition in Euclid may be said to be known by them, before the demonstration of it has been made their own. Each class however, will be captivated by what is comparatively original and extraordinary in the writer, and by the sudden awakening of unsuspected verities and trains of thought in the mind.

The third letter is as follows, addressed to Mr. Langcake. The *Objections* to which it alludes, were afterwards sent to Mr. Law, and elicited some further remarks from him in a letter which we shall hereafter quote, as belonging to the early part of 1752:—

"Kings-cliffe, September 7th. 1751.—My dear worthy friend—Yours of the 27th instant gave me great pleasure, as it informed me of the recovery of your health. But most of all am I pleased with finding the heavenly effects of the Divine operation on your soul; and have only to beseech you, to give up yourself entirely to the good Spirit of God, which has opened in your soul so deep a sensibility and conviction of divine truths.

Expect no life, light, strength, or comfort, but from the Spirit of God dwelling, and manifesting his own goodness in your soul.—The best of men and the best of books can only do you good, so far as they turn you from themselves and every human thing, to seek, have and receive every kind of good from God alone; not a distant or an absent God, but a God living, moving, and always working in the spirit and heart of your soul.

They never find God, who seek for him by *reasoning* and *speculation*. For, since God is the highest Spirit and the highest life, nothing but a like spirit and a like life can unite with him, find or feel or know anything of him.

Hence it is that faith, and hope, and love turned towards God, are the only possible, and also infallible means of obtaining a true and living knowledge of him. And the reason is plain; it is because by these holy tempers, which are the workings of spirit and life within us, we seek the God of life where he is, we call upon him with his own voice, we draw near to him by his own spirit. For nothing can breathe forth faith, and love, and hope to God, but that spirit and life which is of God, and therefore through flesh and blood thus presses towards him, and readily unites with him.

Keep firmly to this assertion in your own letter, that "neither reasoning nor learning can ever introduce a spark of heaven into our souls." There is not a more infallible truth in the world than this. But if this be so, then you have nothing to seek, nor anything to fear from reason.

Life and *death* are the things in question. They are neither of them the growth of reasoning and learning, but each of them a state of the soul, and thus differ: death is the *want*, and life is the *enjoyment*, of its highest good. Reason therefore, and learning have no power here, but only by their vain activity, to keep the soul insensible of that life and death, one of which is almost always growing up in it, according as the will and desire of the heart worketh.—Add reason to a vegetable, and you add nothing to its life or death. Its life and fruitfulness lieth in the soundness of its root, the goodness of the soil, and the riches it derives from air and light. *Heaven* and *hell* grow thus in the soul of every man; his heart is his root, if that is turned from all evil, it is then like the plant in a good soil. When it hungers and thirsts after the divine life, it then infallibly draws the light and spirit of God into it; which are infinitely more ready and willing to live and fructify in the soul, than light and air to enter into the plant that hungers after them. For the soul hath its breath, and being, and life, for no other end, but that the triune God may manifest the riches and powers of his own life in it.

Thus *hunger* is *all*, and in all worlds everything lives in it, and by it. Nothing else eats, or partakes of life, and every thing eats according to its own hunger; and every thing hungers after its own mother, that is, everything has a natural magnetic tendency to partake of that from which it had its being, and can only find its rest in that from whence it came. Dead as well as living things, bear witness to this truth. The stones fall to the earth, the sparks fly upwards, for this only reason, because everything must tend towards that from whence it came.

Were not angels, and the souls of men, breathed forth from God, as so many real offsprings

tiques;" as he likewise expresses himself with respect to the "Illuminés tels que Swedenborg:" which exactly corresponds with the experience and procedure of others in this country, as related

of the divine nature, it would be as impossible for them to have any desire of God, as for the stones to go upwards, and the flame downwards. Thus you may see and feel that the *spirit of prayer* not only proves that you came from God, but is your certain way of returning to him.—Dear friend, Adieu. W. Law."

The following, it would appear from the MS. copy of it, formed part of the present letter:—"I am very willing to receive the *Objections to The Appeal*, though incapable of disputing with any one in the defence of it. I wrote it only for those who want such light as is there discovered.

Come unto me all ye that labour and are heavy laden, and I will refresh you, saith our blessed Lord. He called none else, because no one else hath ears to hear, or a heart to receive the truths of redemption.—Every man is a vain disputer, till such time as something has disturbed his state, and awakened a sensibility of his own evil and miserable nature. We are all of us afraid both of inward and outward distress; and yet till distress comes, our life is but a dream, and we have no awakened sensibility of our true state.

We are apt to consider *parts and abilities* as the proper qualifications for the reception of divine truths; and wonder that a man of a fine understanding should not immediately embrace just and solid doctrines. But the matter is quite otherwise. Had man kept possession of his first rich and glorious state, there had been no foundation for the gospel-redemption, and the doctrine of the *cross* must have appeared quite unreasonable to be pressed upon him. And, therefore, says our Lord, *To the poor the gospel is preached*. It is solely to them, and none else; that is, to poor fallen man, that has lost all the true natural riches and greatness of his first divine life, to him is the gospel preached.

But if a man *knows and feels* nothing of this poverty of his nature, he is not that person to whom the gospel belongs. [It is to such an one, that Mr. Law's latter part of 'The Sacrament Book' is especially addressed.] It has no more suitableness to his state, than it had to man unfallen; and then, the greater his parts and abilities are, the better is he qualified to show the folly of every doctrine of that salvation, of which he feels no want. I mention this only to show you, that you are not to be surprised at the use your friend has made of *The Appeal*, notwithstanding his good parts and natural abilities. *The Appeal* may be hated and laughed at, but that is all the hurt that *learned reason* can do to it.

I am much pleased with your saying, you could be perfectly satisfied though you never had another letter from me. If you seal up the *Objections* directed for me, and send them under a cover (if they are not above post weight), directed to the Right Honourable, The Lord Viscount Hatton, at Kirby, in Northamptonshire, you will have no occasion for a frank, and I shall receive them without expense."

For other letters illustrative of Mr. Law's settled spirit of understanding, pure, evangelical simplicity, and union with the divine light, at the time he wrote the *Spirit of Prayer* and supplementary pieces, we must refer the reader to the published "Collection of Letters," according to their respective dates, and to such as may hereafter be given.

The intimation conveyed in the close of the following passage, which we cite from the Second Part of the "*Spirit of Prayer*," will show with what Mr. Law was now occupied in his study:—

"For without the *reality* of a new birth, founded on the certainty of a *real death* in the fall of Adam, the Christian scheme is but a skeleton of empty words, a detail of strange mysteries between God and man, that do nothing, and have nothing to do.

On the other hand, look now at the things set forth in *The Appeal*, concerning the fall of angels, the nature and effects of their revolt, and the creation of this world, as deduced therefrom. They neither leave, nor oppose any letter, or doctrine of Scripture. They add nothing to religion, but the full proof of all its articles; they intend nothing, but to open the original ground and true reason of the Christian redemption, and the absolute necessity of its being such, as the gospel declares. Now the letter of Scripture does not do this in open words; it sets not forth the *why* and *how* things are, either in nature or grace; it teaches not the *ground* or *philosophy* of the Christian faith; it contents itself with bare *facts* and *doctrines*, and calls for *simple* faith and obedience. No wonder, therefore, that when the *natural* and *necessary* ground of the Christian redemption is *opened*, that the letter of Scripture is not *step by step* appealed to for everything that is said. And yet many things may be sufficiently grounded on scripture, that are not so expressed in the letter. The *Sadducees* denied that there was any resurrection at all; and this they did, because they could not find it in the *express* letter of the five books of *Moses*; and yet it seems, that the resurrection was plainly and strongly taught there: for thus saith our Lord, 'That the dead shall rise again, *Moses* shewed at the bush, when he said, The Lord is the God of Abraham, Isaac, &c. For he is not the God of the dead, but of the living.' Luke xx. 37, 38. This shows us that a thing may be fully and sufficiently proved from scripture, which is not plainly expressed in the letter. And thus stands the matter with regard to those great and edifying truths set forth in *The Appeal*. They are *truly scriptural*, they have their *ground* and *authority* from Scripture, though not so open and express in the letter, as matters of faith and necessary doctrine are. For is not the fall of angels a scripture truth? Is not the desolation, which their fall brought into nature, and the very place of this world, a scripture truth? What else can be meant by "darkness upon the face of the deep?" What darkness, or what deep, but in the place of this world? What darkness, or state of the deep, but that which God was about to raise out of its disordered state? And does not the letter of scripture show, that out of *this darkness and waters*, and state of the deep, the Spirit and light of God entering into them, brought forth the earth, the stars, the sun, and all the elements into a form of a new world.

To ask for a particular text of Scripture, saying in so many express words, That the place of this world is the very place and extent of the kingdom of the fallen angels, is quite ridiculous, and without the least ground in reason, as is enough shown in *The Appeal*. For does not our Lord expressly call the *devil*, a prince of this world? But how could this name belong to him, but because he is here in his own *first region and territories*; and has still some power, till all the evil

by themselves personally to the writer. There is nothing of the holiness, the heavenly parity, solemnity, devotion, and mind of Christ, about such *Mahommedan* science and philosophy.]

that he has raised in it shall be entirely separated from it? For, was not this world raised out of the materials of the fallen angels' kingdom, and was not the wrath, and fire, and darkness of *their fall*, still in some degree remaining in every part of this world, they could have no more power in it than they have in heaven; they must be as entirely incapable of seeing or entering into it, as they are of seeing or entering into the kingdom of heaven: for they have nothing but evil in their nature; they can touch nothing, move nothing, see nothing, feel nothing, taste nothing, act in nothing, but that *very* evil, darkness, fire, and wrath, and disorder, which they first awakened and kindled both in themselves and their kingdom. And therefore it is a truth of the utmost certainty, that they can be no where but where there is something of that evil still subsisting, which they brought forth. And this may pass for demonstration, (if there be any such thing) that the Scriptures themselves demonstrate the place of this world, to be the very place and region, in which the angels fell. And they still are here, because their kingdom is not wholly delivered from all the evil they have raised in it, but is to stand for a time, only in a state of recovery; where they themselves must see, in spite of all the rage and malice of their fiery darts, that the *mystery of a Lamb of God* born upon earth, will raise creatures of flesh and blood, amidst the ruins of their spoiled kingdom, to be an host of angels in heaven restored; and themselves plunged into an hell, that is cut off from every thing, but their own wrath, fire, and darkness. And all this, *Academicus*, to make it known through all the regions of eternity, that *pride* can degrade the highest angels into devils, and *humility* raise fallen flesh and blood to the thrones of angels. This, this is the *great end* of God's raising a new creation out of the fallen kingdom of angels; for this *end* it stands in its state of war, a war betwixt the fire and pride of fallen angels, and the meekness and humility of the Lamb of God: it stands its thousands of years in this strife, that the last trumpet may sound this great truth, through all heights and depths of eternity, 'That evil can have no beginning, but from pride; nor any end, but from humility.'

O *Academicus*, what a blindness there is in the world! What a stir is there amongst mankind about religion, and yet almost all seem to be afraid of *that*, in which alone is *salvation*!

Poor mortals! What is the one wish and desire of your hearts? What is it that you call *happiness*, and matter of rejoicing? Is it not when everything about you helps you to stand upon *higher ground*, gives full nourishment to *self-esteem*, and gratifies every *pride* of life? And yet life itself is the loss of every thing, unless *pride* be overcome. O stop awhile in contemplation of this great truth! It is a truth as unchangeable as God; it is written and spoken through all nature; heaven and earth, fallen angels, and redeemed men, all bear witness to it. The truth is this, *Pride must die in you, or nothing of heaven can live in you*. Under the banner of this truth, give up yourselves to the meek and humble spirit of the holy Jesus, the overcomer of all fire, and pride, and wrath. This is the one way, the one truth, and the one life: there is no other open door into the sheepfold of God: every thing else is the *working* of the devil in the fallen nature of man. Humility must sow the seed, or there can be no reaping in heaven. Look not at pride only as an unbecoming temper, nor at humility only as a decent virtue; for the one is death, and the other is life; the one is all hell, and the other is all heaven.

So much as you have of pride, so much you have of the fallen angel alive in you; so much as you have of true humility, so much you have of the Lamb of God within you. Could you see with your eyes what every stirring of pride does to your soul, you would beg of everything you meet to tear the viper from you, though with the loss of a hand or an eye. Could you see what a sweet, divine, transforming power there is in humility, what a heavenly water of life it gives to the *fiery breath* of your soul, how it expels the poison of your fallen nature, and makes room for the Spirit of God to live in you, you would rather wish to be the footstool of all the world, than to want the smallest degree of it. Excuse, *Academicus*, this little digression, if it be such; for the subject we were upon forced me into it.

Acad. Indeed, Sir, the lesson you have here given, is the same that the whole nature of the fall of angels, and the whole nature of the redemption of man, daily reads to every creature; and he, who alone can redeem the world, has plainly shown us wherein the life and spirit of our redemption must consist, when he saith, 'Learn of me, for I am meek and lowly of heart.' Now if this lesson is unlearned, we must be said to have *left* our Master, as those disciples did, 'who went back, and walked no more with him.' But if you please, *Theophilus*, we will now break off till the afternoon.—

Theoph. Give me leave first, *Academicus*, but just to mention one point more, to show to you still farther how unreasonably your friends object to *The Appeal* the want of the plain letter of Scripture. Now let it be supposed, that the account of the fall of angels, the creation, &c., given in *The Appeal*, has not scripture enough. Take then the contrary opinion, which is that of your friends, viz., That all worlds, and all things, are created out of nothing.

Show me now, *Academicus*, I do not say a text, but the *least hint* of Scripture, that, by all the art of commenting, can so much as be drawn to look that way. It is a *fiction*, big with the grossest absurdities, and *contrary* to every thing that we know, either from nature or Scripture, concerning the rise, and birth, and nature of things, that have begun to be. *Adam* was not created out of nothing; for the letter of *Moses* tells us in the plainest words, *out of what* he was created or formed, both as to his inward and his outward nature. He tells us also as expressly *out of what* *Eve*, the next creature, was created. But from the time of *Adam* and *Eve*, the creation of every human creature is a birth out of its parents' body and soul, or whole nature. And to show us how *all things*, or worlds, as well as all living creatures, are not created out of nothing, *St. Paul* appeals to this very account that *Moses* gives of the woman's being formed 'out of the man;' but 'all things (says he) are out of God,' (1 Cor. xi. 12). Here this *fiction* of a creation out of nothing is by the plain and open letter of Scripture absolutely removed from the whole system of created things, or things which begin to be; for *St. Paul's* doctrine is, That *all things* come into being, out of God, in the same reality as the woman was formed or created out of man. So again, 'There is to us but one God, out of whom are all things,' (1 Cor. viii. 6); for so you know the Greek should be translated, not of, but out of God; not of, but out of the man. The *fiction*, therefore, which I

X. Traductions d'ouvrages de Jacob Boehm, savoir : 1.° *L'Aurore naissante, ou la Racine de la philosophie*, etc., contenant une description de la nature dans sons origine, etc. ; trad. sur l'édi-

speak of, is not only without, but expressly *contrary* to, the plain letter of scripture. For everything that we see, every creature that has life, is, by the scripture account, a *birth* from something else. And here, Sir, you are to take notice of a *maxim* that is not deniable, That the reason why any thing proceeds from a *birth* is the reason why every thing *must* do so. For a birth would not be in nature, but because birth is the *only* procedure of nature. Nature itself is a *birth* from God, the *first manifestation* of the hidden inconceivable God ; and is so far from being *out* of nothing, that it is the manifestation of *all that* in God which was before unmanifest. As nature is the first birth, or manifestation of God, or discovery of the Divine powers ; so all creatures are the *manifestation* of the powers of nature, brought into a variety of births, by the will of God, *out* of nature. The first creatures that are the nearest to the Deity, are *out* of the highest powers of nature, by the will of God ; willing that nature should be manifested in the rise and birth of creatures *out* of it. Nature, directed and governed by the wisdom of God, goes on in the birth of one thing *out* of another. The spiritual materiality of heaven brings forth the bodies, or heavenly flesh and blood of angels, as the materiality of this world brings forth the birth of gross flesh and blood. The spiritual materiality of heaven, so far as the extent of the kingdom of fallen angels reached, has, by various changes occasioned by their fall, gone through a variety of *births*, or *creations*, till some of it came down to the thickness of *air* and *water*, and the hardness of *earth* and *stones*. But when things have stood in this state their appointed time, the last purifying fire, kindled by God, will take away *all thickness, hardness, and darkness*, and bring all the divided things and elements of this world back again, to be that first *glassy sea*, or heavenly *materiality*, in which the throne of God is set, as was seen by St. John, in the revelation made to him.

But the fiction of the creation *out of nothing*, is not only *contrary* to the letter and spirit of the Scripture account of the rise and birth of things, but is in itself full of the grossest absurdities and horrid consequences. It *separates* everything from God, it leaves *no relation* between God and the creature, nor any *possibility* for any *power, virtue, quality* or *perfection* of God, to be in the creature : for if it is created *out of nothing*, it cannot have *something* of God in it. But I here stop FOR, AS YOU KNOW, WE HAVE AGREED, IF GOD PERMIT, TO HAVE HEREAFTER ONE DAY'S ENTIRE CONVERSATION ON THE NATURE AND END OF THE WRITINGS OF JACOB BEHMEN, AND THE RIGHT USE AND MANNER OF READING THEM ; AND ALL THAT, AS PREPARATORY TO A MORE CORRECT ENGLISH EDITION OF HIS WORKS, FROM THE ORIGINAL GERMAN LANGUAGE ; SO THIS AND SOME OTHER POINTS SHALL BE ADJOURNED TO THAT TIME. In the afternoon, we will proceed only on such matters as may farther set the Christian redemption in its true and proper light, before your friend *Humanus*.

Acad. I am very glad, *Theophilus*, that I have mentioned these objections to you, though they were of no weight with me, since you have thereby had an occasion of giving so full an answer to them. The matter stands now in this plain and easy point of light—

In *The Appeal* we have a system of uniform truths, concerning the fall of angels, their spoiled and darkened kingdom, and the creation of this world as raised out of it. We have the creation and fall of man, his regeneration, and the manner of it, all opened and explained according to the letter and tenor of Scripture, from their deepest ground, in such a manner as to give light and clearness into all the articles of the Christian faith : to expel all difficulties and absurdities that had crept into it ; and the whole scheme of our redemption proved to be absolutely necessary, both from Scripture, and all that is seen and known in nature and creature.

On the other hand, the opinion which is, and must be received, if the account in *The Appeal* is rejected, appears to be a *fiction*, that has no sense, no reason, no fact, no appearance in nature, nor one single letter of Scripture, to support it ; but stands in the utmost contrariety to all the Scripture saith of the creation of everything ; and is in itself full of the grossest absurdities, raising darkness and difficulties in all parts of religion, that can never be removed from it. For a creation that has nothing of God in it, can explain nothing that relates to God : for a creation out of nothing, has no better sense in it than a creation *into* nothing."

Here we observe that Mr. Law was casually drawn aside from his main purpose to comment on the source of all the arbitrary theology which had characterised the church, and to support the fundamental refutation of that system of doctrine in the "Appeal." But in order not to encumber this particular and practical work with irrelevant matter, he intimates his intention of devoting an *entire day to conversation on the subject*, that is, of publishing another work, which should serve at the same time as an *introduction to the Works of Jacob Behmen*, and to the right, evangelical use of them, as designed in their gift to these last ages, of which they have been termed, the gospel. This purpose he had long before conceived, as expressed in his letter to one Mr. Stephen Penny, an extract from which was inserted in the note of p. 45.

The work thus promised is the "Way to Divine Knowledge," more especially that portion of it commencing with the "Second Dialogue,"—the First Dialogue being an elision and sequence of the "Spirit of Prayer," as a means of knitting the two works together, and giving continuity to the conversations ; and appropriately summing up with the observations on "Gospel Christianity," cited p. 120, showing its true nature, as the end of all the salvation dispensations of God to man.

[We have designated the "Spirit of Prayer," the practical application of the *divine philosophy* opened in the "Appeal ;" but ~~it may be~~ considered an *Appendix* to the "Demonstration of the Fundamental Errors of the Plain Account of the Sacrament" where, in the latter portion of it, was set forth a brief and popular elucidation of the *fallen* state of man, whereby to preach the gospel to Christian sceptics. And he would be no ill-instructed scribe, or ill-qualified preacher of the gospel, who (in addition to his own experience of Christianity) should have made himself thoroughly master of the contents of this last-mentioned treatise.]

Thus was this Christian sage, in his retirement, laying the foundation for carrying out the designs of the gospel revelation, that is, as the Divine Author of it wished "truth," or the pure, universal philosophy he taught, to be understood ; whereby to renew the face of moral nature, even to the ends of the earth, and so to usher in the *great day*.

At some future time, when the reader comes to see the effects of Law's *Elias* ministrations, as

tion allemande de Gichtel, par le *Philosophe inconnu*, avec une Notice sur Jacob Bœhm, Paris, an ix (1800), in-8°. Cette nature originelle, que Bœhm appelle l'éternelle nature, et dont la

we are elucidating it, he will doubtless raise up his mind in astonishment that, from the apostolic ages down to this very day, so few, if indeed any individuals, or churches, have apprehended the *exact views* of Christ, touching the Gospel scope and efficacy, before the square-minded, Christian philosopher, Law. For had Christianity, as taught by its author, and summed up in Saint Paul's Epistles, continued to be rightly understood, and transmitted purely down by the apostolic successors, the host of conflicting religious schemes which the last seventeen hundred years have brought forth, could never have been conceived, or at all events would have been strangled at the birth. But, blessed be God, the world is approaching daylight, and will soon have the means of understanding the mind and spirit of Christ, in his recorded declarations, and those of his apostles.

We have remarked that the "First Dialogue" of the work under review is the natural conclusion of the "Spirit of Prayer." In like manner the last two Dialogues may be considered as supplementary to the "Appeal," which the reader will understand as follows. Seeing that the world was distracted by the errors, absurdities of doctrine, and interminable sectarian divisions, which had arisen in the once simple and united church of God, and convinced by every-day experience, of the incapacity of Christianity in this state for pursuing her natural mission, Mr. Law was led to consider the real source of all this Babel confusion and uncertainty. And, from the elevation at which he now stood, he was enabled clearly to detect the capital mistake, from which almost every other illusion had proceeded; which was, in short, the absurd notion that "all things were originally created out of *nothing*." Strange to say, this fiction had prevailed as a matter of ordinary belief in every age, since the loss of the tradition of St. Paul, concerning "the great mystery of Christ," about the second or third generation after the apostles, and had occasioned the Gospel revelation to be represented as the offspring of an arbitrary Deity; the learned in each age delineating its outlines according to their blind concepts, and attempting to reconcile them to the repugnant natural sense of mankind, by imaginary superstructures, opinions and conjectures of their own upon the abstract letter of Scripture. In this way it appeared, had originated every error of doctrine, by which the well-springs of religion and philosophy had been poisoned in Christian schools and centres of learning; and which had at length arrived at such a pitch of extravagance and irrationality, as to be not unworthy of Bedlam itself. Thousands of learned and often devout persons in the Protestant church, held with implicit faith, the Calvin-invented doctrines of unconditional election and reprobation, the imputation of Christ's righteousness, justification by, *i.e.* as the reward of faith, and non-freedom of the will; also reason the judge of revelation and of the divine requirements, with other enormities embraced by Arianism, Deism, Socinianism, and the ever varying schools of free-thinkers. Still greater numbers in the Latin church might be found imbued with equal faith in papal infallibility, indulgences, purgatory according to the gross sense, and the deliverance of souls out of it by lucre, in virtue of the priest's office, intercession of the virgin Mary, &c.; not to mention the corresponding absurdities of the Greek church, which were doubtless quite as numerous. [We say nothing here with respect to the ancient Oriental or Jewish, &c. religions, save that the *mystery of iniquity* has ever worked in one uniform way; and "there is no difference," says the Apostle Paul.]

Thus, the various doctrines of Christianity had been driven from their true centre and basis, and the most devoted persons were subject to illusion in points of understanding; albeit the essential knowledge of religious truth was always within reach of every honest soul that desired God, and had been realised by a mystical "seven thousand" amongst every sect and denomination, in all ages. At the period Mr. Law wrote the "Appeal" therefore, it was obvious to him that the purification of Gospel truth, and indeed of philosophy generally, was the work especially demanded by the exigencies of the times; and that the first step towards effecting it, would be the refutation, once for all, of the fundamental error to which we have alluded. This being done by the "Appeal," and the "Spirit of Prayer" thrown in as a practical episode to point the application of the whole ~~was suggested by his own mind in theology~~ it remained simply to show that the philosophy of the "Appeal" was fully capable of opening out the ground and reason of redemption, as well as of the creation. The elucidation of this point therefore, (which in effect involved a notice of the writings of Behmen,) is the particular characteristic of the "Way to Divine Knowledge," though it is also glanced at in the "Appeal," wherein the fall of angels, and afterwards of man, with all the natural effects and consequences of each, in connection with the true reason and origin of this temporal system; and the exact parallel between the operation of the laws of eternal nature in the world at large, and the operations of the same laws in man, are all explained, and delineated—as in a working plan, designed by a wise master-builder, for the guidance of mechanical operatives in erecting a superstructure of a new and eternal Temple, for all nations wherein to unitedly worship. Thus the great object of the whole, ~~nam~~ not to open, but to close the field of controversy between *unbelievers* and *Christians*, by establishing the great fact, (1.) that there is *one only life* and *one only death* throughout all nature; and (2.) that the *proposal of that life, and the call from that certain death, is the sum and purpose of the entire Gospel*. To quote Mr. Law's own words:—

"To embrace the gospel, is to enter with all our hearts into its terms of dying to all that is earthly, both within us and without us; and on the other hand, to place our faith, and trust, and satisfaction in the things of this world, is to reject the Gospel with our whole heart, spirit, and strength, as much as any infidel can do, notwithstanding we made ever so many verbal assents and consents to everything that is recorded in the New Testament.

This therefore, is the one true, essential distinction between the *Christian* and the *unbeliever*. The unbeliever is a man of this world, wholly devoted to it, his hope and faith are set upon it; for where our heart is, there, and there only, is our hope and faith. He has only such virtue, such goodness, and such a religion, as entirely suits with the interests of flesh and blood, and keeps the soul happy in the lust of the flesh, the lust of the eyes, and the pride of life: this, and this alone, is infidelity, a total separation from God, and a removal of all faith and hope from him into the life of this world. It matters not whether this unbeliever be a professor of the Gospel, a disciple of Zoroaster, a follower of Plato, a Jew, a Turk, or an opposer of the Gospel history.

nôte serait une altération, n'est point une nature sans *engendrement*, puisqu'elle est l'émanation d'un Principe un et indivisible, que Bœhm, pourse faire entendre, considère comme trinaire dans

This difference of opinions or professions alters not the matter, it is the love of the world instead of God, that constitutes the whole nature of the unbeliever.

On the other hand, the Christian renounces the world as his horrid prison; he dies to the will of flesh and blood, because it is darkness, corruption, and separation from God; he turns from all that is earthly, animal, and temporal; and stands in a continual tendency of faith, and hope, and prayer to God to have a better nature, a better life and spirit, born again into him from above.

Where this faith is, there is the Christian, the new creature in Christ, born of the Word and Spirit of God [whether called Pagan, Heathen, Papist, Turk, or Jew]; neither time nor place, nor any outward condition of birth and life, can hinder his entrance into the kingdom of God.

But where this faith [and *practise*] is not, there is the *true, complete unbeliever*, [however he may talk, or even preach about Christianity and salvation,] the man of the earth, the unredeemed, the rejecter of the Gospel—the *son of perdition, that is dead in trespasses and sins, with out Christ, an alien from the commonwealth of Israel, a stranger from the covenants of promise, having no hope and without God in the world.*

Here therefore, (adds Mr. Law emphatically,) I fix my true ground of converting men to Christianity, [*i. e. Christian-born sceptics; for to convert an intellectual alien to the faith of Christianity, it is needful first of all, to let him understand the ground of nature and grace, the expressed word of God, in love and anger, with its re-expression, both in the creation and the human life.*] And how miserably do they err, (he continues) who place Christianity and infidelity in anything else, but in the heart either devoted to this world or devoted to God."

In accordance with our plan hitherto, we shall here give the general contents of the "Way to Divine Knowledge." Like the Second Part of the "Spirit of Prayer," it consists of *Three Dialogues*, which are carried on by the *same characters*, only that *Humanus* is now no longer a *silent* listener. This change is in accordance with an intimation given at the end of the "Spirit of Prayer;" and it discovers a brilliant trait of the author's genius, in the accomplished adoption of the method of the ancient philosophers, before whom, to educe reflection, to elicit the birth of philosophic truth in the mind, and to impart the understanding of their deep discourses of wisdom, the initiates were compelled to observe perfect silence for a given period, and afterwards were allowed to ask such questions as they then were unable of themselves to resolve. Owing to the wisdom of this method, and the self-evident nature of the truths propounded by our theosopher, *Humanus*, at the end of the "Spirit of Prayer," had evidently no other alternative, as an *honest seeker of truth*, than to become *■ thorough convert* to Christianity. Which interesting fact, and the precise state of his mind in consequence of it, Mr. Law thus conveys to his reader in the opening passage of the "Way to Divine Knowledge":—

"Oh! *Theophilus*, I must yield; and it is with great pleasure that I now enter into conversation with you. You have taken from me all power of cavilling and disputing. I have no opinions that I choose to maintain, but have the utmost desire of entering further into this field of light, which you have so clearly opened to my view. I shall not trouble you with the relation of what has passed in my soul, nor what struggles I have had with that variety of heathenish notions which have had their turn in my mind. It is better to tell you that they are dead and buried, or rather consumed to nothing by that new light, which you have opened in so many great points that I was quite a stranger to before. To reject all that you have said, concerning the fall of angels, the original of this world, the creation and fall of man, and the necessity of a redemption, as great as that of the gospel, is impossible; nothing can do it, or stand out against it, but the most wilful and blind obstinacy. [N.B.]

But these great points cannot be received in any true degree, without seeing the vain contention of all those, who either defend or oppose the gospel, without any true and real knowledge of them. The one contend for, and the other oppose, not the Gospel, but a *system of empty words* and *historical facts* branched into forms and modes of dividing one church from another: whereas the Gospel is no history of any *absent, distant, or foreign* thing, but is a manifestation of an *essential, inherent, real* life and death in every son of *Adam*; grounded on the certainty of his real fall from that, into an animal, earthly life, of impure, bestial flesh and blood, and on the certainty of an *inward redemption* from it, by the divine nature given again into him. These *three great points*, with all the doctrines, duties, and consequences that are essentially contained in, or flow from them, are the *Gospel of Jesus Christ*, to which, by your means, I am become a convert.—I am now, dear *Theophilus*, strongly drawn two different ways. *First*, I am all hunger and thirst after this new light, a glimpse of which has already raised me, as it were from the dead; and I am in the utmost impatience to hear more and more of this divine philosophy, which, I so plainly see, opens all the mysteries both of Nature and Grace, from the beginning to the end of time. What I have heard from you, when I was obliged to be silent, and what I have since found and felt by much reading the *Appeal*, and that *Dialogue*, obliges me to speak in this ardent manner. They have awakened something in me which I never felt before, something much deeper than my reason, and over which I have no power; it glows in my soul, like a fire, or hunger, which nothing can satisfy, but a further view of those great truths which I this day expect, from your opening to us the mysteries of heaven revealed to that wonderful man, *Jacob Behmen*.

On the other hand, I find in myself a vehement impulse to turn *preacher* amongst my former *infidel brethren* which impulse I know not how to resist. For being just converted myself, I seem to know, and feel the *true place* from whence conversion is to arise in others; and by the reluctance which I have felt in my passage from one side to the other, I seem also to know the *true ground* on which infidelity supports itself. And he only is able to declare with spirit and power any truths, or bear a faithful testimony of the reality of them, who preaches nothing but what he has first seen, and felt, and found to be true, by a *living sensibility* and *true experience* of their reality and power in his own soul. All other preaching, whether from art, hearsay, books, or education, is, at best, but playing with words, and mere trifling with sacred things. Being thus divided in myself, I hope to have your direction."

son essence, et septénaire dans ses formes ou modes. C'est donc à tort qu'elle a été confondue ainsi que sa cause, avec la Substance-Principe de Spinosas.

Hereupon Mr. Law proceeds with the plan of his work; and the heads under which his instructions may be classed, are as follow :—

FIRST DIALOGUE.—The whole foundation of the Gospel, in the certainty of man's original perfection, and of his fall and redemption. The primeval fire and light, still lodged in the human soul. Salvation consists in the consciousness or re-opening of this hidden divine life. How it differs from any natural goodness, and yet must become a habit of the life. This doctrine of the fall, the best and only safe means of converting unbelievers. Its proofs are not historical, but are lodged in human nature itself. The possibility, occasion and manner of the fall, briefly sketched. The difference between the fall of mankind and that of the fallen angels. The certain redemption of the former. Gospel Christianity only its actual commencement, as involved in the glorification of Christ's humanity. **SECOND DIALOGUE,** (which, according to what we have said above, may be considered as a resumption of the *Appeal*.)—Learned expositions of Scripture, like religious opinions, utterly useless. The only purpose to be regarded in scripture, is its use in advancing the new birth, of the divine life. Behmen, the only original guide to the philosophy of this new life. The nature of Behmen's disclosures. For whom his works are intended, and by whom alone they can safely be consulted. The impossibility of searching into these things by mere human reason. True apprehension derived from the Spirit of God working in man, as he works in nature. Hence the only way to Divine knowledge is the way of the gospel, which proposes the new birth, as the means of attaining to light and love. How the way to this birth lies wholly in the will. How the will of man rules his own nature, as that of God rules eternal nature. The nature of this will, as proceeding from the latent divine life, or power of redemption. Faith, nothing else than the *working* of this new will. **THIRD DIALOGUE.**—Nature and God both known by their manifestation in the mind. In what the whole ground of religion consists. Nature and God both defined. The birth and generation of the properties of nature, as set forth by Behmen. First *form* or principle of nature, and its three properties. Their beatification, by the light and love of God. How they constitute the substantiality in which the all-present, all-working, *super-natural* deity moves and shines, or becomes perceptible. The degrees by which they become materialised. In what state the original substantiality (or *nature*) was brought forth. Its fundamental constitution never intended to be known. The reason of its discovery, and the creation of temporal nature as a consequence of the fall. Into what elements the wrathful properties finally passed. The birth of fire. The comprehension of nature in seven properties. The place of the sun in their midst, or the Copernican philosophy opened from transcendental grounds. The end of temporal nature, and general review of the providential design connected with its origin, existence and termination. The philosophy of regeneration. The birth of fire, or fourth form of nature in the regeneration. Admonition concerning the right use of the Mystery revealed in Behmen. Practical religious value of this philosophy.

[Note.—The reader will bear in mind, amid all these openings of the ground and origin of things, and seemingly non-essential knowledge, that the design of the whole, as we have repeated to satiety, is all bearing towards the author's end, namely, the everlasting establishment of Christianity, on its true basis of philosophy and theology, and showing how it may be *experimentally* tested by every true, seeking, rational spirit, without a possibility of delusion; providentially embracing also its *ultimatum*, as implied in the Extract in Note of p. 496.]

The "Way to Divine Knowledge" was published during the first half of the year 1752, and before June in the same year, it was followed by a Tract (which is now the "First Part" of "The Spirit of Love"), entitled the "Spirit of Love; being an Appendix to The Spirit of Prayer. In a Letter to a friend." The very short interval which elapsed between the publication of the "Way to Divine Knowledge" and this little Treatise, leaves nothing to be added to the narrative portion of our remarks until after its appearance. Accordingly, we shall at once proceed to a notice of its contents as in the case of the other books.

The doctrine that God is *love*, and that Christianity is the religion of *love*, and all its gifts and graces the gifts and graces of *love*, with the ravishing elucidations thereof in the foregoing works, was exposed to two objections on the part of those who had even entered seriously upon the practice of a Christian life, though without any acquaintance with the science of mystical divinity, and who had been so captivated by Mr. Law's discourses, as to imagine that it was henceforth impossible they could be, or do anything but *love*. In the first place, they would find, when the occasion for exercising this divine principle arose, as it necessarily would in the course of things, under the various trials of life; amid the contention, opposition, and injuries of the world, and worse than all, under the stinging passions, tempers, and sinfulness of their own evil hearts; they would find, we say, that they had only got a fresh system of religious notions, which afforded them no practical relief in the hour of trial. Under which disappointed feelings, they would also recal to mind the numerous expressions in the Bible concerning the righteousness, justice, and wrath of God; and, judging according to their own standard of theology, would find it impossible to reconcile such representations of the Deity with those of Mr. Law. Thus, do what they would, they would find themselves unable, on the one hand, to practice that perfection of Divine goodness, which the doctrine of love seemed to require of them, in order to be consistent with their convictions; (in other words would feel *experimentally* what Mr. Law had been all the while demonstrating, viz., that it was *impossible for nature to overcome herself*.) And on the other hand, that the Gospel, in this new light, appeared mysterious and contradictory. Whence they would rashly conclude that there was no reality in this evangelical doctrine, and that Mr. Law's interpretations of it, though they could not tell how, were only ingenious mystical fictions. And, if of a hasty temperament, and too much under the control of self-will, they might, perhaps, angrily denounce mystical divinity altogether, as an infatuating and dangerous delusion; and so proceed on in their own unscientific, chance mode of studying the analogy of faith, without any knowledge of its ground, or aid from experienced tutors and guides.

It therefore remained for Mr. Law's foreseeing prescience to meet these last objections, and therewith to complete his series of elucidations of Christianity, by a formal and complete demon-

Un Précis de l'origine et des suites de l'altération de cette nature, suivant Jacob Boehm, donné dans le *Ministère de l'homme-esprit* (pag. 28-31), montre comment, en voulant dominer par le feu,

stration, (1.) *that the Spirit of Love is not a dead notion, but a spirit of life, which only can arise in its own time and place, and from its own natural cause.* And (2.) *that those expressions of Scripture which attribute the manifestation of wrath to God, are absolutely true, though there is no wrath in the Deity himself.*

This then, was what he accomplished by the "Spirit of Love," which is very properly denominated an "Appendix to the Spirit of Prayer," and as such is certainly the very cope-stone of the author's scientific Christian writings; leaving nothing to be desired, nor a single question to be asked by the attentive reader, as to the way to God and salvation, and means of overcoming all obstacles that may intercept his path. That which the "Spirit of Prayer" had shown to be an essential part of the Christian process, namely, the absolute and voluntary death to self, is herein supported, nay, strictly demonstrated, from the universal ground or reason of things. Thus seeing the intrinsic nature of self, and of the powers of this world, and seeing with the same open eye, the nature, the relations, the transactions, and efficacy of Christ as a Redeemer, everything speaks as with a trumpet voice, and calls to *prayer*; in other words, there is nothing, whether it be good or evil, but conspires to turn the soul wholly to God. Such is unquestionably, the essential instruction which every Christian believer requires (though, perhaps, not so philosophically demonstrated as is done by Mr. Law), in order to work out his salvation, without becoming the subject, from time to time, of various delusions. And such an opening of nature, it is equally manifest, is the one thing needful for the conversion of unbelievers to the faith of Christianity.

Mr. Law's own statement of the case as regards the occasion for writing the "Spirit of Love" is as follows; and the reader may consider the words of the author as addressed especially to him:—

"You say, There is nothing in all my writings that has more affected you than that spirit of love that breathes in them; and that you wish for nothing so much as to have a living sensibility of the power, life, and religion, of love. But you have these two objections often rising in your mind: *First*, that this doctrine of pure and universal love may be too refined and imaginary; because you find, that however you like it, yet you cannot attain to it, or overcome all that in your nature which is contrary to it, do what you can; and so, are only able to be an admirer of that love which you cannot lay hold of. *Secondly*, because you find so much said in Scripture of a righteousness and justice, a wrath and vengeance of God, that must be atoned and satisfied &c., that though you are in love with that description of the Deity, which I have given, as a being that is all love, yet you have some doubt whether the Scripture will allow of it." It is the first of these objections only, which is answered in the portion of the work now under consideration; and though we have inserted it at full length in the first section of this treatise (see p. 64—77), we here present a brief specification of its contents, which may be summed up under the following heads of discourse:—

("Spirit of Love"—"First Part.")—The nature and perfection of the *spirit of love*. No man can participate in this spirit until he lives freely, willingly, and universally according to it. Its indispensable necessity as the means of union between God and man. The state of nature and of man as deprived of the spirit of love, by reason of the fall. The process of its recovery by purification. The fundamental reason of this process opened out in a description of nature and its seven properties. The similitude of these properties in the nature and being of man. All evil the consequence of nature working in self, or in a state of separation from God. All good the power and presence of the super-natural Deity, dwelling and working in the properties of nature. How his presence and the birth of the spirit of love, are the same thing. Being a spirit of life, it can rise in one only way and from one only cause. Its birth, by the kindling of eternal fire, and consequent transmutation of the life. Hence the truth and necessity of the Christian redemption, and the doctrine of the Cross.

A letter which belongs to this place, according to the chronology of our biographical sketch, was inserted as a note in pp. 69—72. It is of great merit in many respects, amongst others as involving the philosophy of *Homœopathy*, and likewise the process of the sublimation of the soul for the *stbylline*, and the *philosophic work*; as the *forty days proba*. But reference is here made to it, as affording a further illustration of the circumstances which we have before alluded to, as usually operative in calling forth the various works of Mr. Law, and the "Spirit of Love" in particular; we mean, the continual necessity of correcting the illogical conclusions of persons even of education and piety, on the presentation of pure original truth to their minds; and of preventing that relapse into their ancient fond conceptions and fantastic ground, which was found to be an almost inevitable consequence of their confused apprehensions and disappointment. This latter was no doubt the case in the instances referred to, at the foot of the note of p. 94, and occasioned the correspondence there alluded to.

The following letter, which was addressed by the author to his friend Mr. Langcake, about this time, evinces the patient assurance with which Mr. Law left the progress of his writings to the over-ruling Divine wisdom; and his cautiousness in admitting any controversy upon the truths which he might consider himself the especial instrument of reducing into a settled, classic form, for all future generations:—

"My dear friend, — Upon reading the papers you sent me, I could not forbear giving you the trouble of this, to caution you against a danger which your pious zeal may bring you into. To desire to communicate good to every creature in the degree we can, and it is capable of receiving from us, is a Divine temper; for thus God stands unchangeably disposed towards the whole creation. And therefore it was an instinct of true goodness, that prompted you to put *The Appeal* &c. into the hands of your friend. But when this does, you are to stop there. Your ministry, and mine also, is then at an end.

The next thing that belongs to us, and which is also God-like, is a true, unfeigned patience and meekness, showing every kind of good-will and tender affection towards those that turn a deaf ear to us. Looking upon it to be full as contrary to God's method, and the good state of our own heart, to dispute with any one in contentious words, as to fight with him, for the truths of salvation.

As to your friend, the *Remarker*, I fully believe him to be of an humane, ingenuous, generous

dans le premier Principe, au lieu de régner par l'amour dans le second, l'esprit prévaricateur entraîne dans sa chute l'homme, qui lui avait été opposé; comment, l'homme ayant été absorbé dans sa forme

and frank nature, of lively parts, and much candour; but entirely ignorant of the depth of the heart of man, and the necessities of human nature.

As yet, though he knows it not, he is only at play and pastime; pleasing himself with supposed "deep enquiries after strict truth," whilst he is only sporting himself with lively wandering images of this or that, just as it happens to start up in his mind. All his remarks, from the beginning to the end, are proofs of this.

Could he see himself in the state of the poor distressed *prodigal son*, and find that himself is the very person there recorded, he would then, but not till then, see the fitness of that redemption which you have laid before him. But alas! he is rich, he is sound, light is in his own power, goodness is in his own possession. He feels no distress or darkness, but has a "crucible of reason and judgment," as he calls it, that on every occasion separates gold from dross. And therefore, he must be left to himself, in his own *elysium*, till something awakens him from these golden dreams.

He expressed himself rightly when he said, "Truth was his game;" but the truth in question will not be caught whilst so pursued. He frequently ascribes the highest virtue to himself; and ventures to aver, that he has every goodness that any Christian can have, faith excepted. I mention not this, to charge him with arrogance and presumption, that is not the matter. He only speaks what he thinks. But the reason of his thus thinking and speaking of himself is to be found in these words of his: "Excuse," says he, "the hurry I have wrote this in, whilst I chose to spread my ideas before you, just as my head was warmed with them." And yet this heated brain, spreading out its ideas in a hurry, is before called hunting after truth as his game; and, what is still worse, is considered as a *crucible of reason* that separates gold from earth!

Judge now, my friend, whether I mistook the matter, when I said that he was only at play and pastime, or whether a man of the lowest understanding, talking about the search after truth, and the crucible of reason, could more mistake the nature of them and himself, than this gentleman with his lively parts, has done.

I thought it necessary to say thus much of this matter. I shall now only add my request, that as you value the peace which God has brought forth by his Holy Spirit in you, as you desire to be continually taught by an unction from above, you would on no account enter into any dispute with any one. He that hath ears to hear, let him hear, may be enough for you, as well as it was for our blessed Lord.

You need not check your inclination to help others in every way you can. Only do what you do as a work for God, and then you will have reason to be content with the success God gives to it.

As to what you mention concerning Dr. Middleton, I leave all to your own discretion.—Dear soul, be humble; dwell in love, in meekness, and the spirit of prayer, and you are Christ's, and Christ is yours.—Adieu. W. Law."

It has been supposed by some modern ingenious, and much to be respected inquirers into the truth of the ancient natural and Divine magic, (but whose researches, by the way, appear to have been directed by the obscure traditions, and assumptions of the fond mediæval speculators about the mystery, and the supposed vestiges of its once existence, in the allusions of the Greek and Roman poets, rather than by the supremelight of the gospel, with its classic developments of theosophic science, and orthodox, mystical experience and power, deposited, for the faithful regenerate children of God, who are qualified to use them aright;—it has been supposed by them that Mr. Law was unacquainted with the high magian philosophy. But we have his assurance that he never wrote upon any subject till he had made it his own; and he certainly treats this topic as a familiar one in a letter of the published "Collection" dated Oct. 16th. 1752, which in the original had the following as a part of it, but which was rejected by the editors at the time they made up some of his letters for publication. Add to which, the consideration of what Freher has written upon this point, pp. 467, 8, and further, that the Extract at pp. 319—28, was printed from Mr. Law's own MS. copy:—

"Your worthy friend and namesake (writes Mr. Law) said no wiser thing to you, when he told you of quicksilver, than if he had told you of a *cobweb*.—A mere chemist, however perfect in his art, knows not the A B C of the heavenly work.

But to come now to * *. The man himself seems to be a rash talker, as is plain from what he has said of J. B. What Pollman says of him is true enough, and is what I have sufficiently, years ago, published to the world. But for him to pretend to know J. B. from this passage in Pollman, and to join him with Helmont, is quite extravagant, and shows that he minds very little what he affirms."

These observations, coupled with the published letter, and other remarks interspersed in his "Way to Divine Knowledge," and elsewhere, would lead an unprejudiced reader to infer, that he well understood the subject of the *philosophical work* in its ground, and the boundaries of all that was practical and true in alchemy. Hence he could afford to smile, as he now and then does, at the blindness and vain efforts of pretended artists and philosophers, as knowing from a perusal of their writings, their relative ability or position in the regeneration. And when we reflect further, upon his clear, theosophical apprehension of the powers of nature, and the manner of the creation, as sparkling through his observations and arguments in his "Letter on Warburton's Legation," the matter seems to acquire the utmost certainty. For nature and her laws, eternal and temporal, must of course be mutually regarded in every operation of the *Divine magus*.—As respects the subject of the popular clairvoyance, its *nature and limits*, we may, perhaps, recur to it again. Suffice it to remark for the present, that the sacred mystery of the Divine philosophy and powers is not to be pierced by the spasmodic efforts of the ignorant mountebank or the expert ecstasist; for except a man be born again, and that according to the gospel comprehension, he cannot see the kingdom of God, nor enjoy the true light of the spirit of wisdom.

In the First Part of the "Spirit of Love" here in question, in treating of the three properties of desire as being the fundamental ground of all nature, (see p. 71, 2), mention is made of Sir Isaac Newton having "ploughed with Behmen's heifer" when he brought forth his new system

eg. p. 78
(etc.)

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grossière, l'amour divin voulut lui présenter son modèle, pour lui faire recouvrer sa ressemblance, par son union avec son type. Ces points, en général, n'ont rien sans doute que de biblique: mais,

of philosophy. Reference is also made to the same fact, in the note of p. 46, where is presented an extract from a letter of Mr. Law to the celebrated Dr. Cheyne. And in the last work, also the "Way to Divine Knowledge," the philosophy of temporal nature was particularly described. The candidate may now perhaps remember, how, in a Prospectus attached to the Essay, entitled "The Present, Past, and Future, with regard to the Creation," it was proposed to describe the process by which Sir Isaac was enabled to declare the system of the universe.—Now, all that would be sufficient for that purpose, would be merely to enlarge upon what Mr. Law has said in the above references; as in effect done in the following quotation, from a modern treatise, entitled a "Suggestive Inquiry into the Hermetic Mystery," the author of which, does not appear to make any pretensions to a knowledge of the ground or reason of what he writes, nor has he any true acquaintance with Mr. Law's writings, but simply states the facts as familiar to science.

"Attraction (says he), is the first principle of motion in nature: this is generally admitted, but the origin of this universal attraction is occult and incomprehensible to the ordinary human understanding. Repulsion is the second principle, and a necessary consequence of the first by reaction. Circulation is the third principle, proceeding from the conflict of the former two.

All motion is derived from this threefold source in its reciprocal relations, which are diversified according to its qualifications with the matter. The attraction, repulsion, and circulation in the sun and stars move the planets in their orbits; the same principle in each globe performs the rotation on its axis, and the satellites partake the same motion from their primaries. Every quantity of matter, solid, fluid, or gaseous, when separated from the rest by its quality or distance, natural or artificial, great or small: vegetable and animal forms and motions are no less evidences of these three principles, than the heavenly and earthly bodies. Hence chemical affinity, called Elective Attraction, is ruled by the same laws; and it is found that when two matters unite, one is attractive and the other repulsive; when either attraction or repulsion predominates in a matter, the circulation is an ellipse; but when they are in equilibrium, a circle is produced. Repulsion, being produced in its origin by attraction, equals it, as reaction equals action: but in nature one principle is everywhere more latent or inert, or weaker, than another; and there are degrees accordingly, in which either predominates in external manifestation; hence the different degrees of natural affinity for union. There are also degrees of strength, from harshness to mildness, and (in the operation of these three principles) from the compaction of a hard rock to the close adherence of the particles of a globe of mercury or dew; from explosion to expansion, and from a violent whirling motion to a gentle evolution. But the medium is always, in the circulation, produced from the action and reaction of centrifugal and centripetal forces; and the equality of this forms a circle, as was before observed, and which labours to harmonise the conflict of these two, and will succeed if the matter be duly qualified for it." And so the author proceeds applying the vertices to his own transcendental subject.

These are the principles, which, with their philosophy are opened out in Mr. Law's work now under consideration, and first revealed by Behmen. Now, herein we say, may be perceived the whole matter in question; for, apply these principles by the aid of Geometry and Algebra, to the problem of physical nature, working with data, facts and experiments bequeathed by antecedent philosophers, as referred to in Maclaurin; exerting therein a noble power of imagination and range of thought, and we arrive at the Newtonian discoveries. Methodise these principles, elaborate and experiment, with true ingenuity, and the needful materials, and we produce the Newtonian Principia and Optics; leaving such points as are not discoverable, as queries. (We need not follow Sir Isaac into his alchemic torture-house, endeavouring to make earth generate heaven.)

Thus much may suffice in reference to the subject for the present work; to be duly enlarged upon in the proposed standard biography of Mr. Law.—

The following extract from a letter belonging to this period, contains one or two pithy sentences which exhibit Mr. Law's knowledge of character, and his inestimable value among his familiar friends as an adviser. About this time, we should remark, he was affected by an indisposition of the eyes, which no doubt delayed the appearance of the Second Part of the "Spirit of Love."

"Jan. 31st. 1753.—My dear Friend—Your last letter gave me great pleasure excepting that part of it, which related to your female acquaintance. Her person I know not, but her history very well. Such person, when become religious, will talk of religion, just as they used to carry you about from one person to another. You will do yourself great hurt, if you let Dr. M. this fable, of turning all their awakened zeal into curiosity."

We also add the following, for the sake of the closing observations, which admirably expose the character of the so much lauded modern evangelical divinity, and express the judgment of sensible, well-informed minds upon the discourses alluded to. We refer the reader upon this point to the note of p. 94; remarking, that it was the captivating enthusiasm of this mental idol, which occasioned the correspondence there referred to.

"King's-cliffe. Feb. 12th. 1753.—My dear Langecake—I heartily thank you for your last, and the medicine. Talk no more of obtruding upon me with your letters: everything that comes from you is welcome. My eyes, I bless God, are much amended, but I find I must spare them for a time.

I have no need to write anything to you, for you know all I have to say. You stand upon the same ground that I do: and you have nothing to do, but to be steadfast and immovable in that light, which God has vouchsafed unto you.

But my friend, take notice of this: no truths, however solid and well grounded, help you to any divine life, but so far as they are taught, nourished and strengthened, by an *unction from above*; and that nothing more dries and extinguishes this heavenly unction, than a talkative, reasoning temper, that is always catching at every opportunity of hearing or telling some religious matters. You have found enough to prove to you, that all must be found in God manifested in the life of your soul.

I had a volume of the great Count Zinzendorf's Sermons before I left the town. I was to find

dans l'énoncé des formes des trois Principes, les expressions des diverses propriétés de l'Etre qui tendent à comprimer, attirer, émouvoir (formes essentielles du premier Principe); celles de même

such things in them, as would surprise me; but I could hardly persuade myself to read them through.—The Moravians may, for aught I know, have many good people amongst them, as every denomination hath. But their form is quite sectarian, full of inventions, placing much in particularities, and wholly attached to a particular opinion, or rather to a *particularity of expression*, concerning the *blood and sufferings* of Christ. Mr. Gambold, when the methodists first set out, was one of them, and often came to see me.—I should say more, but that I must spare my eyes; and yet I must say again, shut your eyes and stop your ears to all religious tales.—My dear soul, Adieu."

It was about this period that the three letters (the first to Mr. Langcake) inserted as a note in p. 216-17 were written. And perhaps about a year or so previous, the first of the letters, given in the note of p. 123.

The following letter contains a remark that connects us again with the immediate subject of our narrative: "Kings-cliffe. Aug. 22nd. 1753.—My dearly beloved Langcake—I had the favour of yours by my nephew. Upon reading your observations on Suicide, I had the pleasure to think that you and I might well be in great friendship, since we are both of one heart and one spirit.—I am writing the Second Part of the Spirit of Love. My dear friend, Adieu. W. LAW."

We have selected yet another letter for insertion in this place: which it will be seen, is remarkable for its affectionate expression of interest in Mr. Langcake:—

"Nov. 26th. 1753.—Much pleasure always comes with every letter that has your name to it. You have given me a great specimen of your patience, in being able to transcribe "The Way that Human Nature attains &c." I need say no more upon it. More labour to bring forth nothing, I never saw. The man may be well disposed, but his conversation seems not to be useful to you. I have formerly had from you some of his opinions, greatly to be condemned, and quite shocking. But a man in such clouds as this paper shows him to be in, can neither see his own error, nor the truths of any one else. There is nothing to be done with such people in the way of argument. It is hurting both one's self and them, to debate with them. They will come out of their state, when they are tired with it, and not before. Every temper of ~~weakness~~ ^{meek}, condescension, love and goodwill towards them, is to be strictly observed, both inwardly and outwardly, as occasions offer; but every way of avoiding their conversation, that is consistent with these indispensable tempers ought to be chosen.

Your letter upon *Suicide* shall be considered by me, as you desire. If it is to be made public, some better way of doing it must be thought of. But, all this I say, not as a dictator, or as one that has any ground for complaint, if you should act contrary to all that I have said. [See the printed "Collection of Letters," for the promised Remarks, only that the date of the letter is there put as August 4th, 1753, instead of subsequently to the date of this letter. The letter it would seem, was given to Dr. Middleton for perusal.]

I have this week sent the Second Part of the Spirit of Love to the town, for the press. It is left to the care of the printer, and therefore I suppose, I must have an Errata come out with it.

I have always been required by the ladies here, to send their most friendly respects to you in all my letters, but you know how little I have done it.—Mon cher ami, Adieu."

This letter naturally brings the Second Part of the "Spirit of Love" under our notice, which was published in January 1754, as a full and satisfactory answer to the second objection alluded to p. 548 which the author had reserved for another letter. In the interim, however, he had allowed the circumstances of the case, as in the instance of the "Spirit of Prayer," to influence his choice of the manner and style of the work, and again resorted to the form of Dialogues, on this occasion between three characters, namely, *Theogenes*, *Eusebius*, and *Theophilus*; of which the *first two* were new conceptions, expressly adapted to bring out the design and instruction of the present work, and to point the application of its arguments. (*Theogenes* and *Eusebius* might well represent *Wesley* and his brother *Charles*, supposing him to have continued a little longer under his tutor, *Theophilus*, instead of breaking with him, and setting up on his own account in 1738.)

This answer is contained in the two first dialogues, whilst the third consist of a practical evangelical application of the whole philosophy of God and nature opened in the preceding treatises.

[Apropos of the Hermetic philosophy, we observed in our remarks above, that "in Christ are all the treasures of wisdom and knowledge," and that they are all the prerogatives of those who have the requisite "faith on the earth;"—"all are yours." "Greater works than these shall ye do," said Christ, (after my glorification.) All Divine magical arts and power must therefore, be comprehended in these assurances and promises.—Again, Christ the manifestation in flesh of the universal Deity, the wisdom and power of God, is One; "the same yesterday, to-day, and for ever." Therefore all that ever was true in the ancient natural magical, oracular, sibylline powers and revelations, must have been only so, as they were faint corruptions of the glorious powers that belong to our day and *seculum*, and which only await the summons of the true children of the mystery, according to the graduation and faith-directing instructions of the "Grammar of Wisdom."—Again Christ says "I am the way, the truth, and the life. No man cometh unto the Father but by me." "The pure in heart shall see God." Now the way or process of Christ, according to its true and comprehensive scope, is taking up the Cross, total denial and death to all self, and prayer without ceasing, or close adherence to God. Therefore all that was efficient in all the arts and ceremonies of the ancient Theurgic and ~~Elipsean~~ ^{Elipsonian} mysteries, &c., &c., for the purification of the spirit from the contagion, opacity and darkness of matter, and its gradual restoration, through the phantasmic centres of reason, to its primary, intellectual ground, could only be so, as they were imitations of that purifying process of Christ, and regeneration of the virgin humanity implied in the above declaration of our Lord; but which latter could only have taken place since the glorification of the human nature.

Thus, in these and all other instances of efficient arts and practices for the divinization of the human spirit, so much regarded in the ancient mysteries, might it be shown, how all derived their virtue and effect from Christ, and were more or less powerful as they more or less approached that

qui en sont la manifestation, et qui consistent à échauffer, éclatrer, produire et opérer (formes appartenant au second et au troisième Principe), peuvent sembler, en partie, extraites des qualités

standard "way," implied by our Lord, when he said, He that followeth me shall not walk in darkness (the light of reason), but shall have the light of life. "Unless a man deny himself and take up his cross and follow me, he cannot be my disciple. And unless a man be born again he cannot see the kingdom of God."

Why then seek for the arts and practices of attaining to the true super-sensual ground of life among the rudimentary ancients, when all is so completely set forth in the most perfect form in the standard principles of the Gospel, in the genuine working out of the same by the mystics, and in the full noon daylight of the theosophy of Behmen? Here, is the pure virgin shrine or wisdom's altar, at which the devotee of physical purification, or natural magus must worship, and forsake all other *medii* of divine approach. But to return.]

The subjects of the "Second Part" of the "Spirit of Love" are these following:—The Deity an infinite ocean of pure overflowing love and joy. All nature and creature brought forth to manifest and rejoice in this love and happiness. Nothing can be in God which is not infinite and eternal. What wrath is in itself. It can be no where but in nature, and that in a state of disorder. The origin of wrath and evil, the same. In man at the disunion of his twofold life, of God and nature. All man's salvation and good from the manifestation of the life of God in the soul. Perpetual inspiration essential to a life of goodness. The ground of salvation, the unspoken word or seed of the divine nature. This, the subject of all revealed dispensations. The earthly self to be resisted and renounced. Wrath ascribed to God, because the creature has changed its state in nature, therefore must experience God as manifest in nature. How wrath originates in nature though this a manifestation of the Deity. God and nature distinguished. Wrath kindled by the will of the creature, when it breaks or loses the union of the seven heavenly properties. The Deity a governing love and wisdom always seeking the restoration of lapsed nature and creature. The texts of Scripture confine the working of wrath to the powers of nature. Vengeance not allowed to man because that a working with fallen nature. Only to God who is supernatural; that is to the love of God, (to overcome it.)

SECOND DIALOGUE.—The atonement of the Divine wrath or justice, and the extinguishing of sin in the creature, only different expressions for one and the same thing. The analogy of Scripture teaches this. The atonement, the one work of regeneration, rightly understood. The sufferings and death of Christ, the gracious effects of Divine love and goodness. In what sense the justice or righteousness of God is satisfied thereby. Man's original righteousness, his law. No peace, till this be perfectly restored. God's being all love does not abate the force of the Scripture denunciations of eternal torments and punishments to those who live and die in sin. The popular doctrine of the vicarious suffering of Christ, erroneous; and opens a door either to superstition or to infidelity. "Christ's suffering and dying, nothing else but Christ conquering and overcoming all the false good and hellish evil of the fallen state of man. His resurrection and ascension into heaven, though great in themselves, and necessary parts of our deliverance, but the consequences and effects of his suffering and death—his entering into possession of what he had obtained by them." "No wrath in God, no fictitious atonement, no folly of debtor and creditor, no suffering for suffering sake; but a Christ suffering and dying, as the same victory over death and hell, as when he rose from the dead, and ascended into heaven." The necessity and efficacy of the sufferings and death of Christ, as that which gave him power to become a common father of life to all that died in Adam.

Only acceptable to the love of God on that account. How we, by virtue of Christ's complete process, have victory over all the evils of our fallen state, and shall rise to the glory of Christ—the heirs of God. The Bible to be studied in this simple, adorable light. The "THIRD PART."—The practical ground of the spirit of Love. The good and amiable of this natural life easily mistaken (by mere reasoners and transcendentalists) for the spirit of divine love in the soul. The danger of this delusion. The doctrine, and the spirit of Love itself, two very different things. How we are to acquire the spirit of love. The Scripture doctrine of election and reprobation, in its ground. The figures under which it is represented. Nothing elected but the seed of the New Man, or heavenly birth within us; all else reprobated to death. Two ways of induction into virtue and goodness. One by rules and precepts, the other by the spirit itself, born in the soul; the former must precede the latter. What Divine love is, and its effects within us. All that we are and have from Adam as fallen, must be given up, if the birth of divine love is to be brought forth in us. All our natural contrariety to divine love must be lost and swallowed up in it, as darkness in the light. This, the state of the first man, previous to the fall. Concerning darkness and light. The priority and glory of light. In itself invisible, and only known by possessing darkness or substantiality. Light immaterial, though materiality always with visible light. All light whether in heaven or earth only so much darkness illuminated. All nature and creature as such, darkness, and therefore can only work according to the powers of darkness. Nothing evil or tormenting but that which nature or self does. Self or nature, the three properties of desire thrown into a fourth of wrath, through the loss of their only (supernatural) good. No possible deliverance from self, but by the new birth of God in the soul. Desire, the ground of life, and all sensibility of life. How this manifest in outward nature, by attraction with its essential properties. The relations of the visible world and all its productions to the invisible, and hellish world. The way of abolishing all evil, or the art of dying to self. God must be and do all; the state of heart the perfect conviction of this truth induces. The results of a true practical conformity to this conviction, or the spirit of prayer. The 'marriage of the Lamb,' or birth of the spirit of love. The one simple way to attain it, as here shown, the one infallible way, because the will is the leader of the creaturely life. Christ having obtained an infinite power over the human nature, must sooner or later see all enemies under his feet—all subdued to LOVE.

In the completion of this work, behold at length, the comprehensive design of this illustrious sage; which was began after it had been discovered to his understanding how the doctrine of love is the fundamental tenet and ground of the whole process of Christ, and only ended by the complete demonstration of it, and the removal of every objection which could be made against it. This

had not little

de l'ordre sensible: cependant, malgré les termes de physique ou de chimie, trop souvent mêlés à l'expression des notions les plus élevées, c'est toujours dans un sens immatériel et spirituel que

been made known in its philosophical ground, so, as to show that the eternal manifestation of God through nature, as a consuming fire, (which is the 'infinite wrath' or 'divine justice' of the theologians,) is not contradictory to it. This however was accomplished by the instrumentality of Mr. Law, who has the honour of having first reduced into a popular form, the elucidations of Behmen in Freher—as regards this particular subject; which consist in showing (1.) how the 'eternal opposition,' or rising of the inferior properties, which form the body or ground of the eternal (septenary) manifestation of God through nature, (and without which there could be no manifestation at all, inasmuch as there could be nothing, in which a reflection of the supernatural abyss could have place,) is 'eternally overcome,' by the influx and immixture of the light and love of the Deity; converting that, which might otherwise well be called a dark and fiery chaos, into a resplendent crystal ocean or "glassy sea" of divine powers, the fruitful mother of wonders, and perpetual source of ever-springing new forms and figures of life, to the praise of the riches of the divine wisdom and glory. And (2.) how these (three) lower fundamental properties, when severed, (N.B.) in the creature, from their original union with the fountain of all peace and gladness, and therefore of necessity experienced as mere wrath and anguish, are again subdued by the omnipotence of the love of God, when resistance ceases in the creaturely self-will, according to the free-agency of man, that is, by the full hearty practise of the Gospel requirements. This we say had never been done hitherto; much less had it been seen how that love was the overruling principle of the whole material and intellectual universe, and therefore the one bond of union between all philosophy and religion, which it manifestly is, in the above outline. Inasmuch that, we venture to say, taking the works of Behmen and Freher in conjunction with the popular application of them by Law, we have now a perfect system and framework of theology and philosophy, in which every one may learn how to find his true place, and move freely in the will of God, and thus work, according to his particular signature, towards the full manifestation of the wisdom and wonders of the Deity: whose spirit would then freely act through man, as his peculiar instrument and organism; and so would be attained the practical fulfilment of our Lord's prayer, 'Thy kingdom come; thy will be done, on earth as in heaven.' [All which, it is to be observed, is couched in, and would proceed according to, the divine declaration of Christ, given as a sure rule for all ages, 'Seek first the kingdom of God and his righteousness (in its truth and fullness), and all other things shall be superadded.' And in which particular, to set nature right, and in a right order of working, it was, that Behmen composed his practical treatise of "The Way to Christ; of Repentance and Resignation." And in his tract of 'Divine Vision or Contemplation,' which we purpose shortly to present to the reader when we come to consider the philosophical regeneration of the medical art, we have a brief illustration of this divine, classic order of procedure, as respects the study of philosophy.]

The effects of this opening of the centre of nature, which it was the peculiar design of Mr. Law's 'Way to Divine Knowledge' as of Behmen's entire writings, (*Resig. ii. 1—22. Four Compl. v. 136, 137.*) to render of universal experience, (and as a beginning of the system, to put it into working order, we have proposed the establishment of a *Theosophic College*.) would be seen, for instance, were it general and duly appreciated, in a pure philosophy of medicine, whereby sickness would be gradually extirpated. In theology, the errors and delusions of which would appear in their native deformity, and "the truth" become alike apprehensible to all nations. In the magical or alchemical science of the occult forces, universal magnetism, &c., (a conversing even face to face with the spirit of nature, she being ever accessible and responsive to the graceful approach and summons of the true *vestal*); and thus throughout the whole range of natural philosophy, where nothing indeed might remain a secret, further than to exercise the human *ingenium* in its respective tastes and characteristics.

A partial glimpse of which is contained in the following extract, from a recent publication already mentioned:—(*See "Suggestive Inquiry into the Hermetic Mystery," p. 262, 263, commencing "For the natural inbred chemist," &c., to "in effect and power."*)

It is admitted that Behmen's philosophy, as it stands in his own writings, is apparently opposed to certain 'facts' which are generally assumed to have been established by "science." In geology, for example, it takes no cognizance of the submarine stratification of the earth, and the formation of gravel and sand from the detrition of rocks, but accounts for the existence of those vast deposits by the operation of other laws which form a part of his system. Thus it has no need of the vast cycles of time which are alleged to have elapsed since the first creation of this globe. And accordingly it is again at issue on this point, with alleged discoveries in ancient chronology by certain modern savans of Germany. In astronomy also, it admits of only one inhabitable earth, and apparently disallows the motion of the sun with its attendant planets through the starry heavens, (round a central sun, and that system again round another central sun, and so on, *ad infin. et ad absurd.*;) leaving it incumbent on 'scientific men' either to disprove its first principles, or regulate their own conjectures and discoveries by its pure, *à priori* light. Some other particulars might be mentioned in which the philosophy of Behmen will be found to differ from the current opinions of individuals, whose "science" is solely confined to the motions of body or matter, and the theories that have been founded upon such observations.—

We now resume our narrative. And first in consequence of its close affinity with the above, though we hereby anticipate the actual date of the letter, we shall insert an epistle from a student at Oxford, which was the occasion of the letter in the published collection, headed, "In Answer to a Scruple." The original is without a date, but as the reply of Mr. Law is under July 18th. 1757, we may presume it was written some short time previously:—

"Reverend Sir—I flatter myself you will be induced to give this short address a candid and impartial reading, when you are informed it comes, not only from one who is no enemy to you, but from one who thinks himself highly obliged to you; who confesses, that second to the grace of God, he owes his conversion from serving vanities to serve the living God, to your many excellent and christian writings.

"As I know to whom I write, I shall not offer any apologies for this trouble; nor shall I waste

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Bœhm veut qu'on l'entende; et c'est aussi dans ses propres aperçus, sans rien emprunter à Parmelee, qu'il a puisé ces notions, qui sont la base de sa philosophie.

much paper in mentioning the many modern topics I might insist on, (such as want of genius, want of abilities, youth, for I am a youth of 19, of Oxford University), in excuse of the inelegant and even rustic simplicity, which will not, cannot, escape one of your exquisite taste and judgment in composition. The motive which first prevailed with me to write, will, this notwithstanding, prevail.

"In some late pieces of yours (I need not tell you which), you have among some other singular positions, asserted, that the idea of *debtor* and *creditor*, which divines had sometimes employed to illustrate the christian scheme, is not only unscriptural, but even chargeable with folly, saying 'in this view, there is no folly of debtor and creditor.' This sentence has, I confess, shocked me much; unbiassed as I am by system makers, it has made me tremble.

"What I suggest, is, that you would, at least for your own good if not for mine, peruse diligently the last part of St. Matthew's eighteenth chapter, and if you think this worthy your notice answer it, by showing that your assertion is, I do not say, consistent with, but not utterly contrary to that whole similitude or parable; in a letter, directed to A. B., at Harper's Coffee House, near Queen's College, Oxon.

"After assuring you that what I intend by this, is instruction in a point of all others the most material and important, I can boldly subscribe myself—Your obliged servant, and well-wisher in Christ.—A. B.

"P.S. As you are well acquainted with mankind in general, and our University in particular, you will not wonder I conceal my name. However should you think proper to answer this, I should in a subsequent letter, have no objections to writing it at length."

The answer as printed, contains an interpolation of three or four pages, which were certainly never in the original as sent to Mr. Law's correspondent. The *fact* is, Mr. Ward and Mr. Langcake, both resident in London, *manufactured* (so to speak) a few of these letters, from originals or copies which they had by them, cutting off certain portions from one letter and appending them to another, according to their own taste and judgment; finally, perhaps, procuring Mr. Law himself to touch up the parts which did not well dove-tail in each other; who also was willing to please them, and saw a little *providential use* in it, with regard to himself, to which we shall hereafter allude. The passages thus inserted in *The Scruple letter* extend from the paragraph commencing "Do not my Friend," to the one ending "supernatural God of love:" which interpolation, as we shall hereafter notice, was in refutation of objections made concerning his books, also the writings of Behmen, in the empty, silly letter of "Mr. Horne, of Oxford," afterwards the bishop, a MS. copy of which had been sent to him for perusal, from Ireland, shortly after its appearance; wherein the writer affirms that "God is justice and truth as well as love; and his offended justice cannot pardon sinners, till it has received an atonement, &c.," to which the interpolated remarks are especially directed; and thus also as respects Warburton.

To perceive the consistency of the letter as it originally stood, and the spirit of Mr. Law's mind at this period, as well as the elucidation of the point in this work just described, we would recommend to the candidate, here, to peruse the entire epistle, as if restored to its original state; and, indeed, it ought to form a note to the "Spirit of Love" in case of a republication of that treatise, instead of being placed among his Letters.—

We have more than once alluded to the extensive correspondence of Mr. Law, chiefly with such as sought his advice on account of his reputation as a casuistical Divine, possessed of extraordinary light, and solidity of judgment. Though, we may here remark, he was far from encouraging the recourse which his admirers thus had to him, as a sort of confessor; rather, enjoining them to have done with him as soon as they were convinced of the truths set forth in his writings, and to resign themselves wholly to God, in the spirit of prayer. Letters of this kind, from individuals, both learned and unlearned, and of various ranks of life, had accumulated while he was engaged in writing the preceding work, so that at last when his hands were at liberty, as he informs Mr. Langcake, 'he hardly knew what to begin first.' Amongst others which had laid over unanswered during this period, was one from the *Countess of Huntingdon*, a devoutly-disposed woman, who had given herself up to the zealous propagation of certain peculiar, or what she considered, "evangelical" views of the Gospel; and who, being a person of wealth and rank, had necessarily become a kind of general or tutelar patroness of that class, whose doctrines had captivated her taste, and awakened her zeal for the promulgation of them. We allude to the so termed doctrines of 'Calvinism,' which, by using the words "free grace," "predestination," "divine sovereignty," "the elect," "Jacob have I loved, but Esau have I hated," and other corresponding terms and ideas made up from isolated passages of St. Paul's Epistles (according to our English rendering), and so chiming in with the sound of scripture truth, had a very taking effect, particularly as they appeared to be highly honouring of "sovereign grace," and correspondingly abusive of "vile, wretched, sinful man." And such is the mystery of the divine benignity, and overruling wisdom, in respect to the ignorance and perverseness of human nature, that many souls have been turned seriously and lastingly to religion, by hearing such doctrines preached, and receiving a lively impression from them.

This little circle was only one among the numerous bands of enthusiastic, pious souls, at the head of whom were several devout clergymen, who spread themselves over the country with all the earnestness and zeal, in God's service, of recruiting parties; and amongst whom the *mystical* writings of Mr. Law made a great commotion, (not indeed, unlike that of a blue pill in the bowels of a very disordered constipated.) Of course they were unable to understand Mr. Law's philosophy, but obtained a glimpse here and there of what seemed contrary to the popular views, or their interpretations of Scripture, and which, thereupon, according to the common practice, assuming the office and capacity of judges, they solemnly condemned. It was not so easy however, to overthrow Mr. Law's theology by argument; and accordingly, when Lady Huntingdon inquired of some of them, their opinions about his writings, especially of his exhibition of the real scripture doctrine of the *atonement*, their only refutation of it was by a dogmatic affirmative of their own crude conceptions of it, with scripture quotations to support them; and when pressed by her more

Saint Martin avoue au reste, avec Poirer, que l'auteur est à-la-fois sublime et obscur, et qu'en particulier son *Anrore* est un chaos, mais qu'elle contient tous les germes développés dans ses

closely, they retreated into the not uncommon shelter, of the subject being 'too awful for investigation.' As an illustration of this peculiar art of *fence*, and the ease with which Mr. Law baffled it, the reader may consult the letter of the published collection, commencing "The passage in the letter from a pious and very excellent clergyman," and ending with "trinity of love." We may just remark, that the correspondence, sought by Lady Huntingdon, as stated above, was continued by her at various intervals over several years.

We have not denied that sincere piety and true devotion to God might exist under the pitiable views (called the "first reformer's refreshing views of Christ" by the author of the "Christian Student," and "blessed soul-saving doctrines" by others—) of those who, like Lady Huntingdon herself, were taken with christianity, and had entered zealously into it from the captivating and plausible representations alluded to, of "unconditional election," "free grace," and the "imputation of Christ's righteousness to the sinner." It is quite natural for piously disposed, but un-erudite, untutored persons to fall suddenly under the delusion of such doctrines, when they are earnestly preached up before them, since enthusiasm in its very nature, is epidemic. But such would do well to consider the remarks, commencing with "You tell me, my friend," to "these doctors" in the letter of Mr. Law's published "Collection," addressed "To a Clergyman of Bucks," as well as various other portions of these letters relating to the same subject.

We may be permitted to express our hope that the foregoing letters and observations, and the researches to which they are calculated to lead the reader, will at length abolish the fallacy concerning an outward atonement or sacrifice as commonly understood, and lead to a view of the divine procedure and atonement of Christ in that infinitely more ravishing light which springs from the central and cardinal doctrine of all, that God is *Love*. This view preserves all that is really touching and affecting in the former, and adds to it the overwhelming evidence and truth of a self-evident proposition. For, if God is love, then he can have no purpose towards man—his original son and heir—but what is essentially *love-full*; and all that he has done can be with no other object in view than that of enabling man to avoid the wrath of nature, and capacitating him to receive that indwelling of himself, for which he created him, and from which alone can be derived any degree of felicity, wisdom, and perfection.—

A special subject which occupied Mr. Law's attention this year (1754), after completing the "Spirit of Love," was the final settlement of the foundation of the schools and almshouses at King's-Cliffe, before referred to. At this juncture, it would appear, the Master of the Boys' School was taken ill, with no hope of recovery, in consequence of which some inquiry had been instituted for a proper successor, and an application received from a candidate in London. These circumstances were the occasion of the following two letters to Mr. Langcake:—

Feb. 9th. 1754.—My dear Langcake—I thank you heartily for your twin letters. Had they been as many more, they had been very welcome to me. For I love to hear you talk.

The reason of the inclosed letter is this. We have two Charity Schools in this town, one for the full cloathing and education of girls, and the other of boys. There is likely to be wanted in a short time a Master for the Boys'.

The writer of the inclosed letter I know no more of than his letter tells me; nor have I answered it. If you would be so good as to go to the school in Westminster, where, he says, he was, and form some sort of discourse with him, as asking if he did not write to me, or receive an answer to it, or whatever you please, only to see his manner, &c., I should be much obliged to you. He may, for aught I yet know of him, be very proper or improper, to be the master of the school.—I want to have a young man that is an *awakened Christian*. I need describe him no farther to you.

There is a library of books of piety given to the school, which are to be lent out by the master to all the neighbouring parishes. There is a very handsome house for the master, free from all charges of every kind. A salary of twenty pounds for the master, and thirty shillings yearly to buy firewood. It is a pretty situation for any one, who is the awakened Christian that I want.

If this person should have left that place, pray enquire after him, and if in London, find him out. If he should not appear to be the man we want, I desire you would see amongst your acquaintance, if you can find one. * * * I kiss you with the lips of my heart. W. LAW."

"King's-Cliffe, March 2nd. 1754.—My dear friend—I am sorry to put you to the expense of this letter, which is only to inform you that I have received your last, giving a farther account of Mr. Holyday, over a dish of tea.

The master of the school is dead and buried. And upon consideration of your true, and just, and well-meaning character of Mr. Holyday, I have made choice of a young man in the neighbourhood for the school. I heartily thank you for the trouble you have taken in this matter, which I gave you on the supposition that you or your friends might know of some young sprout of piety who would have rejoiced at the offer of it.

May the God of love and mercy and goodness in Christ Jesus, bring forth the everlasting birth of heaven in your soul. W. LAW."

To this year of Mr. Law's life properly belongs a notice of the *improvement of medicine* in the present day, through the discoveries of Hahnemann, originally suggested and worked out, like the Newtonian philosophy, from the principles of Jacob Behmen. That Mr. Law foresaw this refinement of the healing art at no distant period, in fact its elevation to the standard of the universal philosophy, and its future practice, with all the certainty of the exact sciences, is only a fair inference from certain expressions in the letters we are about to quote, as likewise from what he states concerning the nature of *wrath* (and body), in the Second Part of the "Spirit of Love;" and especially when we consider the ground he had for making such observations, in the actual philosophy of medicine formally opened by Behmen (in his "Signatura Rerum," "Divine Vision or Contemplation," "Mysterium Magnum," and other of his writings, with the elucidations thereof by Freher (see p. 322, §. xxiv., and elsewhere in his works). The passage in the first letter, to which we are about to call attention, is indeed of *much wider* application than any one science or art would allow it to have; pointing to the gradual perfection, not of the moral and spiritual na-

Trois Principes, et dans les productions subséquentes, sur lesquelles nous ferons peu de remarques.—2.^e Les Trois Principes de l'Essence divine, Paris, an x (1802), 2 vol. in-8°. Cet ouvrage,

ture alone, but also of human society, and of all branches whatsoever of the arts and sciences of life, as a consequence of the renovating and remedial influence of the "last dispensation," and its irresistible procedure. In the case of medicine in particular, its action and wonderful efficacy will eventually arise from a twofold ground: *first*, as we shall very briefly show after inserting the letters, from an opening out of the true philosophy of the sickness and cure of the mortal life, according to the exact order of nature: and *secondly*, by promoting such a renovation of soul, and educing such a regenerate power in the subject, that, like St. Paul, who shook the viper from his hand, he shall be able to repel and keep at a sufficient distance from the seat of life, the whole power of Satan and the dark world, by the divine virtue of the all predominant light principle in him. This is the true ground and meaning of our Saviour's words, concerning the 'supernatural' power which should be exercised by his illuminated followers. It is the true alchemical science, into which the modern seekers have neither found an entrance, nor rightly conceived the *standard form* in which it is to be found. And it suggests the remark that unless our modern magnetic operators ascend out of the phantasmic rational astrum of the third principle, into the second principle of divine intellectual light, they can never excel their present juggling and charlatan play to surprise the crowd. But not to open untimely the rule and process of the *magia*, we pass on, merely again remarking, that the exalted practice of medicine to which we now allude, ought to accompany our theosophic missionaries to the East, enabling them as *godly searchers* of the art, to perform 'miraculous' cures of truly vouched apostles of Jesus Christ.

The first of the letters to which we have now to direct attention is that of the published "Collection,"—dated Feb. 9th. 1754; and the passage in question is the following:—

"God's last dispensation to the world is the opening the ground and mystery of all things, to which every blindness, and vanity, and strife of human life must, sooner or later, be forced to give up itself.—The children of this dispensation have no occasion to look backwards. It is like learning your A B C when you are called, and qualified to read. * * *

The second letter to the first paragraph of which we call the reader's particular attention in connection with the subject under notice, is dated Oct. 10th, 1756, and is consequently presented out of time; but for this, its connection with the subject must be a sufficient excuse:—

"My dear friend,—I was much concerned at the account you sent me of the state of your health, and think it very advisable to seek out for help. But there is the difficulty, where to find it. All is so very superficial in the *art of physic*, and from so poor a ground, that one has little to like in one physician more than in another, but his personal tempers and behaviour. Air and gentle exercise much pursued must be greatly beneficial to you. If your physician be for your purpose, he will not load you with shop-medicines, nor ought you to submit to any one that does. Nothing can assist you but some simple regimen, that gradually lessens the hectic in your blood.

My dear brother-pilgrim, be of good comfort; our road of life is such, that weakness can help us on as fast as strength. Use outward medicines as if you used them not. The *universal* is within you, and whether you find it in a sickly or a healthy body, is but a small matter.

Daily, hourly [earnest prayer, and] thankful resignation to God in everything, is the best regimen you can enter into, both for soul and body. Every good wish attends my dear fellow-traveller out of time into eternity."

Doubtless, if Mr. Law had had time and opportunity, he would have followed the example of Behmen, and suggested to the practising physicians of his day, the mode of searching into the philosophy of disease and its remedies, in order that an art of such immediate and unremitting importance might no longer stand on "so poor a ground;" depending exclusively on *à posteriori* data, only ascertainable at the expense of much suffering and danger to the subjects, and withal so blindfold and uncertain. Not, indeed, that we would undervalue experimental science in any department whatever, but it must always have a tendency to lower the understanding, and shut up the eye in its own narrow tenement, in proportion as it is separated from *à priori* philosophy. Hence, Liebig's "Animal Chemistry," Oken's "Magnetism," &c., are only so many advertisements and aids of materialism, and some of the most confirmed sceptics are men eminent in "science." As a general illustration, however, of what we mean by a pure *philosophy of medicine* we give the following outline:—

Premises. (1.) There is a double virtue or two-fold power of good and evil, in all earthly things, (as indicated, Gen. ii. 17). (2.) All disease or sickness is the hunger, irritation, or fierce undue action of some one of the seven properties of nature.—Hence we conclude

Of man in health, that the powers of nature are in due proportion or equilibrio, in the human body. There is no excess, no morbid excitement; no organ is too much stimulated, or too active or too inactive, but heat and cold, or centripetal and centrifugal action balance each other, and the circulation is equable.

Of man in sickness, that there is excessive action of one of the seven properties, the ailment being an over eager stimulus, or hunger or desire. This abnormal action may be centripetal or centrifugal.

Of medicine (whether vegetable or metalline), that it contains both the two actions, and the seven powers, but unequally.

Of the cure, that it arises from the hunger (or the life in the blood) taking the power (or powers) in the administered medicine which will allay or strengthen, and satisfy it, so that it finds in that property what it wants. [Hence the greatest science and experience is not only required in the *medicus*, but in the artist in the preparation of the medicine, to purify it from its wrathful properties and body of death, so as to leave pure quint-essential tincture and vitality, and then to incorporate this in a pure vessel, so, as to cause the respective properties to predominate each in the exact degree and order, that is needful.

Of the influence of medicine on health, that the very property which cures or harmonises, would disturb the equilibrium, and so inversely create a disease of that kind.

Thus the good and the evil combined in nature, constitute medicines; and where there is disease which is evil, the good will be taken to satisfy it. But if nature is in equilibrium, or good,

composé sept ans après *l'Aurore naissante*, est bien moins informé; et l'on peut le regarder comme un tableau complet de la doctrine et de l'auteur, sauf les éclaircissements et les nouvelles explica-

the evil will be taken, and constitute a temporary disease. For the seventh property or *body* of nature, of the circulation of the *life*, is in a placid state as long as the six properties work harmoniously together in it, but it becomes disordered in proportion as that harmony is disturbed, and thus perishes; as we see on a small scale in many diseases which form scab, and in the nature of evils and sores.—And this by the way, is the ground of *vaccination*, of the septenary body, with the virulent affection of certain properties from another body. Which being such an original and *prima-facie* irrational theory and discovery, we should very much like to see the list of the library of Dr. Jenner, the reputed discoverer of this wonderful means of protection from that predominant mortiferous affection. We should like to see whether there were any little square volumes in it published between 1640 and 1665.—We would also just submit, *en-passant*, concerning any radical and universal morbid action, that there is a corresponding inoculation, which is medicine to it in fact, though it may produce another disease that would require to be cured by the proper effectual transmutation. [The present operation of medicine is necessarily according to these principles, but there is so much extraneous and gross impurity along with the living tincturous properties in it, and so little enlightened understanding of the ground, and working of the degrees of nature, in the practitioners, not excepting the *homœopaths*, that the practise of it is little better than chance-work; not carried on with a sublime apprehension of the nature of the disease, and the remedies it requires, and at once adjusting the same in number weight and measure, to the needs of the case, but as we say, proceeding by blindfold, partial experience.] The above hints as to Jenner's discovery apply also to the *circulation of the blood* (or the *life* in the blood,) alleged to have been discovered by Harvey. Also to the pretensions of *physiognomy*, *phrenology*, &c., &c. [Annot.—*Hydropathy*, when scientifically practised, is perhaps the most efficacious popular art of physical purification, yet discovered. It is founded on the basis of the heat and cold of the life, or centripetal and centrifugal action; and its operation consists in promoting a free efflux of the vital fire through all the tissues of the human body, from the centre to the circumference, or *exiti* of the pores of the skin. But long continued regular, physical exercise, as walking, has a sublimating effect, the vital fire (of course duly supplied with fuel, of a pure nature,) being thereby rendered so brisk and free, as to consume all impurity of grossness in the blood, and generating pure fleshly materiality; rendering indeed the body almost a transparent organism: as manifest in the individual who, it was reported, walked last year (1850) a thousand miles in a thousand consecutive hours.]

If we had to dwell on particulars of this nature, we might show by a number of instances the philosophy of the generation of living *materiality*, by the various workings of the seven properties, both in the subject, and in outward nature, and thus describe the boundaries of the *à posteriori* as well as the *à priori* philosophy. In this case we might draw an illustration from a theosophical correction and orderly enlargement of Swedenborg's theory of the manner in which he says the "soul generates the body."

For Swedenborg is entitled to high and every respect as a philosophical genius and a scholar, up to the year 1744, or the period alluded to in the following extract, from a publication "on the writings of Swedenborg" dated Wakefield, 1782, by Wesley. (See also Pike's "Swedenborgianism depicted" Derby, 1820, and "Inquiry respecting Swedenborg," Manchester, 1794:—)

"Many years ago the Baron came over to England, and lodged at one Mr. Brockmer's; who informed me, and the same information was given me by Mr. *Mathesius*, a very serious clergyman, (both of whom were alive when I left London, and I suppose, are so still,) that while he was at his house he had a violent fever; in the height of which, being delirious, he broke from Mr. Brockmer, ran into the street naked, proclaimed himself the Messiah, and rolled himself in the mire * * * From this time we are undoubtedly, to date that *peculiar species of insanity* which attended him with scarce any intermission, to the day of his death."

In this latter opinion the writer hereof quite concurs, and this after reading and hearing all that his recent and most complete, and ingenious biographer could advance, in daily private conferences, during several months; who admitted that, since he had become acquainted with the ground and philosophy of Behmen, Freher, and Law (through the writer), that he, Behmen, was the great original light which he had for years past been looking out for, and which he had [in his *invented scheme*, or "Biographical Sketch, Rich, London, 1849,"] rendered Swedenborg the personification of. But on this point we propose to enlarge when we come to consider Mr. Law's allusion to the "Arcana Celestia." The reader who has perused the "Biographical Sketch" will, doubtless, by this time be prepared to smile at the relative position which Mr. Law is made to occupy in that work, by the at-the-time uninformed conception of the author, as well as at the gross absurdity of the assertion, that Law was supposed to be the author of the *Arcana Celestia*!! with numerous other equally *romantic* statements. To come to the point, Swedenborg in his researches up to the period we have named, as an ingenious and learned philosopher, had explored, as it were, backwards to the very borders of physical nature; and wanting to understand what was beyond, on the *à priori* side, and thence the dwelling-place of God, but having no acquaintance with the ground and truth of gospel regeneration, which is the *only gate of entrance* to it, he was brought to a dead stand still. What did he now in this dilemma? (supposing his recovery from his affliction.) Why, by a bound of *pure imagination*, he leaped over the wall (his biographer described his procedure to the writer, "like a man in a balloon descending in the midst of China and forthwith commencing noting a description of the country and inhabitants, wherefore he had no need to give his ground, and produce his divine credentials"!!) and so solemnly resumed his 'researches'; writing concerning the spiritual world according to his knowledge of the material, with which he makes it perfectly analogous, as he could do no otherwise. But, knowing nothing concerning the true origin and history of the latter, and its present degraded state, so his accounts of the spiritual world are more revolting to sober natural sense and Christian understandings, and withal more *sinking*, than even the descriptions of it by Mahomet.

His writings therefore, from the above period (embracing in part his work "On the Worship and Love of God") are to be considered the effusions of pure imagination and a distempered brain,

tions que présentent les ouvrages suivants, quoiqu'ils ne forment encore qu'une portion de ses Œuvres; mais elle est suffisante pour en donner idée; et l'œuvre entière ne satisferait pas ceux

having no affinity or *rapport* whatsoever with the divine life of spiritual nature. Hence it is when devout and enlightened persons take up his writings expecting some *divine* chord in their souls to be touched by its fellow harmony in the speaker, they are compelled to lay his books down in disappointment, as experiencing not the least spark or sound of spiritual vitality and response, but all to be cold, *moonlike* death; just as might be naturally expected from the ratiocinations of an amiable and accomplished Hanwell lunatic—every where indeed indications of “a fine genius, majestic, though in ruins,” but no holy spirit or divine life. The writer has not only told his admiring, imaginative biographer, but *proved* it to him in every instance which he adduced to the contrary, that as respects theology, the Baron's writings were no more wanted, and of no more use to the world, than “a fifth wheel to a waggon,” being entirely superfluous, even in those portions where he runs upon a vein of truth; and that after the publication of this present work, they with the delusions they had occasioned, would only form one of a century's *wonder-bubbles*. And, whilst laughing honestly and heartily with the company present, at the absurdities of some of the Baron's theological works, (e.g. of that *most evangelical* treatise above-named, yet suggesting, in excuse, that it might be *of the nature of a poem*,”) he, his biographer candidly admitted that, seeing the *mystery* of nature as he now did, under the light of Behmen and Law, if he were to write the “Sketch” over again, he should do it very differently. Nay further, that if Behmen's ground and account of the origin of things were true, then the whole of the Baron's theology, as a *system*, was one mass of delusion. Let those of the Baron's disciples, therefore, who *love truth*, desire *truth*, see to themselves: if Behmen's ground and principles, and manifestation of the birth and order of things, in eternity and time, be true (and is not every kindled, *burning piece of coal* in this world a demonstration of the *fall* of angels and eternal nature?) then the Baron's theological writings are a *mass of delusion* and falsehood. There is no doubt that his writings have been the instrument of good to some inexperienced and well-disposed minds, but they would have received much greater benefit from the study of established orthodox writers on mystical and practical christianity, and supersensual truth. But to return to the main subject.

Suffice it to repeat that the radical *regeneration of medicine*, comes under the same laws of nature, as every other science, and results as naturally from the universal philosophy of Behmen, as the discoveries in planetary motion, and electricity, to which we have before alluded. It was always present to the mind of Mr. Law therefore, as one of those great developments, or rather settled legal regulations of science and art, which would as certainly take place as the rising of the morrow's sun, and only awaited the coming of the practical man to accomplish it. This event *partially* occurred in the course of some half-century, as we have already intimated, the instrument being *Hahnemann*, whose grand formula *Similia Similibus Curantur* is the exact reflection and translation of the expressions used by Behmen, when speaking of medicine in his “*Signatura Rerum*,” and so well understood in their ground and philosophical application by Mr. Law.

We take the opportunity of again remarking upon the ignoble spirit which has distinguished certain men, in their discoveries; who having derived the actual ground and elements and principles of their (so called) discoveries from Behmen and Law &c., have always studiously concealed the source—some, we will charitably suppose from the ‘fear of man,’ but we are almost compelled to think for the most part, from a desire of self-aggrandisement, in money and honors. We have before mentioned how Behmen is the entire origin and basis of all Sir Isaac Newton's honor as an original philosopher, for his mechanical or mathematical talents form not the ground of the repute he has acquired in the world. And we may add, that the very ambiguous manner in which he has treated the *vortical theory*, so as to be equally claimed as an authority by both parties, is fully accounted for by his obligations to Behmen, as he could scarcely have delivered a definite doctrine on the subject, without the origin of the whole matter becoming quite apparent. As to Hahnemann and others mentioned above, we have said sufficient without reverting to the honors and the property which poor Behmen has been the means of bestowing upon them. Nor shall we at present mention some whom we have in our eye, hoping that they will see it becoming the noble philosophy they study, to do all they can to make the original and *universal panacea*, known.

It was our intention in this place to introduce to the reader for his edification, the tract “Of Divine Vision or Contemplation,” and afterwards selections from the “*Signatura Rerum*,” but we find we must content ourselves with merely a reference to those works, in order not to extend the present sketch to an undue length. For the same reason we must defer to the proposed larger, philosophic Biography, the specification of the theosophic, physiognomic and peculiar chemic or medico-botanic science requisite, in addition to the ordinary scholastic, medical and chemical knowledge and experience, for the noble and natural practise of the *art of medicine*. The life and the human constitution (as nature) is but as a great problem of spherical or *circulating* geometry, which requires a clever mathematician theosopher to understand, to detect its fallacies, and to rectify its errors.—The passages we had offered for special consideration from the “*Signatura Rerum*,” are these: chaps. vii. 68, 72—75; viii. entire; ix. 1—10, 28—30, 45—49, 63—72; x. 8—11, 20, 50—52, 73, 78—80; xii. 9—18, 26, 29—31, 36, 37; xiii. 1—7, 29—53; xiv. 1—16, 65—74.—We also purposed giving herewith *diagrams* showing the primary, essential *properties* and *forms* of the revelation of the point, in nature, or septenary, circulating efflux of life, not only in regard to their absolute reality, but as vitally, spiritually, *quality-nessly* considered; first in their entirety, secondly in their mode of union and birth, and thirdly in their respective individualness; but this we also defer.

[P.S. Since the above remarks were penned, we have seen for the first time, (being lent to us) Hahnemann's “*Organon*,” and we would here, recommend the perusal of that treatise, as an elucidation, and somewhat copious development of our philosophy, pp. 556, 7. Indeed, what we have there offered, is, we consider, essential to a just apprehension of the practical theory he therein largely, but not completely, nor yet logically lays down. Nor has he a right to hope to make converts of the *allopathist* practitioners, nor to complain of failure, by such an unsatisfying mode of

des lecteurs qui n'aurait per comprendre les mêmes choses répétées et expliqués souvent jusqu'à satiété par l'auteur même.—3°. *De la Triple vie de l'homme*, édit. revue par M. Gilbert, Paris, Mig-

attempting to prove his case—by mere references to presumed or asserted sources of the *cure*, when the true power of demonstration and conviction is at his command. Let him give the ground and reasons that influenced himself, and if they are undeniable, then the same results may be expected in others. But—may we not reflect upon him, as we remarked above concerning Newton, that, if he really understood the ground of Behmen, and the science of the working powers of nature, (of which the writer is somewhat doubtful, more especially, according to the pure, standard developments of Freher and Law,) that then, to have laid open the prime principles of the philosophy of medicine, would have been at once to expose the source of his pretensions. Nay, from the hesitating character of his diction in the “Organon,” and the purely artificial phraseology and terms he therein employs, &c., the writer is inclined to conclude, that he was *not* profoundly versed in the philosophy of Behmen, but had only obtained a kind of abstract knowledge of his great fundamental truths, as propounded in the “*Signatura Rerum*,” and with which he worked-out the extent of his piece-meal scheme. Had he had the advantages of the English mind and researches, as exhibited in the present treatise, it is possible that his “*Organon*” might have partook more of the character of Newton’s “*Principia*”—with respect to the *microcosmos*. However, we are approaching the grand consummation. Let the reader of this work here stand a moment, and reflect, whether we be not on the point of this glorious, full and orderly, revelation!—even of the *sublime* practice of the art, from the *centre*, by the *magical key*, one of the powers of which Hahnemann just, as it were, unconsciously glances at in his treatise. For it is a question, whether Christianity had been experimented, and the necessary facts been accumulated in his day as since, at least to his knowledge; so that he was probably as unconscious of the actual nature of the *high powers of faith*, though named in almost every page of Behmen, as he complains the sceptic Allopathists are, of the theory and results of homœopathic remedies.

We have Euclid and Newton’s “*Principia*” of mathematics and mechanical philosophy. Hahnemann’s work, regulated by high practical experience in the *several* various prevailing modes of cure, should have formed a “*Principia*” of medicine, or of the qualities of nature, whether in harmony or disorder in the body. And this work may serve (for the present), as a “*Principia*” of the spiritual nature, of theology experimental and theoretic, embracing a “*Principia*” of electricity, natural as well as *divine*,—awaiting the grand “*Principia*” of the Universal Scale of Wisdom and Life, illustrated with the needful diagrams and symbols, descending from the central throne of nature, down to the lowest *scales* of her forms. The editor of this book merely proposes by it, to give a general design or working drawing thereof, which must exist before the work be effected; though in the present instance, the design is not to be considered a mere artificial invention of the imagination, but as a glance at, or index of, natural wisdom and forthcoming events, even inductive of the second coming of the Lord, who, when the work be complete, “will descend and crown his bride,” just, indeed, as Adam the first crowned the previous six day’s creation.

If we can, by the Divine aid, succeed in our project of the establishment of a *Theosophic College*, to our mind, which at first may contain not more than six or seven students, who, in addition to obtaining a thorough knowledge of the science glanced at throughout this book, by study of the proper authors, and the actual cultivation of the Divine life, wisdom and powers, (latent in man, as redeemed,) even to their highest perfection of development; then, may we hope to have, not only the restoration of the true original philosophy of the Ancients, as *couched* in their writings, and referred to by the classic composer Lord Monboddo, in the Preface to the Third Volume of his “*Ancient Metaphysics*,” (which entire work by the way, should only be read by the candidate, if he will be able to judge soundly respecting its contents, after having perused “*Law’s Letter on Warburton*,” 1757;—) but, we say, a much more sublime system of Philosophy, (even than that of the Egyptian colleges where Moses received his wisdom,) because an *universal* one, connecting by one unbroken chain, the supernatural abyssal UNITY with Nature, and down to the most outward degree of the scale of being, moral and physical,—in a word, the orderly manifestation of the whole “mystery of Christ,” of “*God and the Father, and Christ*”—the image, form, and house of the ineffable, triune life and wisdom of Deity—the heir, and prince, and root, and key of all things—for whom and by whom, all the outward platform of nature and creature was made. May the Lord infuse into the heart of some ‘rich’ reader of this treatise, so great a power of his love, and kindle therein so intense and affecting a desire to proclaim the Divine glory, by the promotion of the reign of heavenly Wisdom, as shall lead to the cheerful tendering of the needful *pecuniary* means for the establishment of such a Scheme—in the purchase of an ancient house and grounds, surrounded by walls, contiguous and convenient to the metropolis, and endowing the foundation with the needful support; amongst other provisions, for the maintenance of two *clerk-reporters*, to minute down exactly the stated daily conversations of the brethren, for *periodical* publication, &c. For surely a more glorious, philanthropic and sublime christian work—one more conducive to the happiness of the world, and the elevation of the human intellect, might not be accomplished. We have herein indicated the sources of a far more perfect Philosophy than was ever enjoyed by the Ancients or Schoolmen.]

We now return to the course of our narrative, by inserting the following letter from Mr. Law’s correspondence at the close of this year. It was addressed to Mr. George Ward, Hackney-road, the friend to whom we have already alluded:—

“Nov. 25th. 1754.—My dear and much esteemed friend—Whom I heartily love and embrace as a living member of the body of Christ. Your kind and obliging letter was very acceptable to me; and your concern about parting with my letter to Mr. Langcake, &c., was quite needless. I like everything that my Langcake does, and have no corner of my heart that I would conceal from him.

The charge of *Spinozism* begun by Mr. Warburton, has all the folly and weakness (to say no worse), that can be imagined. For though many learned men have sufficiently shown the grossness and Atheism of it, yet it never has had, nor can have, a fundamental overthrow, or shown to be impossible to have any truth in it, but upon the principles on which I proceed. God and

neret, 1809, in-8vo. Cest sur la manifestation de l'origine de l'essence et de la fin des choses suivant les *Trois Principes*, qu'est établie cette *Triple vie*, comprenant la vie extérieure et corporelle, la

Nature were never distinguished, or the true ground of such distinction known, till the mystery was opened in J. Behmen. But of this I have sufficiently spoken elsewhere.

I wonder at nothing that I hear of Mr. W. with regard to the principles of my books. The pope and he have the same reasons for not admitting or espousing the mystery revealed by God in J. B. But all pretences and endeavours to hinder the opening of this mystery revealed, and its bearing down all before it, will be as vain, as so many attempts to prevent or retard the coming of the last day.—I am, your most affectionate friend and servant, W. LAW."

The reader will have noticed remarks similar to these on Spinozism in the published "Collection of Letters." In fact they are in that portion of the *Scruple Letter*, which we rejected for the reasons there stated. However judicious or useful such alterations may have been considered at the time, the reader will probably agree with us that the originals fresh from Mr. Law's mind are preferable for many reasons, and certainly they are never unworthy of his high character and genius. [From the high estimation in which Mr. Law was held as a spiritual director, it may be presumed that his correspondence was extensive, though but little of it appears to be now in existence. Should the reader be in possession of any of his epistolary remains, or know where any may be preserved, an intimation thereof to the address mentioned at the foot of p. 51, will be esteemed a favour.]

About this time, and before the publication of the letter was thought of, we find the same Mr. Ward interesting himself for the re-publication of Mr. Law's "Case of Reason:" which originally appeared in 1732, in reply to *Tindal*. This we learn from the last of the two following Letters; which we insert without further remark. For though Mr. Wesley is alluded to in the first, the letter which that gentleman shortly afterwards addressed to Mr. Law will bring him fairly under review in our notices of the year 1756:—

"May 14th. 1755.—My dear Langcake—I have two letters to thank you for.—Your strictures upon Messrs. W. are very just. These gentlemen have no bottom to stand upon, but zeal. I say no more about them.

I would advise you not to enter into dispute with Dr. Middleton, or any one else, in defence of our principles. No one begins to object against them, but on the account of something that is *personal*, either with regard to himself or the author of them.

Hethat could look at these things as they are in themselves, without the least respect either to himself or me, would want no one to persuade him of the truth of them.—It is not a want of argument or demonstration, but the want of this purity of heart, that keeps up all religious disputes.

Mrs. Hutcheson and Mrs. Gibbon are in town for a few days. They are almost as well acquainted with you as I am. You often make a fourth person in our company, and they will be very glad to see you. Mrs. Hutcheson is at Mr. Campbell's, in King-street, by Grosvenor-square. You may be assured I should not put you upon this errand, but that I know you will have thanks of them both for it. And it will add to the pleasure of seeing them again, if they bring me news of—my affectionately esteemed, dear Langcake. Adieu. W. LAW."

We may remark here that Mr. Law was now well advanced in years, and that his occupation during the intervals which occurs between our notices of his active and more public life, must have settled down accordingly into the more meditative routine so befitting old age, though the earnestness and vivacity of his spirit ~~was~~ never quenched. It was with him, indeed, as with the autumnal season of the year, when the noblest fruits of our temperate clime become fully ripe. Or as with the oak, when it towers in majestic strength after a growth of ages, and only becomes more firmly rooted by the lapse of time. The masculine vigour of his classical understanding and high wisdom, as we have already remarked, not only remained unimpaired even to the last hour of his life, but increased in strength and brightness; and we can hardly conceive a more suitable illustration of this and a more befitting termination of such a life, than his "Address to the Clergy," of which we shall shortly have to speak.

The second letter is as follows:—"Sept 10th. 1755.—My dear Langcake—You have this only because it will cost you nothing. But I have a pleasure in writing it because it is to you; and you can have no pleasure in reading it, unless because it comes from me.

Mr. Ward has prevailed upon me to reprint *The Case of Reason*. I have revised and corrected it, and have sent it by my nephew to Mr. Ward to be printed, provided he will take the trouble of correcting the press; as it comes out upon his desire.

Mrs. Hutcheson thanks you for the little book of Behmen. She joins with Mrs. Gibbon in their hearty respects to you. I am, with much truth, your most affectionate friend and servant, W. LAW."

Accordingly, we find that the "Case of Reason" was published in a "second edition, revised and corrected," in 1755. In which a few of the references to the leading publications and authorities that were in note twenty years before were omitted. The work was now put forth also as a complete and independent treatise, whereas the former edition had on the title page *Part the First*, the author having manifestly intended to enter upon the subject more universally. But either the altered complexion of the times or the circumstances of his own life delayed the completion of that intention, and it was never again publicly resumed; though the writer of these lines, on looking over Mr. Law's MSS. finds some hundred pages of what appears to be a continuation of the work. This pamphlet, it should be remembered, was only an argumentation written in the most perfect manner, according to the purest scholastic science of all ages; but—as Mr. Law himself observes (in the letter of Sept. 8th. 1754), "nothing of this kind touches the Deist." Whatever it was therefore which at first delayed the appearance of the Second Part, it was ultimately put aside, in consequence of the author's acquaintance with Behmen, (as we may indeed infer from the second paragraph of the letter we have just given under date of Nov. 25th. 1754) which enabled him to do effectually, and on the philosophical principles of revealed nature, what he had formerly proposed by the "Case of Reason." This work, however, as we have before said, has its own intrinsic and peculiar merits. The class of unbelievers to whom it more particularly applies, may be seen by a reference to *Tindal's* book, which it professed to answer; and it is equally applicable to the attenuated and feeble modern forms of the ancient classic infidelity. Indeed, unbelief has the same

vie propre et interne, et la vie divine, où l'âme entre par une nouvelle naissance, et pénètre dans l'esprit du Christ.—4°. *Quarante questions sur l'âme, etc.*, suivies des *Six points* et des *Neuf textes*,

origin now, as it had a few generations ago, or in the days of our Lord, springing from the opposition of the rational, natural man to the dictates of pure truth, which require a blind, implicit faith and obedience, yea the total sacrifice of self, to realize the power of the Gospel. The Unitarians, for example, who worship *reason* as their God and guide, are sustained by it in their reliance on simple abstract morality, and have no regard for the earnest devotion and self-denial enjoined by the Gospel, (that is, for the true, *natural* mode of actually attaining to moral purity and perfection;) and some of them on the same principle, only admitting the divinity of Jesus Christ so far as man himself is of a divine nature. This heretical notion is of course confuted, with every other phantasy of the mere rationalist, in its very principle and beginning, by Mr. Law's work: to which we would add the *Sacrament Book*, as having the same direct tendency. And though we have spoken well of the latter on former occasions, we would take this opportunity of again recommending it to the sober, simple Christian, as well as the scholastic theologian, as a most edifying *theological treat*.

One of the passages left out in this Second Edition of the "Case of Reason," contained a respectful allusion to Bishop P. Browne, which induced the writer (as it had probably done Wesley, who became an admirer of his genius,) to make inquiry about his works. And the high gratification that he—a reader of orthodox devotional writings, and of the biographies of the mystical and spiritual devotees of former ages, no less than of the highest spiritual experimentalists of recent times—derived from the perusal of this prelate's Sermons, induces him to make special allusion here to him as a highly-accomplished, evangelical theologian. [Dr. J. Ellis, it would appear, was a close student of this learned metaphysician and divine.]—

At the beginning of the year 1756, "A Letter to the Reverend Mr. Law, occasioned by some of his late Writings," was published (as alluded to in the note, p. 91), by the celebrated John Wesley. [About this time Mr. Law was preparing for the press the Tract, shortly afterwards published under the title of "Christian Piety freed from the Delusions of Modern Enthusiasts of all denominations, by *Philelathes*."] The reception of a copy of Mr. Wesley's rash and puerile effusion is acknowledged by Mr. Law in these words, which we extract from a letter addressed to his friend, Mr. Langcake, on the 24th of January:—"I have much to thank you for, in the zeal and diligence you have shown in sending me Mr. Wesley's letter. But am sorry you and Mr. Richardson [the publisher] should have wasted so many franks, for I was in no eagerness of seeing it soon, nor under any expectation of being obliged to take any notice of it." In fact, no one knew the philosophical and mental calibre of Wesley better than Mr. Law, or could be less disposed to avail himself of his own superiority.

The truth of this, and the nobleness of his spirit, are proved by his allusion to the subject in a letter to Lady Huntingdon, which he might well commence as he did, remembering what he himself knew and had experienced of Mr. W.'s disposition, as well as what he had seen and read of its effects as displayed by the author of the "Enthusiasm of the Methodists and Papists compared," some five years previously. We ought to observe in referring to this Letter, that the lady to whom it was addressed had written to Mr. Law upon the subject, and very justly remarked on the great good accomplished by the Methodists, amid all their apparent disorder. [See the letter in the "Collection," dated Feb. 16th, 1756. Also one under date of Sept. 1756, to Mr. Langcake, and an unpublished one to Dr. Byrom, of 30th April, 1757.]

We have noticed how Lady Huntingdon sought the acquaintance of Mr. Law, and corresponded with him, (though, by the way, we very much doubt the authenticity or seeming authorship of the letter attributed to Miss Gibbon, in the compilation of "the Life and Times of Lady Huntingdon.") The origin of that acquaintance may perchance be traced back to the Lady Elizabeth Hastings, of pious memory, who had sought Mr. Law's spiritual directions, but without giving her name. Her opinion of Mr. Law, apart from a knowledge of his books, might have been strengthened by what the devout Bishop Wilson had said to her, as we have presented, p. 356.

The following letters, written on the occasion of her sickness and death, to either the Lady Anne or Lady Frances Hastings, the half-sisters of the deceased lady, though out of the order of time, may not be unacceptable in this place. We may also just remind the reader how Mr. Law cleverly took occasion to pay a tribute of respect to the memory of that blessed lady in his "Animadversions upon Trap," published in the same year as the date of the last of these Letters:—

"[1739.] Madam,—I pray God to direct me to say that which is proper for your state and condition. I agree with your ladyship that your situation has been very advantageous to your piety: for that good lady your sister, with whom I suppose you have spent most of your time, must have been very beneficial to you. And I have some fear upon me, that she is your suffering friend, for whom you are so concerned.—Pious persons may depend upon this as an infallible truth, that when their trials and sufferings increase, or attack them in a new manner, or with unusual violence, it is because God has fitted them for them, and intends them some new degree of perfection thereby. When the time came that our blessed Saviour sweat drops of blood, it seems as if he had then had no merciful Father in heaven; and yet this greatness of distress came presently upon him after he had made this prayer to God, viz., 'Father, the hour is come; glorify thy Son,' etc.,—A plain proof to us, that when we fall into the greatest distress, then is the time that we are most of all under the tender mercies of God, and only drinking our share of that bitter cup, which God mixes for those, whose prayers for their sanctification have been most accepted by him.

Your apprehension of your want of true faith, resignation, and pure love to God, is what I much like. It is good for you to know and believe this of yourself. And these virtues are then in their most beneficial state to you, when you can discover the least of them, and are, as to your own thinking, the farthest driven from them. This is one benefit that we receive from our present disordered and corrupt state, That the confusion of our passions, and the evil workings of flesh and blood, conceal our virtues from us, till we are in such a state as to be able to possess them without vanity. These storms and tempests help to make us sail with safety, and our greatest danger is in a calm, where all seems to be well.

There is nothing we so much wish, as to see the progress and growth and stability of what we call our own virtues; and we are apt to think that we are then best advancing, when we feel no contrariety to such virtues stirring in our natures. But this is a delusion of self-love. For though

B B B B

éd. revue par le même, Paris, 1807, in-8°. Ces questions qui roulent sur la nature et les propriétés de l'âme, avaient été proposées à l'auteur par un amateur de théosophie, son maître en chimie,

piety be a work of light, yet, in a true and good sense, it grows best in darkness, and must receive its purity from the fire of opposition, which seems to blacken and destroy it. This is most certain, that we never deeply feel the littleness and imperfections of our own virtues, till we are so far advanced as to be all hunger and thirst after righteousness. Whilst we have only a natural superficial love for any virtue, a little of it contents us, and we are seldom disappointed of it. But so soon as any virtue is become *divinely stirring* in us, we are sure thereby to stir up all that is contrary to it in our natures. For, as every virtue may be said only to intend the death of such a contrary vice as is born in us, and hath had for some time its growth in our natures; so every vice of our nature will fight for its own life, and then most of all exert its strength in strange motions, when it is most in danger of being destroyed. Hence it is, that persons far advanced in humility, shall sometimes feel such struggles and motions of pride, as when they were less humble, they knew nothing of. And thus it is with every virtue: as it grows it provokes and stirs up its enemy, and the stronger it is, the more violent it makes its enemy. For the greater every virtue is, the more contrary it is to our corrupt nature, and consequently is more opposed by it. And this is that *darkness and fire* through which every virtue must by the grace of God, attain its proper purity.

We have all of us a twofold nature, which the Scripture calls the outward and the inward man: the one is from above, the other is that mass of corruption, which is derived from our fallen parents. All the mystery and perplexity of a pious life arises from the struggle and contention of these two natures and because we do not enough distinguish our sins from our miseries.

Some people because their temper and natural constitution is always easy, and delighted in all outward parts of religion, and as content with their piety, as they are with every thing else of their own, look upon this serenity of their mind, as a mark of their progress in piety, and think themselves possessed of all the blessings of a religious life. But these people are, for the greatest part of them, very little of that which they take themselves to be: and those that are the best of this kind, are only like gold that has never been in the fire. On the other hand, there are others whose piety is deep, and continually springing up in the inward man, who yet learn they cannot command the motions of their outward nature. * * *

The second letter is as follows:—"Jan. 19th, 1740.—Madam,—As I seldom see the newspapers, so I did not hear of the death of Lady Elizabeth Hastings, of blessed memory, till some time after the public had been informed of it. For two or three post days after this, I had a strong impression upon my mind to write to your Ladyship, which I continually resisted; and the next post I had the honour of your kind and obliging letter. This made me look upon it as something very providential.

My intention in writing to your Ladyship was, to desire you to draw up an Historical Account of that blessed Lady's spirit, life, and virtues, from the first knowledge you had of them, that a memorial of her virtues might be communicated to the world.

I have very lately, by accident discovered that that good Lady had wrote several letters to me without a name; and I can't help thinking with some trouble, that I did not then know I had such a correspondent.

The use that your Ladyship is to make of this great event of your life, is to exercise the highest acts of love and gratitude to God for having blessed you with such a near relation, whose virtues have been so eminent, and highly edifying to this part of Christendom. This peculiar circumstance of your happiness ought to fill you with the greatest comfort, and inflame your heart with the sincerest ardours of love to God. Looking at the high character of a piety so endeared to you, raised up out of your own flesh and blood, you are thereby called to make an absolute donation of yourself to the glory and praise of God; to desire nothing but that His will may be done in you, that all you are, all that you have, and are able to do, may be a sacrifice and service of love and devotion to Him that has thus called you. God has called you to stand in the place of your blessed sister, to keep up her spirit, life and virtues in the world.

The way to be all and do all that God expects from you, is the way of *love*. Let love be your religion, and then all the law and the gospel is fulfilled. *God is love, and he that dwelleth most in love dwelleth most in God.*

Consecrate therefore your heart to this Divine love [as shown in the *Life of the good Armelle*]. Let it begin, carry on, and finish every thing that you do; and then every thing will equally do you good, and unite you to God.

To look at all things as proceeding from the love of God, to do all things from a motive of love to God, to be in all things absolutely and gratefully resigned to Him, in such a state of heart as consecrates every thing about us, and makes every inward and outward change equally a blessing to us. An unlimited faith and resignation to God, that with shut eyes says always, God be praised; a pure disinterested love, that seeks nothing but to do, or suffer, every thing in and for the love of God, is the only piety that is infallible, that is subject to no delusion, and that must carry the soul to its highest perfection. Every state of piety, though good and sincere, yet so far as it wants this *unlimited faith and pure love*, so far it is subject to hurtful scruples; to be perplexed with itself, to be always in want of new light and new methods, to continual researches into its own inward progress, and anxious doubts about the number and magnitude of its virtues. [These remarks clear up the ground of Mr. Law's strictures upon the Methodists, in his *Regeneration treatise*.] The way to have this faith and love, is to expect it and seek it wholly and solely from Jesus Christ; from his nature, spirit and life derived into us, by a faith which is always hungering and thirsting after his flesh and blood.

Your Ladyship is, I hope, directed by God to choose the retirement which you mention. The visits you speak of I can by no means advise you wholly to forbear; for since you make them, not as self-gratifications, but as prudential condescensions to the order of human life, they will do your piety no hurt, and may have better effects than generally happens. At least it will be time enough to forbear them, when they appear to have ill effects. Good and edifying conversation is not always to be had, and yet your Ladyship may edify where you are obliged to say nothing.

le docteur Balthazar Walter. Les réponses sont annoncées comme n'étant point selon la raison extérieure, mais selon l'esprit de la connoissance, d'après les principes dont l'auteur a donué les

I have lately published a little piece upon "Christian Regeneration," which if your Ladyship has not seen, I should be glad to send, along with another small one that is now in the press, [the *Answer to Trap's Sermon*?] I shall be always exceeding glad to hear from your Ladyship, as often as it is not troublesome to yourself; and when your Ladyship does me that honour again, that the letter may be sent by the Post. I am, with hearty prayers to God to make you a true successor to the piety of your blessed sister, Your Ladyship's most dutiful, obliged, and obedient servant, W. LAW." To resume our notice of the published "Letter."

Mr. Wesley seems to have been well aware, (as the observations attributed to him at the end of the fourth volume of his Journals, in treating of the ability of controversial writers, sufficiently testify,) that no one had the power to inflict a more effectual and lasting injury upon his claim to erudition and philosophy, (yet giving him full credit for his ingenuity, sincerity, devotion, and zeal,) than Mr. Law. And did we not well understand his mental constitution (shown indeed in his "inability to keep a secret,") it would have surprised us that he should have been so deficient of prudence and judgment, as to presume on his *right intentions* being sufficient to shield him from the punishment, usually inflicted with military exactness, by able and severe casuists and enlightened theologians, upon such offenders as himself. Still more surprising were the rashness of this attack upon Mr. Law, after having recently suffered so much at the hands of Bishop Lavington, as we shall presently notice; assured, as he must have been, that if the former should condescend to take up the lash, the strokes would fall with a tenfold severity upon him. Though possibly, his knowledge of Mr. Law's principles might have led him to presume that he should be spared, remembering his observation in the "Answer to Trap," that "by the grace of God he would never engage in personal contention with any man." Besides, there can be no doubt that his publication was the offspring of a sincere regard to what he conceived to be the interests of truth and Christianity, and, as we hinted in the second paragraph of the note of p. 361, (in common with other so called evangelical writers since, who have not been trained in the strictly mathematical, and classic discipline of thought and judgment, who entertain crotchets and strong views on particular theological points,) thinking that Mr. Law was really unacquainted with the true and simple nature of the Gospel, and therefore that he was in duty bound to try to set him right; and this notwithstanding what the latter had recently written at the conclusion of the first dialogue of the "Way to Divine Knowledge." Indeed it is evident from this publication, that he felt a 'great concern' and even 'pity' for Mr. Law's "ignorance of the way of simple faith" and of "justification" and for his "fall into the mysticism of Jacob Behmen."

But to return to the Letter to Lady Huntingdon, in answer to her remarks on Wesley, we observe by it, that Mr. Law was evidently now obtaining a glimpse of the peculiar character of his own Gospel call and mission, which was not only that of making the whole world to see as with open eyes, the philosophy and nature of gospel christianity (see pp. 524—530), as their birthright and atmospheric element; but of endeavouring to unite all the struggling, contending divisions and sections of Babylonian christianity (as he expressed himself most justly on another occasion, "Babel is not a city, it is the whole *christian world*") into the unity of the spirit of the one simple original gospel church. "As to myself (he writes, see the entire letter in the "Collection" dated Feb. 16th, 1756), I seem to myself to have no other part to act, nor any call to anything else, in this hurry and struggle of zeal against zeal in such a variety of forms, but only and fully to assert the true ground, and largely open all the reasons, of that one inward regeneration, which is equally the one thing needful to every sect, and the one thing alone that can make any sect, or method, or outward form, not hurtful to those that adhere to it."

We find from the same letter, as Mr. Wesley has himself admitted, that Mr. Law was once a "kind of oracle" with him; and, indeed, (as we have already stated, and are prepared to show by a series of extracts from the sermons and other publications of Mr. Wesley,) Methodism itself is nothing more than a superstructure, of which the chief foundation is Mr. Law's "Serious Call," and "Christian Perfection," as the true spirit and interpretation of the fundamental obligations and duties of the gospel; which are to precede, give birth to, and then to be the fruits of, and strengthen the regenerate life. What Mr. Law adds concerning Mr. Wesley's "subjection to his own spirit," is verified by all the acts of his life; which, notwithstanding his sincerity, devotion, and zealous, practical application of the Gospel, testify that he did not experimentally apprehend, much less love that great mystical, evangelical truth, of the *all-workingness* of the Divine nature, and consequent necessity of *death to self*.

In further proof of this want of philosophic apprehension, and at the same time of the good reason which he thought he had to sit in judgment on the subject of our memoir, we might quote the remarks on Law, inserted purposely in his "Journals," as the passage for example where he designates Mr. Law's treatise of *Regeneration*, as "philosophical, speculative, precarious, Behmenish, void and vain," and adds, "O what a fall is there!" In explanation of which we ought to state, that the objectionable points among the peculiarities of Mr. Whitefield's Calvinism, and Mr. Wesley's doctrine of "faith and its tests," which he had imported from the "Germans," had been fundamentally examined in Mr. Law's book, and their trivialities exposed in our author's usual incontrovertible and lucid manner. Mr. Wesley finding thereby, a few of his fond, novel constructions and theories of doctrine to be grounded on mere complexion, and supposing these peculiar notions to stand at the heart of his evangelical system, felt very angry, and as a matter of *conscience* we presume, but with the weakness peculiar to him, endeavoured to cast obloquy on that book in his published selections and *concoctions* from his Journals; and his judgment of the matter has necessarily been the rule of his implicit followers up to the present time. Now however, the tendency of the age, and the liberal education which the respectable members of the community receive, enable them to see things in their true natural and historical light; and even permit them in some instances to venture to look at Mr. Wesley's proceedings in religion, in the same light as they would view a schism and rebellion, under pretence of greater spirituality, in their own body.

One of the ministers of that community, and one who occupies a very respectable position in the esteem of his brethren, made the following candid admission to the writer of these lines, af-

bases, et dont elles sont une récapitulation.

Ces diverses traductions forment à peu près le tiers des Œuvres de Boehm, dont il n'y avait

ter having had Behmen's philosophy presented and opened out to him, though but in a general way:—"I have (said he) formerly read through all systems of philosophy, and am now convinced that Behmen's is the only true philosophy. They are as it were but parts of the circumference, while this comprises the centre and the whole of truth." Such an admission in Wesley's day might, if known, have subjected the speaker to a *Galilean* condemnation.

An equally characteristic example of Mr. Wesley's understanding in the passage is his "Journals," where he alludes to Mr. Law's *Spirit of Prayer*, "There are many masterly strokes therein" (see vol. ii. p. 14,) to the word "Christianity." As also, of his ability as a controversialist, and strength of mind, (notwithstanding his recently referred-to adventurous flippancy towards Mr. Law,) his Letter to the London newspaper, inserted in his Journals, vol. iii. p. 18, 8vo. ed., under date of Sept. 17, 1760. This letter professes to be an answer, and of course a refutation of the charges against him, in Mr. Law's published "Collection of Letters;" but, it will be seen, by reference to them, that Wesley *as usual* has not given the original words, but his own version thereof, which he has put in *inverted commas*, to mystify the reader, as if they were genuine extracts from Mr. Law; and he has taken care to omit altogether those passages which constitute the gravest reflexions on his character!! Yet this letter, placed purposely in his "Journals" for posterity, constitutes his sole defence against the accusations in Mr. Law's "Letters."

On all of which we remark, that those who are disposed to maintain that Mr. Wesley was a logician, must mean a logician of the flabby emaculate modern system of mental training, and not of the ancient, classic, stringent, intellectual discipline. Doubtless the views we have ascribed to him, as respects Mr. Law, were the settled conviction of his mind, though a most egregious mistake. We have before alluded (p. 94, 5,) to the letters which he sent on breaking with his quondam tutor and spiritual parent in 1738, (which correspondence and procedure on Mr. Wesley's part, by the way, the judicious and pious editor of the Periodical of 1797, candidly laments :) when, after leaving Mr. Law for a season, and becoming acquainted with the "United Brethren," whose manner of life, communal and devotional practices, &c., were necessarily highly taking to a young sanguine spirit, full of an earnest desire and intention to be active in religion,—he gave himself up to the propagation of these views and idiosyncracies, as the true understanding of evangelical Christianity. This is not an uncommon case, for you shall find a young man who has served but half an apprenticeship to a business, enter into a speculation on his own account, and, obtaining some sort of success in his own way, give himself up with impetuous ardour to a new course of life, at the same time ridiculing the regular and respectable business habits of the old merchant or trader; and shall go on prosperously, by reason chiefly of his extraordinary energy and perseverance. Thus Mr. W. when he found the effects of his newly adopted doctrines and preaching, attributed such results to these new opinions, or rather particularities of conception and expression concerning the atonement, faith, imputed righteousness, justification, &c. &c.; forgetting all the time, the sober, self-denying, humiliating, *gospel preparations* for the new birth, in which he had been so classically initiated, by Mr. Law's early writings and conversation. Whereupon, full of the ardour peculiar to his character,—a quality by the way, most invaluable and essential in itself for great purposes, especially when coupled with discipline of self-government, and strict, orderly business habits,—and of those new and enthusiastic interpretations of St. Paul's words about 'faith' and 'justification,' he turned round upon Mr. Law in the manner related in the correspondence formerly alluded to. And so far from profiting by what he then suffered, he, like a man wilfully bent on stripes and martyrdom, rashly returns to the charge in the manner exhibited in the publication now in question.

The following is the commencement of this published "Letter," which, as it has been omitted to be inserted with the remainder of it, in Wesley's collected Works, we here supply; it also justifying certain statements by ourselves as to the respect and veneration in which Mr. Law's abilities were held by the writer of the letter. It is further to be observed, that the printer did not affix his name to this publication:—

"REV. SIR,—It will be easily allowed by impartial judges, that there are few writers in the present age, who stand in any competition with Mr. Law, as to beauty and strength of language; readiness, liveliness, and copiousness of thought; and (in many points) accuracy of sentiment. And these uncommon abilities you have long employed, not to gain either honour or preferment, but with a steady view to promote the glory of God, and peace and good will among men. To this end you have published several treatises, which must remain as long as England stands, almost unequalled standards of the strength and purity of our language, as well as of sound practical divinity. Of how great service these have been in reviving and establishing true, rational, scriptural religion, cannot fully be known, till the Author of that religion shall descend in the clouds of heaven.

I cannot but earnestly desire, that the fruit of these your labours may increase a thousand fold! I would fain contribute my mite, to make your writings still more useful; particularly, the "Treatise on Christian Perfection," and the "Serious Call to an Holy Life." Will you pardon me, Sir, if in order to this I take upon me to mention something in your late writings which seem not altogether consistent with them, nor equally conducive to the great end you pursue? Can you bear, Sir, that I should do this, (I hope with modesty and respect, but yet with great plainness of speech?) especially where I apprehend the revealed truths of God, nay the very essence of the gospel, to lie at stake.

It may indeed seem strange not only to you, but to many, that such an one as I, should presume thus to speak to You, a person superior to me in so many respects, beyond all degrees of comparison. But in some respects it is not impossible, the advantage may lie on my side. For (1.) a dwarf standing on the shoulders of a giant, may see farther than he does himself. (2.) Being conscious of my own weakness and liability to err, I am open to instruction from others, whereas it is a doubt, whether you think any man in Great Britain capable of instructing you. (3.) I am a man of one book. In matters of religion, I regard no writings but the inspired. *Thauler, Behmen*, and a whole army of mystic authors are with me nothing to St. Paul. In every point I appeal to

que deux ouvrages traduits jusqu' alors, en vieux langage. le 1. er. la *Signatura rerum*, imprimé à Francfort, en 1664, sous le nom du *Miroir temporel* de l'Eternité; et le second, à Berlin, 1722,

the law and the testimony, and value no authority but this."

Thus the preface. But while Mr. W. thus flattered himself, that he, "though but a dwarf in intellectual stature, was capable of seeing much farther than his quondam director, by standing upon a giant's shoulders" (if he could but find such a personage), what was his astonishment when Mr. Law's "Letter to the Bishop of London, upon Warburton," appeared as it did in the year following? Warburton, we have intimated, had fiercely attacked Wesley and the Methodists, and Mr. Wesley might have been on the look out for some person of adequate evangelical knowledge and scholastic ability, to favour his antagonist with the *quid pro quo*, when he at length heard of this publication; which he doubtless immediately procured, and perused with the delightful expectation of seeing the great antagonist of gospel evangelism severely flagellated, by one whom he knew had the power to do it, most unexceptionably, nay to universal admiration. What was his astonishment we say, not merely to find his expectations in this respect fully realized, but to discover in almost every page of that tract, what he had hitherto regarded as the high experimental christian science peculiar to himself and the Methodists, treated throughout as mere elemental gospel knowledge; the author from time to time in his discourse, as it were, seizing the reader, carrying him up as on the wings of an eagle, and exhibiting to his astonished vision, glimpses of the entire field of gospel truth, of the relative extent of which he hitherto had not had the least conception. As Mr. Wesley subsequently extracted almost the whole of this work in his published Two Volumes of "Selections from Mr. Law's Writings," we may conclude (for he did not afterwards venture at any more public judgments on Mr. Law's later writings,) that he not only looked upon Mr. Law with that confiding reverence which characterized his mind until he met with the "United Brethren," but that this feeling toward him became heightened into a kind of awe, not only on account of his abilities, but for his vast and sublime gospel erudition. Correspondently with this indeed, he, in his maturer years, though he did not actually make a confession of his early rash judgments and proceedings, except to confidential friends (see foot of p. 91), acted like one who was really sorry for them, and settled down into a solid regard for many whom he had violently opposed, in the first ardours and inexperience of his itinerancy. [Not feeling, however, quite satisfied as to the judgment an *impartial posterity* would pass upon him, after reading Mr. Law's remarks and observations in the "Collection of Letters," we find the following appeal *ad misericordiam*, introduced into the preface of his "Sermons," which were specially revised by him for publication, toward the close of his life:—"Are you persuaded (he writes) that you see more clearly than me? It is not unlikely that you may. [no longer any "standing upon a giant's shoulders!"] Then treat me as you would desire to be treated yourself upon a change of circumstances. Point me out a better way than I have yet known: shew me it is so, by plain proof of Scripture. And if I linger in the path I have been accustomed to tread, and am therefore unwilling to leave it, labour with me a little: [this, after what transpired, as related pp. 94, 51!] take me by the hand and lead me as I am able to bear: I can go but feebly and slowly at best; then I should not be able to go at all [!:] May I not request of you further, not to give me *hard names* [referring to Law's designation of Wesley's "Address to the Clergy, &c."], in order to bring me into the right way. Suppose I were ever so much in the wrong, I *doubt* this would *not* set me right. Rather, it would make me run so much the farther from you, and so get more and more out of the way." [!:] And this manly and elegant style of thought and composition by the bold censor of Mr. Law!—The actual unsettledness of his judgment as to the nature of certain favourite terms or topics of gospel doctrine (through not understanding the philosophy of christianity,) will be readily discoverable by a perusal of the doctrinal discussions related in Garret's "Digest, 1827, pp. 240—258; which certainly are more worthy of a synod of *schoolboys* than of persons professing to instruct the world in the true theory of revelation. It was doubtless the reflection upon this intellectual blindness, and the exposure of his continual *saying* and *unsaying* then existing in *print* against him, that rendered Mr. W. (once all confidence,) so very tame, at this period of his life.]

Continuing our notices of the published "Letter," we cannot but conclude of its author, that he had shown much greater wisdom had he simply pursued his own peculiar business, of preaching the Gospel, converting souls, and forming them into little societies and bands, all over the country,—thus we say, laying the groundwork for the civil and political amelioration and aggrandizement of this nation, (and progressing regeneration of the world,) which has since followed, as the result of the moral cultivation and *regeneration of the root of society*—and have left philosophy and learning to the able and the skilled in recondite truth; for that he was wholly unfit for handling such subjects is proved by his own journals, which abound with evidence of his ignorance and misunderstanding of such authors. His "Letter" to Mr. Law is characterized by that gentleman in the following words, in a supposed Letter to Mr. Langcake:—"Mr. J. W. is an ingenious man, and the reason why his letter to me is such a juvenile composition of *emptiness* and *pertness*, as is below the character of any man who had been serious in religion but half a month, is, because it was not *ability* but necessity that put his pen into his hand."—This judgment we were desirous of testing, by placing the Letter in question in the hands of a lady for perusal, who is a member of the Wesleyan body, and a great admirer of the benefits and superior advantages of such communion with respect to the popular dissemination and cultivation of the blessings of practical piety and holiness; but who at the same time is not uninformed in the grounds and reasons of the Christian faith. The remark of this lady then, after perusing the pamphlet, and being asked her opinion upon it, was in these words,—"*It is not worth reading: there is no argument in it. It is like an ignorant person quoting an author's words he does not understand, and saying, 'Isn't that absurd? Whoever thought of that? Where do we find that or that in the bible?'* Poor man! he meant well; he was a good man, but he couldn't reason. Mr. Wesley was not made for philosophy: his talent was only practical."

The "Letter" indeed, is nothing but an incongruous selection of sentences or *parts of ideas* out of Mr. Law's works, without the slightest apprehension or conception of the ground or principles of the author. Indeed we are sorry to say that Mr. Wesley has descended in this letter, whether wilfully or not is for the reader to consider, to actual misrepresentation of Mr. Law's words. The

in-12. intitulé le *Chemin pour aller à Christ*. (a most judiciously arranged treatise.)
 XI. *Œuvres posthumes de Saint-Martin*, 2 vol. in-8°, Tours, 1807. On distingue dans ce

passage to which we more particularly allude, is referred to by Mr. Law, in the following extract from a letter—as being quoted, we presume, in some book of sermons, probably one of Mr. Wesley's own publications of the time; at all events, it was originally in this published "Letter," p. 87; (yet at p. 8 he distinctly avers that Mr. Law's words are inclosed all along in commas!!):—

"March 20th. 1756.—My dear Languake,—I have sent you by the carrier of this week, in a parcel that comes to my nephew in Cornhill, a packet, in which is a letter to Mr. Freelove, and the Letter you desired, that was wrote to a Clergyman, upon the point of going into the Romish Communion. It is a small dialogue. You can keep it as long as you please, [Query, Where now this Dialogue?]

The Lecturer's Sermons that you sent me, contain a most flagrant piece of forgery. He quotes these words as mine, viz., "If your heart cannot give itself up in this manner to prayer, be fully assured you are an infidel." And then he adds,—"Sad assurance, indeed."

The above words from whence this charge against me is drawn, are inclosed between inverted commas as mine, and the page referred to, where they are. And yet they are no more in my book, than in the gospel of St. John, nor were ever any more in my thoughts than the most foolish fantastic thing in the world.

I had drawn up a line or two to set forth his bold injustice, but have altered my mind. Though I think both he and his friends ought to be made ashamed of it. But perhaps patience is my best defence, and of the truth. —These men of zeal, whether of the Foundry, the Tabernacle, or elsewhere seem to have a fire that has as much of nature as of grace in it. But all this *en passant*.

The inclosed letter, which I have just received, I need say nothing about. It speaks for itself all that I can say to you. The man seems to be honest and well-meaning. I should be glad if you would see him, and from what you see of him, give him any of my books, which you think will be most useful to him. Buy them, and take money of my nephew for them. * * *

We have already observed that of the same empty, perverse, stupid character as this published "Letter," are the "Strictures upon Law and Behmen by (the then) Mr. Horne," in Jones's account of his life. This latter (a clergyman), it may be mentioned, edited a work called "The Scholar Armed," in which he awarded high praise to Mr. Law's defence of high church principles in the Bangorian controversy: distinguishing our author's "Three Letters" as "incomparable for truth of argument, brightness of wit, and purity of English," (as did the "British Critic" only still more laudatorially, in reviewing the "Scholar Armed," (but adding in a note,—"We know and lament that the excellent Mr. Law afterwards adulterated his christian doctrines with many novel and unsound speculations; but when he composed these Letters his mind was in its purest state; and they have no tincture of the errors he afterwards fell into, during a life of too much abstraction and solitude." The reader will here refer perhaps to our note on this subject at p. 92. The truth of the matter is, Mr. Law, when his mind was more mature and independent could not fail to observe how little the cause he had championed in his early days, had to do with the real interests of gospel christianity; and it is possible that, in an impartial mood, he might even have given in to the representations of the nature of ecclesiastical authority (viz., the distinguishing mere papistical, artificial, "apostolic succession" assumptions of authority, from the true spiritual inherent authority of holiness in pastors, and order in the assemblies and worship of christians, all over the world,) by his opponent and reviewer, Gilbert Burnet, M.A. 1718, whose work we would again recommend to be perused along with Law's "Three Letters" as stated in the note of p. 52.

The "Letter" (under review), Mr. Law then treated with that disregard which it merited; "for there was not anything properly argumentative in it." Indeed, for him to have attempted a reply, would have been merely to write his series of books over again. There might also have been other reasons for his silence: he knew, for example, that when he came to deal with Warburton, as he probably felt he should soon be called to do,—after his usual manner, of not only knocking down the unsound supports of his antagonist's superstructure, but of rebuilding the edifice, with all the materials in their right order of construction,—he knew, we say, that such a procedure would include in its embrace, all that could be necessary to subdue Wesley. He was also well aware, from private letters which came to him, and some of which are now extant, that much good was done by Wesley among the lower orders, and on this account might forbear to reply, being unwilling to throw the least obstacle in the way of any good he might be able to promote, by diminishing his title to respect. Besides all this, Mr. Law as we have before remarked, deemed it improper to take notice of any aspersions cast upon himself or his writings, until a providential opportunity of so doing fairly presented itself; which he was aware would assuredly be the case, through the harmonious working of nature, if he were not too hasty in anticipating the divine regulation of events. Accordingly, in the case before us, about four years after this period, (Mr. Law being then about seventy-four years of age,) his friends were solicitous for his permission to publish such letters of his as they could collect together, that might prove of public edification. Here then was the opportunity presented to him, to do justice to himself and bestow correction on his inconsiderate adversaries, which he skillfully availed himself of, by inserting merely a few additional paragraphs, refutatory, and ironical remarks and reflexions, in certain of his letters, which, as the results evinced, were quite sufficient for the purpose; though his correspondence was by no means improved by similar alterations attempted by his friends.

We have observed that Mr. W. was completely in Law's power had the latter been capable of making "a mock of him;" and we may add that a weapon had been ready formed to his hand, had he required such auxiliary assistance, by the witty and learned Bishop Lavington, whose work, "The Enthusiasm of Methodists and Papists compared," had reached a third edition in 1752. In this book, (and it is distinguished by a surprising amount of wit, genius and labour,) the proceedings of the Methodists, as disclosed in their own publications, are handled with the strict severity and unsparing criticism of one, who is equally a master of strong sense as of sound learning, and fully capable of administering the judicial chastisement which his knowledge of human nature, and the evidence before him dictated. The work consists of Three Parts, the first two of which were printed previously to the third, and were aimed chiefly at Whitefield, though Wesley is also no-

Recueil: 1.^o un choix sagement fait des Pensées de Saint-Martin, par M. Tournier; 2.^o un Journal, depuis 1782, de ses relations, de ses entretiens, etc., sous le titre de Portrait de Saint-

ticed therein. While the author is much mistaken as to the real designs of those individuals, which he attributes to some jesuitical or adventurous motives, the impartial reader should bear in mind that it was a work written in *self-defence*, and is only to be condemned so far as it actually misrepresents their intentions; and as it is itself imperfect for want of greater seriousness and spirituality in the "right reverend father in God" the author. For in the first place, Messrs. Whitefield and Wesley were in open rebellion against the author and his coadjutors, their lawful heads, and this against their ordination *oath of obedience*; and secondly, they had preached, and were still preaching vehemently against their brethren of the clergy, (both deceased and living.) In a word, they were actual *revolutionists*, against the established order of their profession and society. Lavington therefore, was only maintaining the legal right; which he considered might be done most effectually, by exposing to the test of reason and sound judgment the ignorance and the delusions which were so largely mixed up with the rantish proceedings of the "Methodists;" and showing how that certain transactions or events which they attributed to the Spirit of God as a divine attestation to their preachings, were in fact, mere fanaticism. Thus we say, he was acting like a true bishop, in attacking what he considered the enemies of ecclesiastical order, and the ravishers of his flock, and with such weapons of ridicule and defiance, as were best adapted to the nature of the assailants; which otherwise had been unjustifiable in a Christian watchman and overseer, however valuable his work as a labour of the critic and historian.

The Two Parts first printed, drew forth an answer from both the persons it attacked, (Whitefield forming the most conspicuous object in it, he being the originator of Methodist itinerancy;) but our business is solely with Mr. Wesley. [A perusal of "God's dealings with George Whitefield, by himself," and of the "List of Books sent out to him to Georgia by Mr. Charles Wesley," will afford a glimpse of the influence of Mr. Law's writings on his life, as well as on the evangelicism of the Continent of America, no less than of England, &c.] The personal charges implied and expressed in Lavington's work, were, as we have intimated, harsh and far from merited; for weak as Mr. Wesley may be considered in regard to his judgment of recondite topics, yet his motives in religion were indisputably fervent and sincere, and his intention to do good pure and simple. His reply to Lavington only brought before the public a Third Part of the work, in which it was now his turn to make the most considerable figure, and pass completely through the *fiery ordeal*. In referring the reader to the preface of this part of the work, which is in the form of an Epistle to Mr. Wesley, it may be well to observe that the author's felicitous illustration of the peculiarities which are found to distinguish every wide and ardent attempt to evangelize the ignorant, vulgar, and brutal populace, would have appeared under somewhat different colours, had he reflected on them, as the accidental circumstances which must always accompany such a promotion and cultivation of the good. Indeed the very justice of his comparisons of the Montanists, the Papists, Pietists, Jesuits, &c., and the Methodists, ought to have suggested this to his mind. The truth of the matter is, he has written an admirable *text book and index*, without intending it, to the instructive parallels to be found in different ages, which illustrate the *inseparable working of the Spirit of God*, and the *spirit of fallen nature* in the humanity; or the intermingling therein of good and evil in such intimacy, that the one is seldom stirred up to great activity without exciting the other.

The argument in the latter part of the letter (forming as we say the Preface to the Third Part of "the enthusiasm of the M. and P. compared") is all very just and good, but then it is far short of the subject, which is finely set forth in Mr. Law's "Answer to Trap's Sermon." How we would ask, are the masses of the lower orders, (or indeed of their superiors,) who are swallowed up in sensuality and worldliness, and totally unacquainted with this "sedate, composed piety" and "steady course of sincere, habitual unaffected religion" herein reflected upon, to be roused out of their insensibility to divine things and spiritual death, except by men of faith, anointed by the Holy Spirit, with true christian zeal and love for their souls, rushing in amongst them, and, as at the risk of their own lives, amid buffetings, scourgings, &c., snatching such 'wild heifers of the devil' from destruction. It was this spirit that truly distinguished the first three generations of devoted, self-denying christian men and women of the Methodists, who, themselves having been the slaves of sin and vice, and rescued therefrom by the proclamation of the gospel, could not resist the holy impulse to go and preach the same divine love and humility to their poor infatuated brethren, steeped in brutality and sin, and hastening to everlasting misery. As to the objections of the irregularity of such proceedings, and the ignorance and even abstract sinfulness mixed up with their movements and preachings, it is as we have before said, no argument at all against the divine inspiration of their endeavours, but solely attributable to indiscriminating ignorance, and to the fact of the people being subjects of what may be called a new and magical action;—the measure of the good they receive, being greater than the attendant evil, provided that the excitement which is manifested, be only the accompaniment of honest and sincere endeavours to draw near to God. It would be easy to explain further the reason of this twofold working of good and evil, when the sincere zeal of religion begins to operate: but it must suffice to point out, that the spirit of God has in all ages moved souls with such a holy zeal against sin, and evangelical love to the souls of sinners; and that in the present case, whatever extravagances might have occurred, amidst such a mass of heterogeneous materials,—the good that was brought to life was like a little seed sown, which, springing up under the benign aspect of *protestant principles* of civil and religious liberty, became, as we have observed, a chief source of the present transcendent exaltation of the Methodists from all previous revivals of the world.—The distinguishing characteristic of this nation, and progressing amelioration in the church of Christ, is, that they have always kept to the simple words of scripture, and the *prima-facie* sense thereof, (leaving the implications of its scope and spirit to the "poor, dark bewildered mystics:)" and although their doctrine is distinguished by no more science and knowledge of the ground of truth and of nature than appears upon the simple surface of scripture, as apprehensible by a rustic: yet their plan of action and mode of evangelization, and discoveries of improved means of reaching and regenerating the root of society in the lower classes, (as witness the City Mission and Ragged School principles and the American evangelical activities,) in the introduction of the

Martin fait par lui-meme;—3.º plusieurs Questions et Fragments de littérature, de morale et de philosophie, entre autres, divers morceaux sur la Poésie prophétique, sur l'Admiration, sur les

Gospel into new localities, disregarding all presumed opposition, and, pursuing the end of their society, actually establishing themselves and forming a nucleus and afterwards a large body of a church, in which are presented continually the advantages and blessings of enlightened spiritual christian communion and efficient evangelical instrumentalities—all this, into which Methodism may be said to have resolved itself, though setting out with more general and indistinct views, we say, is not only strictly accordant with apostolic practice, but the most experienced judgment of the state of the people, and adaptation of the Gospel to their moral necessities, and their social and political amelioration and perfectionment. And, Methodism rightly carried out, (more especially if considered as a pioneer and adjunct to the Established Church,) is perhaps the best constituted system of Gospel agency for the "poor," and the unsophisticated populace (whether of the ignorant and reprobate or the educated and devoutly disposed,) that has ever been discovered. For though not producing such a thorough total conversion and illumination of the soul as the spiritual training of the *Society of Jesus*, or *La Trappe*, yet it has this great advantage over the former system, that it is not liable to such satanic abuse and depravity, when its professors lose the spirit of their order, and slide back under the dominion of self and the spirit of subtlety.

As to that which constitutes the individuality of Methodism, there are many points, but nothing original, save the talent which directed and applied them. All the sober ground work of ascetic and devotional piety is that of the Church of England, as illustrated by Law, Jeremy Taylor, and other of her divines. All its outgoing spirit and operation, and all that is domestic as regards pastoral expedients and inventions, producing action and reaction upon the religious life and capacity of man, were drawn from the "United Brethren,"—who probably, had their real origin in the assembling together of a few pious souls, of a mystic turn, about a century previously, to practise Behmen's "Way to Christ," in the experimental pursuit of which they discovered and invented new instruments for the cultivation of piety; spiritual, devotional hymns and tunes, prayer and band meetings, love-feasts, local and foreign missionary efforts, and in like manner the rest. But though these latter evangelical expedients could be transferred by Wesley, this had not been sufficient to promote the spirituality and unanimity of a large society, without a corresponding and equally experimental *Psalmody*. For, the psalms and hymns that existed at the beginning of the last century, were with few exceptions, not heaven-born poetry, not the effusion of souls under the experience of all kinds of states, introductory to, or participatory of the divine nature regenerate in the soul. For the true doctrines of regeneration had not been preached, and *experimentally known* to the great body of Christians; how then should hymns have been composed, (and their corresponding vehicles of expressions, natural tonations of sound, or tunes be discovered,) expressive in a greatly diversified manner, of the experiences of the new regenerate life of Jesus in the humanity? But gospel salvation which had hitherto been chiefly confined to the mystic few, was now to be rendered of popular knowledge, by Methodism. What then did Wesley do, when he came to apprehend the nature of the spiritual life? Why he converted his brother Charles, who almost breathed and thought in poetical rhythm; and they together selected the choicest spiritual hymns, expressions and sentiments, of the practical and mystical divinity of France, Holland, Germany, Italy, Spain, of the ancients, and of our own country and talent—the choicest blossoms and flowers of indeed every Christian clime and garden they knew of, and with an admirable ingenuity or genius transformed them into a volume of hymns and sacred poems, of such a natural expression and simple diction, as must surprise every reader in looking over them and reflecting upon the circumstances; adding thereto a considerable number of their *own originals*. We have now before us the fourth edition of these "Hymns and Sacred Poems" of 1743, which by degrees of successive additions and purifications, has grown into the Hymn book now of established use among the Methodists.

It is the preface to this book which Mr. Law refers to in the Letter to Lady Huntingdon (inserted at p. 91). And the enlightened reader of the present work, on perusing it will doubtless at once acquiesce in the justness of that accusation of indifference to strict truth, implied in the remark of Mr. Law, and which Mr. Wesley was hurried into, by the impetuosity of his own will and the propagation of his favourite crotchets. The first and competent defender of the mystics, however, may take this preface and all that Wesley has ever said in his journals or elsewhere, against mystical divinity (though he was surprisingly blinded by his idiosyncrasy), as the most worthy, well-meant, and really Christian statement of objections ever penned. For though there have been many authors in the field in furtherance of the same crusade, we do not find that they were such devoted, experimental Christian men, or that they had so much commerce with the evangelical world, and acquaintance with practice in evangelical things as Mr. Wesley. Notwithstanding all which, we say, if the apologist we allude to should possess only the proper spirit of understanding and discernment, he will easily meet and overturn these objections, by placing each in its proper relation to the centre of truth.

It is time, however, to close these remarks; and we cannot more appropriately do so, than in a proper tribute to the character of Mr. Wesley. In writing a work like this, we have of course felt bound to speak of things as they occurred, and not according to the ordinary lights of a fifty years' beatification, or the views of partial and biassed sectarians. Thus, while holding in as high esteem as any one, Mr. Wesley's character of sincerity, devotedness to God, and usefulness to the church, it has been our business immediately to point out the distinguishing characteristics of Mr. Law, as a mystic prophet of God, a theologian, and man of erudition and genius—indeed as one of the first spirits of the age; we do not say for extensive cultivation of particular branches of knowledge, but for a sufficient and well-proportioned universal erudition, together with high accomplishments in the most noble intellectual developments; and this more especially when the course of our narrative rendered it necessary to remark on the irrational attacks made upon the general tenor of his later writings. Having said thus much then of an uncomplimentary character, in justice to the subject of our memoir, and to the general object of edification which we have in view, it will now afford us equal pleasure to take the other hand of justice and truth, and to glance at the inner spirit of Mr. Wesley as he doubtless stood before God.

Voies de la Sagesse, et les Lois de la Justice divine;—4^e. des Poésies où, comme on le pense bien, l'auteur s'attache plus au fond qu'à la forme: cependant on trouve, dans le Cimetière d'Am-

We have already noticed the genius and piety which he displayed in procuring the translations of spiritual hymns of foreign and domestic authors into simple and popular English poetry—the true, natural, unforced breathings of the abundance of the soul; and arranging them (in the course of years and experience) under so many various heads, adapted to the diversified experience of souls in the process of the Gospel. [Though by the way, justice requires us to add, that he appropriated to himself both poetry and prose whenever he found them to his mind, *without the smallest acknowledgment or reference to the authors!* so that in his modern published, collected “Works,” as in his “Hymns,” pieces are attributed to him, to which he has not the slightest claim of authorship.] A second remarkable trait in his character was the tenacity with which he adhered to his determination, of taking the Bible and its idiosyncrasy of language as the only and universal standard, henceforth, for the conception and expression of spiritual things. For, if religion was ever to be universalised, a catholic form or signature of ideas was plainly necessary, however varied the ideas themselves might be, according to the diversified conceptions of the human mind, and the sectional instruction which believers—both learned and unlearned—might be expected to receive. This was embodied again, in what may be called a third distinguished character of his spirit, or rather his procedure and habit in the great work to which he was called; we mean the tenor of all his preaching and exhortation, which made no distinction or exception either among the rich or poor, learned or unlearned, but the same doctrine was addressed to all alike, “*He that believeth shall be saved, he that believeth not shall be damned. Except ye repent, ye shall all likewise perish. We must all appear before the judgment-seat of Christ. Except a man be born again he cannot see the kingdom of God. He that is born of God sinneth not. To them that believe gave he power to become sons of God. The Spirit of God beareth witness with our spirit, that [if] we are the children of God. Without holiness no man shall see the Lord. Seek first the kingdom of God and its righteousness, and all things needful [as to this life] shall be added unto you.*” The effect of which, especially amongst “the poor,” was to free religion from all uncertainty, opinion and conjecture, and place its highest benefits within the immediate reach of every man, by promoting that disposition of soul, to which alone prayer, or true seeking after God, is possible. With what simplicity of imagery and expression, yet vividness of fancy and ardour of spirit, he was accustomed to plead with the ungodly, and endeavour to awaken in them a concern for their souls, may be conceived in some measure from a perusal of his publications, especially his “Sermons,” and “Collection of Hymns” under the heads of “Death” and “Judgment.”

Driving the truth home as he was wont, *personally* to “the sinner,” and then placing before the eye of his mind, “Christ dying on the cross a sacrifice in his stead,” “to atone the wrath of God,” and “now waiting to pardon all who believe,” and that “we are saved by faith, not by works,” &c., &c.,—we leave to the reflecting reader to consider, what effect all this, supported by abundant quotations from Scripture, must have had upon the uneducated and barbarous, who had never before heard such earnest, homely preaching; and how thereupon thousands became turned from their ungodly ways, to follow after righteousness. Thus he proceeded through the length and breadth of the land, and, according to his systematic habits, forming those who were awakened under his discourses, into little circles or classes to build up each other in the good way, until he or his preachers should again come round, to impart some further spiritual gift. And it must be borne in mind, that Wesley himself was the first to practise all the duties he so zealously (“after the model of your two practical treatises,” as he wrote to Mr. Law,) enjoined upon others; the first in mortification and self-denial, (to instance in his early rising, he rose at four o’clock for devotion, had preaching at five, a prayer meeting at six, &c., thus indeed testing the fidelity of his converts in “forsaking all” and “taking up the cross;”) the first in abstemiousness and fasting, in charity and almsgiving, in labour and living strictly by rule, and the universal practice of “whatsoever things were pure, Christian, lovely, and of good report;” such was his undisputed, acknowledged reputation before his societies, and which course he maintained to the close of his life.

We do not mean to say that this spirit was altogether manifest to the exterior world, for in the contentions into which he was brought, and into which he brought himself, by the impetuosity of his spirit and dominant self will, he showed that he was “but a man.” But we say, that this was the sincere aim and intent of his soul; in confirmation whereof we may refer the reader to the authenticated histories of his life, his journals and other publications, especially his “Sermons” wherein he will find only one breath of experimental holiness and cultivation of the life of God, of hunger and thirst after righteousness, and strife to realize all the salvation that Christianity professes to impart to its faithful disciple. In short, as we have said, his one desire was to be himself fully devoted to God, to be acquainted with true Gospel holy people, to blow up the divine fire into a flame of heavenly love in others, and to spread the experimental knowledge of Christ and redemption through every neglected corner of this nation, and to the ends of the earth. And what this kingdom and the world itself is indebted to his instrumentality under the providence of God, (to instance, the serious tone of mind abroad at the present day, and practices of Christian philanthropy now going on, with their results, &c.) may some day come to be known and acknowledged. We might just remark, ere we close, that the salient points of Methodist religious action, are, the *driving* the people toward God, “*compelling* them to come in,” and the doctrine of “sanctification,” or full restoration of the life and image of God in the soul. Many eminent writers, ascetics and mystics, of the Romish Church have treated of this latter state, and that very sublimely, but in no body of Christians is the experience of it so clear and full and scriptural, as among the Methodists, and the pathway to it rendered so *beaten*, and *direct* of attainment—for the *multitude*. And would the reader see a classic illustration of Mr. Law’s grand doctrine of “regeneration” and “spirit of love,” (as of his ‘ideal of a Minister of the Gospel,’ pp. 380-5,) he may for that purpose, refer to “Sigston’s Memoir of Bramwell” and peruse the *Letters* therein. Bramwell’s letters indeed, ought to constitute an inseparable appendix to Mr. Law’s evangelical doctrinal works: whilst in these would be found displayed the pure philosophy of the Gospel, in those would be presented the pure, unidocratic practice, experience and elucidation of it. Oh, let him who desires to experience the blessing of full sanctification of soul, full regeneration, full spiritual

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boire et surtout dans les Stances sur l'origine et la destination de l'homme, des pensées profondes, exprimées avec sentiment et avec énergie;—5°. enfin, des Méditations et des Prières, où se

transmutation into love, as treated of throughout Mr. Law's later writings,—having mastered the scope of his philosophy and the teachings of the standard foreign mystics and jesuits, let him, we say, take Bramwell's Letters, with the Gospel, as his inseparable *vade mecum*, and guide to the attainment of it.

We would here be permitted for a moment to recur to our remarks on p. 177, and to observe, in reference to our venerable mother, the established church of England, and to certain of her Academic sons in particular who evidently see the necessity of a movement of some kind in religion, that the adoption of all the discovered, efficient and judicious instruments of communal and individual piety, is the only means by which she can be raised to her true power and influence, and so as to swallow up all sectarianism in this country. The diversified researches and experience of the last two centuries have laid open to popular view, the simple nature, design and practice of the Gospel. What we would say then is, superinduce these well tested practices, arts expedients and auxiliaries, upon your "sober principles of sedate composed piety," if you would not be left behind in this age of experiment, and march of improvement. What merchant, trader or mechanician for instance—and the procedure of men of business is only the right use of natural means; what enterprizer we say raises himself in the world, from his ancient position, or above his competitors, by a "sedate, composed" manner of conducting his affairs? On the contrary he adopts the best helps, the latest discoveries and improved methods, and applies himself with an indomitable energy and perseverance to his ends. So in like manner should the ministers and pastors of the national church proceed, if they would develop the transcendent power it possesses in the large body of learned, devout and accomplished members and writers of its communion; and in a few years the sects and divisions of this nation would resemble the leafless, lifeless bushes of a barren heath, in comparison with the rich and majestic oak towering aloft in a fertile and luxuriant country. And as to themselves personally, soon would they thereby rub off the corners, the stiffness and awkwardness, of their unexercised pastoral talents, and rise into, yea highly rejoice in the liberty of the spirit of Christ, of workmen that feel themselves thorough adepts at their business, and that 'need not be ashamed'—such as was the *vérai athlète* (11 Tim. ii. 3) and accomplished minister of Jesus Christ, just mentioned, Bramwell.

We return now to our remaining notices of Mr. Law's life for the year 1756, which was the period we had arrived at, when we were led into the preceding digression by the publication of Mr. Wesley's "Letter." We observed that Mr. Law had an anonymous tract in the press at this time, and we find in a P.S. to one of the manuscript letters already cited, dated Jan. 24th. 1756, the following remark: "You have done the office of a very accurate corrector of the press, and the translation of the Latin is as well as it can be done." [The commencement of the letter ran thus: "I do not know how many letters I should here thank you for. The *Psychologia Vera* is the book that I wanted, but it falls much short of my expectation. It is a very neat translation of the *Forty Questions*; but the *Figure of the Philosophic Eye* is wanting. But as it is I am very glad to have it, which would never have happened to me but through your hands. * * *] This was addressed to Mr. Langeake, we presume on the actual publication of the tract, as we find the following letter written about a month previously, to the same gentleman:—

"Dec. 20th. 1755.—My dear friend—I like the translation of the Latin passages very much. I suppose you desire me to send the verses, though I believe there is no occasion for it:—
In vain thou hopest for bliss on this poor clod, Mysterious passage, hid from mortal eyes!
Return, and seek thy father and thy God.— Soaring you 'll sink, and sinking you will rise;
Yet think not to regain thy native sky, Let humble thoughts thy wary footsteps guide;
Borne on the wings of vain philosophy. Regain by meekness, what you lost by pride.

The advertisement to the Behmenists is a very strange one. I would not have any of the books you have mentioned.—I can only add, that you have as much of me as anything creaturely ought to have. W. LAW."

The verses recited in the above letter, were written by a Dr. Arbuthnot, but being inscribed by Mr. Langeake on the blank leaf of a book sent by him to Mr. Law, he, Mr. Law, supposed them to have been of his composition, and directed them to be printed at the close of the anonymous Tract above mentioned, then in the press, entitled "Christian Piety freed from the Delusions of Modern Enthusiasts of all denominations."

Not having been able to procure a copy of this tract, we can only say we suppose it to be a practical, general application of the principles elucidated in the Author's treatise "on Christian Regeneration" or "Answers to Trap;" and wherein might be found an exposure of the enthusiasm of religious ignorance and blind zeal, as the enthusiasm of literary learning and learned ignorance in the things of God had been made the subject of rebuke on a former occasion, as inserted in note, pp. 62, 3; at the same time, the true and proper nature of evangelical religion, duly stated.

The original correspondence of this year supplies us with a fine illustration of Mr. Law's transcendent abilities as a spiritual physician and director of souls. While perusing the following letters, the reader will remember the objections of a certain set of popular theologians—men, indeed, very sincere and devout in their way—to what they term the vain philosophy contained in Mr. Law's later writings, regarded in a purely practical point of view. He will also remember what we have said, and the instances we have given of their natural effects upon unsophisticated minds, when not counteracted by the bias of some secret prejudice and imaginary theological knowledge. An instance of such effects in the case of a thoughtful and learned man is inserted in the note from p. 423 to 426, and the letter we are about to give will instance the effects resulting from a right perusal of his writings in the case of one who may be termed an intelligent clerk or warehouseman:—

"London. Nov. 18th. 1756.—Rev. Dear Sir—Having read most of your writings, I find the utmost contrariety to all anger, ill-will or resentment breathe through the whole: and as I have no reason to doubt their being a copy of your heart, so I am persuaded no liberty one so altogether unworthy as I, shall herein take, will meet with anything but your pity and your prayers, and your

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good advice which is all I ask. I doubt not but you compassionate whole miserable mankind, and I make no question but your compassion is redoubled for those who are of all men most miserable because they are so by their own fault, I mean poor, backsliding, self-destroyed sinners, among ten thousand of whom I am Chief. Before I was well past my childhood, the holy Immanuel, the blessed Seed of life began to be awakened in me, and I remember that by reading the works of Bishop Beveridge it was so called forth, that though I never had any gift of what is called prayer, or conversation, yet in my private meditations, and more especially at church I have been whether in the body or out of the body God only knows. Being sent out into the world to get my living in the prime of giddy youth; the heat of blood and spirits, evil example, the lust of the flesh, and sinful opportunities soon choked to death, and buried again the good seed, and I think almost utterly silenced the speaking Word of God in my heart. About my eighteenth year I came up to London, and there worldly disappointment and hearing one Mr. Wesley preach once, such conviction was wrought in my heart that I went in such bondage and misery, that I only wished for no hereafter, that it were but lawful to let out my life. For six or seven years I continued in this poor miserable way, praying in books till midnight and more, fasting until I hurt my health, vowing and resolving to serve God, but the first strong temptation overthrewed all the fabric of own works, and level'd it with the ground. During this my reading used to be volumes about original sin and the sin against the Holy Ghost, Bishop Taylor's writings, and I used to hear the preaching on Sundays from morning to night, but to no purpose, all tended to stiffen me in that particular folly of labouring to establish my own righteousness. And the Scriptures though I greatly venerated them and durst not speak it, yet they always seemed to me like a fine written poem upon a lock of hair or a lady's lap-dog, like the labouring mountain that brought forth a mouse, they seemed as you better express it, to have more of height and mystery in the expression than the thing itself. And I must and do lament, that for all my misery by convictions, the stings and lashes of God's vicegerent my conscience, I was not restrained from outward sin; lust and anger were the mutual pest and plague of my life, and made me bitterly wish I had never been born. Oh what temptations did I undergo, it were endless to tell; blasphemous thoughts, despairing and reprobation thoughts not only amazed my spirit, but even depressed and bowed down my body, and made me go stooping, hardly able to do my business. Amid all this, lust would beset me in the day-time, and uncleanness and perhaps fornication at night, and in the morning anger at myself for my folly made me peevish, and disagreeable to everybody about me, and so miserable in myself, that though the fear of hereafter did restrain me from choosing hanging before such a life, yet I heartily wished it lawful. And this is what I sadly lament, my being so accustomed to fall into sin, that to this day, it is the bane and destruction of the life of God in my soul; I have so again and again fallen into it, that it robs me of my peace, hardens my heart, and I doubt has well nigh quenched the good Spirit of God, for now I feel no such horror, remorse and bitterness of heart for sinning, as I used to do then.

One night I committed two great evils, drunkenness and fornication; the next day sick with intemperance and wounded with conviction I was unable to do my business and obliged to keep my room, it so happened the [your] book of *Regeneration* was at that juncture put into my hands; with solemnity I observed the preface, I prayed God to give me understanding, seriousness I already had, my gripping conscience had wrought that in me, I read, and sure the Spirit of God applied; how did I see my miserable, helpless, sinful self? But when I came to that "most glorious and edifying truth that ever possessed the heart of man," namely, that *God is all love, and in him is no anger at all*, how was I amazed? I prayed to God and read it again, and the second time I read that blessed truth, it did truly possess and edify my heart. How was my peevish angry soul melted into love! my misery fled away in a moment, the very memory of it perished. All the slavish fear of God likewise and of hell and reprobation, and all that anger and lust that had harassed me to death, were instantly gone, and such a peace possessed my heart as surpasseth man's understanding; human words cannot express it, for it was indeed the peace of God. It was not more than a month, before sin robbed me of that blessing again. Then I met with the *Spirit of Prayer*, and every word wrought conviction as I read; and a twelve month after that I got the *Appeal*, and how joyful was I to find truth so plain and intelligible; every word elated my heart above itself, but when I came to that pathetic description of the *sufferings of our blessed Saviour's soul*, my heart was broken afresh, and I did like Peter weep bitterly and repent; and this by the goodness of God, introduced into my heart all those sweet and heavenly dispositions as at the first. And this same description in the *Appeal* has several times wrought in me the same effect, but sooner or later sin has always as often robbed me of my peace. I have lately given way to folly, and am at present in unspeakable misery, the greater because I do not sufficiently feel it, I neither feel happiness nor misery enough. A cold indifference and lukewarmness about the concerns of my soul, at this time seems to possess me. And what shall I do? And yet I find great compassion in my heart for the miseries of other people, and more patience to bear affronts and injuries; I am afraid to give way to anger or resentment in any degree, and if it burns in my heart my mouth is shut and it is smothered; but not so with lust, it gets the dominion over me, and as it always was, so it continues to be, the very pest and perplexity of my life. Being but a servant I cannot marry without entailing beggary and misery upon myself, and I see with open eyes the work of God destroyed in my soul, and I think I cannot help it; the Spirit strives but faintly, and my heart is so treacherous and desperately wicked, and I have been so accustomed to folly that I am continually betrayed into sin and misery and folly. I am at my wits' end, and yet all calm and quiet within; my understanding and former experience shews me my intolerable danger and misery, but my heart, and affections seem to have no share in the matter, or insensibly given up to something else. O dear Sir, consider my case, excuse the long broken account, and if your wisdom can suggest to you the reason of my miserable situation, I hope your compassion will prompt you to favor me with good council in a line directed for me—Your most unworthy servant—THOMAS YATES.—(at Mr. Hooke's in the Globe Court, Fish Street Hill, London.)

Here was a case of conscience indeed, set forth with all its symptoms, in the clearest manner,

centre, et en s'élevant de là vers la source de la lumière et de la vie, après laquelle ■ n'avait cessé de soupirer."——

but one which, we may well suppose, if presented to some of our self-constituted evangelical doctors and critics, would have either totally nonplussed them, or have elicited a volume of vain Babylonish prescriptions and advices, as proceeding not from actual science of the constitution of grace and nature, but from mere rote divinity knowledge. And as nature would not be regarded therein, so the root of the disorder would not be directly touched, nor the cure be effected in the true *homœopathic* manner. Let us see how Mr. Law treats the case according to his principles, as elucidated in the closing Dialogue of the "Spirit of Love." His reply we had not, but it has been *accidentally* discovered, having been sent for publication to the "Monthly Ledger, or Literary Repository" for May, 1787, by the very person to whom it was addressed; and it is in the following terms:—

"Poor honest man——Whom I much love and esteem, your letter has been lost amongst a multiplicity of papers, and is but just found by me. I am not without hopes but God and time may have done that for you in a better way, than it would have been done by me. To be left in distress is oftentimes the only way to be delivered from it; and when help seems to be the farthest off, then are we nearest to the place where it can only be had. Happy is that desolation wheresoever it comes, that forces us to see no glimpse of relief, but in giving up ourselves blindly, implicitly, and wholly to the redeeming power and goodness of God, without the least thought or conceit of having any other or more goodness, than what his holy Nature and Spirit bring forth in us. This is the one great point with you, and all your remedy lies in it. Your way is short; no variety of rules and practices, no methods of finding help from yourself or any creaturely thing, no length or variety of fine composed prayers, will do that for you which you want to have done. All these things in your present case, stand between you and God. They will only help you, as that infirm woman in the Gospel was helped, by spending all that she had on physicians and medicines. She was nothing bettered, but rather grew worse, till the time came that all that was within her said, 'If I may but touch the hem of his garment, I shall be whole.' A blind, unreasoning, absolute faith in God, offering up all your sins, without any reflections on their nature, quality or degree, to the mere mercy of God, to be consumed in that blessed furnace of love, which made God become a suffering, dying Redeemer, is your only infallible and full relief. Any other way but this, however full of religious contrivances, will only keep up both your weakness and perplexity under it. But to this faith, everything must yield. All things are possible to it: it draws Divine virtue from the hem of a garment; it can remove mountains, pluck up whole trees of sin by the roots, make lepers clean, and raise the dead to life.

If I end here, perhaps you will think my advice too short, but if I add nothing else to it, it is because I would have you only attentive to the one thing needful, and the one thing only available to your salvation. Only, have a strict eye upon your outward life, be temperate in everything, and, as much as you can, avoid temptations. But in this and everything else, place nothing in your own care and resolutions, but do all that you do, not as contrivances to help yourself, but as acts of faith and dependence upon the power of God, living and working in your soul all that is or can be holy or good in it. Prayer of the heart is the most principal work or fruit of faith. And as our faith is, such will our prayers be, always. But neither faith nor prayer is ours, but as they both come out of our own hearts.

The soul therefore, that lives by faith, will have no need of being outwardly taught the following *spirit* of prayer, it will be as constant as the beating of the pulse of the heart, always living in it, and being unseparable from it: it will, with and without words, be continually crying to God——

'O infinite, fathomless depth of never ceasing love! save me from myself, from the disorderly workings of my own evil nature. Kindle, with the fire of thy Divine love, the dead [latent] powers of that first holy life, which thou breathedst into the first created man.

'O quicken and revive the heavenly seed, which thy redeeming mercy in Christ Jesus hath planted in my soul, that it may come to the full birth, that thy holy Jesus may be truly formed and fully revealed in my soul; that I may be born again of him, be in him a new creature, led and governed by his holy Spirit, ever living, dwelling, and working all that is within me and proceeds from me.

'O holy and adorable God of light and love, of mercy and goodness, of glory and majesty, everywhere present! manifest the power of thy holy nature within me. Help me to such a true and living faith in thee, such *earnest hunger and thirst*, and *longing desire* of thy holy nature, that all that is within me may seek and find, worship and adore, the life-giving power of thy holy presence in my soul. That all that is within me may be humbly, earnestly, and obediently resigned, devoted, and attentive to thy holy Will, ever-speaking Word, ever-sanctifying Spirit, within me;—turned from every thing or thought, that is not of thee, thy holy will and heavenly working in my soul.'

That every blessing of God may be continually with you, is the hearty prayer of—Your most affectionate friend and servant—W. LAW.

P.S.—Never think of God but as an infinity of overflowing love, who wills nothing by the creation, but to be the comfort, the blessing, and joy of every life according to its capacity. And let this idea, which is the truth of truths, animate and govern all that you think, or say, or do, either towards God, or man."

Thus Mr. Law's reply. The state of spiritual or legal bondage in which this honest and sincere Thomas Yeates was held, when he wrote to Mr. Law, has reminded the writer of the case of Dr. Johnson, who was certainly better acquainted with Law than may be generally supposed. As we wish to make no assertion which is not borne out by facts, we must remind the reader that John Payne, as we have already mentioned, was so imbued with the spirit of Law, that he merely reproduced and published his thoughts and expressions almost to the letter; and we need not add, that a man so inoculated with extreme admiration of a writer, is sure to make him a common subject of his intimate private conversations. Now we find from published historical notices, that Payne supplied Johnson with money, and aided him in bringing out *The Rambler*, in fact,

"Son système (writes Tourlet, the author of another *Notice historique* of Saint Martin) a pour but d'expliquer tout par l'homme; l'homme, selon lui, est la clef de toute énigme, et l'image de

was a great support to him in variety of ways. It is certain that with such opportunities as this connection must have afforded him, he would not fail to make some impression on Johnson, and if we could only get at the fact, we should doubtless find that the latter knew Law thoroughly; as may indeed be inferred not only from his imitations of Law's style of drawing characters, in the before mentioned periodical, but from other circumstances. We learn for example, from Croker's edition of Boswell, that a lady and Johnson were discussing Law's writings, when the former expressed to him her opinion that the *Appeal* was the clearest of all his later works; and we are directly informed how familiar was Johnson with his early writings. For our own part we conceive there to have been some misapprehension in Boswell, (who, himself, most probably had not read Law's works, nor was his taste that way, if even he were at all conversant with the ideas and language of theology,) when, in the "Life," (it will be remembered,) he relates a conversation between Johnson and others, as to who were the most perfect logicians of the day, and that, when Law's name was submitted the second or third in the series, Johnson replied, 'Oh, Law does not know how to argue.' Now Johnson's whole life was a proof to the contrary—that he could not have thought so; for Law's writings were, so to speak, a constant mirror before his mind, of the true becomingness, rule and perfection of human nature, of, in short, the *law*; wherein he saw himself, when he durst reflect upon himself, as a swinish, self-condemned, sinful spirit—and his was not an intellect to be affected by the crude declamations of popular theology, nor by anything less than *strict demonstration*. Not apprehending the precise nature of Gospel Christianity, whereby he might become renewed, according to his innate consciousness, in moral purity; and enslaved as he felt himself to be, to his rational, hogish tavern and table delights and sensualities, hence we see at once the secret of his constant mental depression and bondage; for the spirit of his life was like that of a guilty criminal, ever expecting the moment of his trial and execution.

In this connexion, we shall give a letter, though a little out of date, wrote by Mr. Law to a Mr. John Lewsley of Bristol, merchant, in answer to one from him—as illustrating the edifying purport and invariable tenor of his spiritual advices. His whole remedy for those who applied to him, in every case, (from the date of his "Three Letters to a Lady inclined to enter into the Church of Rome," in 1732,) consisting in an implicit faith, and total abandonment to the sole operation of the all-working, redeeming spirit of Christ in the soul. This letter is invaluable in regard to its instruction:—

"Kings Cliffe. July 9th. 1755.—My dear Friend—For so I must call you, though unknown to me, yours of the 27th. of May came safe to hand.

Your true conduct under your present light is to *turn inwards*, and endeavour to find and feel the truth and reality of those doctrines *there*, which you begin to have a sight of.

For all that I have written is only to help mankind, in this age of darkness, controversy, and delusion, to find the full truth and fundamental ground of all the doctrines of salvation, as plainly written and demonstrated in the essence, state and condition of their own souls, as they are in scripture. [This sentence might serve, amongst others, as a motto to Mr. Law's later writings.]

Under such a conviction as this, you come to this knowledge, that *all is to be transacted between God and yourself*; and that as you are, so is God towards you: and therefore you are to look for no good, but from such a state of heart, or *kind of prayer*, as keeps you continually uniting yourself to God, in steadily believing, and fully expecting to be delivered from all your evil, through the merits, mediation, and heavenly birth of the holy Jesus in your own soul.

Form no idea of the progress you make, nor stand upon the watch how it advances in you. Give God your heart, desire only to die to yourself, and every thing that hinders your living unto Him, and then your road is safe and good, whatever you meet in it.

All my books will at present be of use to you, provided you read them as your instruction how to find and know the misery and corruption of your fallen nature, and the absolute impossibility of ever being delivered from it, but by turning to God through Jesus Christ. For they mean nothing else but to lead you from me, and from yourself, from all trust in created things, to expect and find all that you want, in God alone, in the immediate operation of his *living Word* and Spirit in your soul.

In all your readings, 'read more with your *heart*, than with your head: and never exercise your mind in apprehending any difficult matters, or stay upon them, whenever you meet them.

Your heart given up to God will have its sufficient daily illumination, and, in its *proper time*, its true fitness for the understanding of every matter, than can be a blessing to you. And be assured of this, that no knowledge but that which is born within you, from a heart in union with the eternal Word and Spirit of God, is worth a moment's thought.—My dear friend, Adieu.—W. LAW."

In the early part of this year, it would appear, Mr. Langcake had introduced one Mr. Richard Clarke, a numerical mystic and prophetic writer, to the notice of Mr. Law, and to solicit a subscription on his behalf, towards the publication of a spiritual work, he being in indigent circumstances. The following letter will show with what genuine kindness of heart the desired pecuniary aid was afforded:—

"Jany. 24th. 1756.—My dear friend—I had just sent mine to you by the post of this day, before yours came to hand, and so you have the trouble of a second letter. I am much pleased with your having acquainted me with Clarke's affair; and it is a pleasure to me to do anything through your hands, who are quite dear to me. You may go directly to my Nephew in Cornhill for the five pounds. Your demand of it in my name will be sufficient, and with my service, you may tell him that he will hear from me in a post or two. I have no time to say any more.—Dear soul, Adieu.—W. LAW."

The following letter written some months afterwards evidently relates to the same subject; the book, with which Mr. Law proposed to *kindle his chamber fire*, being the very work to the publication of which, he had himself subscribed, according to the foregoing epistle:—

"Aug. 29th. 1756.—My dear Langcake—As it is usual with you to receive letters from me

toute vérité; prenant ainsi à la lettre ce fameux oracle de Delphes, *nosce te ipsum*, il soutient que, pour ne pas se méprendre sur l'existence et sur l'harmonie de tous les êtres composant l'uni-

that may be said to have nothing in them, but the good will of the writer, so I shall make no apology for this, which has no more to say for itself.

I could not let my Nephew come empty handed to you from me, and if you will call this *something*, you will do it a great honor.

Your friend Clarke's piece will have its place amongst those books that at certain times, help to kindle my fire. This is not through contempt or disregard of him or his pen, but because I know of no better use of such materials. It is all the good that I can have from them. If the public should have as bad a taste as I have, he must, as he says, lay aside his pen.

But though I am thus hard to be pleased, yet every line that comes from you is laid amongst my choicest papers. Take a loving adieu from—WM. LAW.

In the due order of our narrative we shall find occasion to notice this writer again, where Mr. Law refers to his prophetic calculations and the doctrine of final restitution. We may observe here that he professed to have discovered the key to the secret numbers and symbols of scripture, and ventured to determinately foretell and publish the year (if not the exact day and hour) of the second coming of Christ which was to be at the latter part of the last century. And his writings are composed, in a great measure, of such unprofitable speculations concerning the councils of the divine wisdom. He followed in the train of the old fanatics, though Swedenborg beats them all hollow, as he said the last judgment really happened in the year 1756, and that the disciples were then sent through the regions of spiritual nature to preach the Gospel!! (The gospel of the redemption of man from the fall by Jesus Christ, so that true believers at the hour of death follow Christ into paradise, and the unregenerate abide in the root of nature, having no light of him in them.) Such were the Baron's conceptions of the scheme and constitution of Christianity.

We have mentioned the friendship which existed between the celebrated John Byrom of Manchester, M.D., poet and short hand writer, and Mr. Law. Byrom, it would seem, had turned some part of Law's writings into poetry, and on proposing to continue the transformation, had at the first blush, been encouraged by the latter to do so. This intimacy in all probability began in a similar way to other instances of friendship with an author, who was sought as we have said, by all classes of persons, learned and unlearned, not only as a spiritual adviser and sage, but as one of the first spirits of the age, whose friendship was highly honorable and beneficial to those who could secure it. This surmise is confirmed by Byrom's application to Law in 1736, on account of a lady who was about to join the Quakers; on which occasion Law wrote the five letters mentioned in the note, p. 363-4. The attachment of Dr. Byrom was of that chivalrous character that his whole arsenal of wit and learning was always ready in the defence of Mr. Law, in whose service he volunteered as a sort of champion. In illustration of this, we purpose to insert from the documents in our possession three letters of his correspondence with Warburton. They belong indeed to an earlier date than that at which we have arrived, but as it was in the year 1757 that Law himself took up the lash to scourge his rampant flippant antagonist, we could not give them in a more appropriate place than the present.

Warburton, we have observed, following in the wake of Trap, but in his own brutal style, had attacked Law (through Wesley and others), more particularly in a volume of sermons, which, after Mr. Law's death, were distended into the "Doctrine of Grace," and made the occasion of a reply to Mr. Law's strictures in his "Address to the Clergy," and "Letters." It was against attacks of this nature, which Law himself could not stoop to notice, that Dr. Byrom had opposed himself in the correspondence we are about to cite; which, as we possess it, commences with the reply of Byrom to Warburton's first letter. It should be stated that the copy of this correspondence we hold, is in Byrom's handwriting, being made out and sent to Mr. Law, accompanied by the following note:—

"Tuesday Morning. April 21st. 1752.—There has been no opportunity of obeying your direction in sending the Answer to Mr. W.'s first [letter], which you have a copy of, and the short notice of one at present but just affords a leisure for an hasty transcribing of it, together with his Second and its Answer, for your perusal, and opinion of this new and unexpected correspondence; and how to manage in returning civilities, and preserving freedom properly, in case of a continuance. With which you will favor—his Excellency—Your Poet."

The copy of the letter from Warburton above alluded to, we have not been able to discover; and the answer to it of the date of February 2nd. 1752 by Byrom, as well as Warburton's mild and well written reply, dated Prior Park, near Bath, April 3d. 1752, and Byrom's rejoinder of April 10th. same year, on account of their great length, we (now) perceive we must defer to the proposed larger biography, as other interesting letters and correspondence with Law, of the years 1736-7, and of Law with Byrom up to the year 1760.

This correspondence will elucidate how Law was kept *au fait* of the treatment of him by Warburton, and others; whose judgment slumbered not, as we are about specially to notice.

Byrom as we have seen, subscribes himself "Your Poet" in writing to Law, and the second volume of his "Poems," by the copious versifications it contains of Law's writings, almost in the original words, testifies how he, like Payne, must have been captivated with Law's style of thought and diction. Wesley in his Journals, of 1773, notices these Poems in the following words:—

"Read Dr. Byrom's Poems. He has all the wit and humour of Dr. Swift, together with much more learning, a deep and strong understanding, and above all, a serious vein of piety. A few things in the second volume are taken from Jacob Behmen; to whom I object, &c. &c."; see the quotation, and remarks upon it, in Note of p. 93.—He continues, "But setting these things aside, we have some of the finest sentiments that ever appeared in the English tongue; some of the noblest truths expressed with the utmost energy of language, and the strongest colors of poetry. So that, upon the whole, I trust this publication will much advance the cause of God, and of true religion."

Now these very fine sentiments and noble truths were chiefly Mr. Law's, put into verse by his admiring friend and poet. But what must be said of Wesley's pertinacious judging of Behmen,

vers, il suffit à l'homme de se bien connaître lui-même, parce que le corps de l'homme a un rapport-nécessaire avec tout ce qui est visible, et que son esprit est le type de tout ce qui est invisible,

whom he admits he does not understand, and notwithstanding the demonstrations under which he had smarted, and hard knocks on the head he had received for his previous perverseness and stupidity, but that a spirit of malevolence, surpassing any sudden surprise of fabulous fox and grapes wrathfulness, would seem to have possessed him towards the blessed man. That such was the opinion of some in his day, appears from a pamphlet now before us, printed in the year 1783, thus entitled: "A Word to the Rev. Mr. John Wesley, on account of his great Enmity to Behmen, and calling him, Demonosopher. To which is added, Behmen's Refutation of the shameful and disgraceful Libel of the Primate of Görlits, against his Book of True Repentance &c.; because, it is a full Answer to all the Objections and Malevolent Speeches, that ever have been, or ever shall be uttered and published against him." It was, doubtless, the perusal of this pamphlet, that induced Henry Brooke, as recited at the foot of p. 91, to rebuke Mr. Wesley for his rash, ungovernable spirit and sinfulness, and which gave occasion for the letter there quoted, written by Wesley, in reply. Though unhappily, Wesley too often sinned and repented in instances affecting the prominent features of his peculiar idiosyncrasy and complexion. The following are extracts from this publication:—

"Sir—Your attack on J. B. in your 'Arminian Magazine' of April, 1782, discovers too great a degree of malevolence to be suffered to pass unnoticed. Many pious and learned men both in the past and present century, thought him deserving the title of *theosopher*; but you, full of hatred to the man—the reason is obvious, after searching his writings for matter of accusation, most unmercifully and unfairly drag him before the public, and pass upon him the severest sentence a malevolent heart could utter.

But did you, Sir, never feel a spark of love arise in your heart for an author you thought you had reaped benefit from? And can you think that there are not some now existing, who have received benefit from Behmen's writings? How astonished must such then be, to see a man of your character standing forth in the decline of life, *abusing, reviling*, and calling Behmen a demonosopher!

The late Dr. Newton, Bishop of Bristol, in his prophecies, vol. iii. 194, speaking of Savonarola, who in the fifteenth century preached against the luxury, vices, and debauchery of the Roman clergy, and was burned by them for so doing, says, "all persons of any note and eminence bear a double character in the world, and so doth Savonarola—his admirers extolling him as the best of men and the prophet of God, his enemies reviling him as the worst of impostors and hypocrites; but if his works may speak for him, they are in the opinion of *Dupin*, full of grace and maxims of piety." Dr. Newton lived to see the above observation exactly verified. He himself thought well of Savonarola; but Dr. Warburton, late Bishop of Gloucester, and Dr. Newton's contemporary, in his *Doctrine of Grace* falls most outrageously on Savonarola, giving him the worst and blackest character, and then (*Horresco referens*) compares Mr. Law to the deformed picture he had drawn, because Mr. Law had written an Answer to him which he could not confute.

And is there no enmity in the heart of Mr. Wesley against Mr. Law, for correcting him in his "Letters," on account of his illiberal and unchristian treatment of Mr. Law, in his *Preservative? Hinc ille Lachrymæ!*

O Sir! what could provoke you to call Behmen a *demonosopher*? Did you conceive that by rendering him detestable, you might make Mr. Law odious?—But if you do not understand the "language of nature," (which Behmen did, as may be seen in his *Life*, lately published by Mr. Okely of Northampton), you certainly understand English, I shall therefore here present you with Behmen's Defence of himself against a Libel of the Primate of Görlits, being a most abusive invective against his little book of the *Way to Christ*. You will there see an *angry malicious zealot*, attributing as well as yourself, his writings to the devil; and others will have the satisfaction to see as complete an overthrow of all his adversaries as ever was written. * * * [Hereupon is given the "Defence." After which the Expostulator proceeds thus:—]

"From the date of this curious libel it appears to have been published March 27th. 1624. Behmen's answer was written and dated April 10th. a fortnight after; and the 18th. of November following, he died. His friends finding it in MS. printed it in vindication of his innocence; and a better proof could not be adduced either to acquit or condemn him than his own words. If Mr. Wesley therefore can convict him out of this Answer to the Primate of Görlits, or out of the *Way to Christ*, of being *taught by the devil*, and that he drew what he wrote from the *bottomless pit*, I will acknowledge my ignorance and error. * * *

Did Mr. Wesley ever read with attention Behmen's "*Way to Christ*?" I speak of this book, because this was the only one he ever printed. As to the rest printed after his death, some I am apt to think, had he lived, would never have been published; for he was continually receiving questions to answer, requests to write on various subjects, and answering letters. But you, Sir, are still living, and are the author of abundance of Tracts, and doubtless have been careful to expunge all inaccuracies, and to send them forth to the press correct. But notwithstanding, have you not published *downright contradictions*? And were not many of these contradictions lately collected out of your writings by Mr. —, and published, that you might see *your inconsistencies*? But have you ever made the least excuse or apology for yourself? "If the trumpet (saith St. Paul) gives an uncertain sound, who can make himself ready for the battle?" Before you attempted therefore to take the "mote out of your brother's eye," should you not "first have pulled the beam out of your own?" "Who art thou (saith St. James) that judgest another?"

But before we part, Sir, I would ask why Behmen in so many of your Magazines, should be made the object of your resentment? Even his death I perceive could not escape you. *What* (say you) *was there remarkable in Behmen's death*? To the jaundiced eye every thing appears discolored. Had not malevolence taken deep root in your heart you never could have asked such a question. His last words were some of the most remarkable that ever were uttered. * * * But to return.

At the period of his close intimacy with Mr. Law, Byrom was instrumental in the publication of a new edition of Behmen's "*Way to Christ*," as stated in the following quotations from the pre-

Que l'homme étudie donc, et ses facultés physiques dépendantes de l'organisation de son corps, et ses facultés intellectuelles dont l'exercice est souvent influencé par les sens ou par les objets

face to the last edition of that work, in 12mo., by the aforesaid Mr. Edward Fisher and others, and printed at Bath, A.D. 1775, by Hazard, for Thos. Mills, Bristol:—

"The English translation (it is there stated) of the 'Way to Christ,' was first printed in 24mo., for Humphrey Blunden, a lover of the Teutonic theosophy, in the year 1654. And again, near a hundred years afterwards, in 1752, at Manchester, in 12mo. under the auspices of the late pious and ingenious Dr. Byrom, who was likewise an admirer of this divine writer." But the French translation of this work, published at Berlin, in the year 1722, is, as we have already intimated, more to our mind, both as to arrangement of the several contents, and to its rendering, the phraseology and style being of a more popular and regular character.

We must not omit one particular in reference to Byrom, which, however trifling, is worthy of observation, on account of the individual concerned. We allude to the marriage of a relation of his of the same name, with the holy Bramwell; whom we have so often referred to, as a classic model of a gospel Christian or regenerate believer, and of a pastor and priest of Jesus Christ. Especially as exhibiting, in his spiritual walk, the pursuit of the proper object of a religious life, namely the attainment of "the full birth of the spirit of love," "entire sanctification," "the marriage of the lamb," by the proper means of growth in grace and arrival at that state, namely the due order and proportions of physical with psychical devotion. So that, in his practice, may be traced, a direct, beaten path of ascent, without deviations in it either to the right or to the left, from the natural fallen state of man, to the highest degree of spiritual, Christian renovation.—Many have been the eminent examples of renewed, regenerate souls amongst the truly devoted to God in this country (and some the writer is acquainted with), and also among the foreign spiritualists, Romish and Protestant; (and it perhaps would be difficult to conceive purer sanctity and greater devotion than what distinguished Gregory Lopez and others that might be named, of Spain and France;) but, we remark, never probably, has the church produced a more accomplished example of a practical, solid, Gospel christian and ecclesiastic. His spiritual state being the pure growth and fruit not of religious notions or book knowledge, but of a simple reception of Gospel doctrine, according to its prima-facie sense, and a laborious, conformity of practice accordingly; especially in the instance of importunate and unceasing prayer, and that total self-denial which is essential to the true and actual exercise of it. The precepts and counsels, and example, and spirit of humility and meekness of Jesus Christ, and the elucidations of Apostolic sentiment and action, were his constant study, and so he became what may be termed, a standard regenerate man; the gravity and seriousness of his character being doubtless much aided by his natural complexion which was of that turn. No fiction of the popular, lazy "justification by faith" doctrine, could mystify and delude him; no jumping into all the privileges and enjoyments of religion, simply on believing; but the good old common sense mode of diligent, laborious dying to self, of striving, watching, praying, agonizing, was the way he pursued, and this as the preparation of the heart, for God to raise up therein the perfect image of his well-beloved Son;—this we say, was Bramwell's orthodox salvation-doctrine and process, as it was that of his master and redeemer, Jesus Christ. It is labour—exercise—practice, that makes perfect in salvation as in other arts.

And had Bramwell been called to it, and favored accordingly with the "Word of wisdom," through the theosophic elucidations of Behmen, the world might have viewed in him the true Christian worker of miracles, described Mark xvi. 17, 18, and divine magus or alchemist. Which latter (N.B.) can only arise out of Bramwell's ground of experience and regenerate manhood: his process and attainments being the way, and subordinate qualifications of the philosophical artist. Verbum sat.

Bidding adieu to the amiable, quaint old English poet, Byrom, we now resume our narrative, which left us at the commencement of the year 1757. We have already noticed the Babylonish confusion into which the Protestant scholastic theology had sunk. We have also mentioned one or two strange doctrines which the enthusiastic sectarians, and so called "first Reformers" had adopted; though alas! ignorance of theological truth and its constituent relations, was not confined to these, or to the field preachers which overran this country, and in a less measure, Holland and Germany. The learned themselves, though many of them very devout, were groping about in equal mental and spiritual darkness; just as in the case of Newman and other examples of the mongrel divinity science and would-be spiritualism of our own times. The objects of their rational contentions, and wrangling amongst each other, were not however, the flagrant blasphemous and preposterous doctrines of election, reprobation &c., &c., but were so to speak of a more sober cast, as befitting erudite minds. For instance, one of the subjects of learned discussion at the early part of the last century, was concerning the immortality of the soul, the celebrated Mr. Henry Dodwell maintaining that immortality was not natural to it, but conferred by Christian baptism! It will be needless to recount the varieties of monstrous abortions brought forth by university learning severed from a knowledge of the natural grounds of Christianity, or the plain letter, analogy, and sure guide of scripture. But we relate another instance, which will bring us into the train of our present narrative. Namely that Warburton, who was celebrated as a Leviathan of scholastic learning, and for his intimate familiarity with the ribaldry (and filth) of classic poets of all ages down to the "Dunciad," being in holy orders, as a true son of the church, must needs (thus equipped), write a learned book in defence of Christianity. One of the novel hypotheses he therein advanced and most learnedly maintained, "dragging (as it is said) the Scripture by the hair of the head" to support his position, was, that the ancient Jews were not instructed in the knowledge of a future state, by the writings of their great lawgiver Moses, at the same time he ventured to handle rather cavalierly Dr. Sherlock, the then Bishop of London, who incidentally, in some of his published discourses, had affirmed the direct contrary. The work we here refer to, the "Divine Legation of Moses" the reader will doubtless be acquainted with, as a mass of great learning, and not improbably, destined by its author to form an eternal monument to his presumed unparalleled genius and erudition, if not a stepping stone (in the absence of a political pamphlet) to a high seat in the school of Christ, if thereby be understood the Anglican church establishment.

Now, it appeared to Mr. Law, was the time arrived to take his sippant antagonist in hand; t

extérieurs, et ses facultés morales ou sa conscience qui suppose en lui une volonté libre; c'est dans cette étude qu'il doit rechercher la vérité, et il trouvera en lui-même tous les moyens néces-

rebuke his pride and coarseness, and to vindicate the interests of Christian truth, without himself entering into a personal contention.

Now also, was the opportunity providentially presented, (as in the case of Trap,) for him to exhibit, to the edification and incitement of the theological world, a new and further display of the lofty and enlightened science of mystical divinity and theosophy—such indeed as we would propose systematically to cultivate, amongst other evangelical prerogatives and divine attainments, in our projected theosophic college; where indeed, the highest popular scholastic erudition and intellectual ability might form mere rudimentary qualifications of the student, who would thence ascend through all the degrees of divine science, up to the sublimated light and wisdom of *pure truth*, which only is the proper centre, where to obtain a just judgment of matters not only of theology but of all philosophy.

To attempt any particular description of the manner in which Mr. Law performs his proposed task in the work we are now to notice, beyond what has been hitherto stated thereupon, would only tend to sink rather than elucidate its merits, we shall therefore content ourselves with remitting the reader to the perusal of the work, not doubting of his subsequent full acquiescence in the sobriety and justness of our representations of its character. But, such an exposure of incapacity as Warburton is therein made to undergo, it may be said, few if any men of his pretensions have had to suffer. The title page reads thus:—"A short but sufficient Confutation of the Rev. Dr. Warburton's Projected Defence (as he called it) of Christianity, in his 'Divine Legation of Moses.' In a Letter to The Right Rev. The Lord Bishop of London. A.D. 1757."

We have remarked how Wesley in the "Selections" he published, from Mr. Law's Writings, —of what he considered evangelical and edifying in them, reprinted almost the entire of this work, which yet, though of popular apprehension, seems every page of it, with such mystic implications, science and developments, as he on a different occasion, would have rejected as "Behmenish, void, and vain." But here the truth and the application of it to Warburton, were so racy and admirable, as to be irresistible even to Mr. Wesley.

We cannot however conclude our notice of this work without specifying one of its peculiar practical features, namely, that it may be regarded as a *model theological review*, written according to the highest science; and, whilst confuting the unfounded pretensions of the author under examination, and replacing the same by the proper sense and understanding, throwing out right and left wherever an opening in the argumentation will allow, and as fast as the mind of the reader can receive the knowledge without being dazzled and confounded by it, flashes of sublime instruction in the deepest and most concerning mysteries of nature and the Gospel—such vertices indeed as could only be discoverable in their vastitude and harmonious unity, and be directly demonstrated, by such a mystic eagle-eye, and powerful logical intellect as distinguished Mr. Law. In fine we have in this letter, the conclusion of the philosophy of the "Appeal" the "Way to Divine Knowledge" and "Spirit of Love," with an example of its applicability in the resolution of theological problems. And in such respect, (coupling with it the "Case of Reason" as will be well understood why, on due reflection upon the capacity of that work,) it may not be unapily regarded, as the topstone of the great bulwark of Christianity, contained in the author's writings.

For, whilst mere unilluminated reason in the speculating minds of Hume, Bolingbroke, Gibbon, Voltaire, and other free-thinkers, gazing up at nature, at the stars of heaven, those innumerable worlds of the universe, amongst which, the globe we inhabit is scarcely comparable for magnitude to a grain of sand on the sea shore, and, considering the Great Spirit of life, power, and wisdom, which must be everywhere present to sustain and move all; and then turning mentally to the professed revelation of the Jewish and Christian scriptures,—can feel no secret, intrinsic affinity between them, as might reasonably be expected if revelation were true; especially how this vast universe of worlds was made chiefly in respect to this little grain of sand, our globe, and altogether solely with reference to that little atom of intellectual vitality upon it, man. Further, considering, if man were what he is represented by revelation, the formal son of this Great Spirit, he would not be left by him in such darkness with respect to his nature and will, but that he would make himself known, sensible and evident to man; would interpose for oppressed virtue and goodness, and openly threaten and punish the wickedness, injustice and diabolical cruelty everywhere prevalent on the earth. Then again, arguing, How can any man, enjoying his rational powers, believe that this Great Spirit, who is always present beyond the remotest fixed star as here and everywhere, opened himself in a central point and became a man, in whom according to the Christian gospel, dwelt *all the fulness of the God-head* bodily, and yet not a hundred thousandth part of the inhabitants of the earth, the workmanship of his hands, have the least just conception, if any belief of this alleged verity; and that this mysterious incarnation in the so termed fallen humanity, died to atone for the sins of the world, as if the Great Universal, were it needful, could not have forgiven and reharmonised man of his own accord. And then again, sagaciously remarking, How artfully has Moses put together the Old Testament scriptures, and what a tale he tells to his own people, over whom he was more than emperor, and who durst not disbelieve or oppose him on pain of instant death; of the creation of this universe only about six thousand years ago, and all in the period of six days or one hundred and forty-four hours, of the making of man, then some time afterwards of woman, then how a serpent talked with her (as an ass did afterwards to a man) and deceived her and so brought death into the world. How the Great Universal Spirit of impartial goodness, chose the Israelitish nation to be his special favorites, notwithstanding the fraud, lies and deceit which formed the basis of their particular establishment, in Rebecca and Jacob, and the subsequent wickedness of their children, yea he chose this little branch of the great human tree, above all the stem and other chief branches, with their learning science and religion, though undeniably sprung from the great Shem, inheriting his knowledge and being his imitators in the devout worship of this Great Spirit; from whom, indeed, Moses himself and themselves had derived all the knowledge they possessed. How, further, (Moses relates) the Great Spirit appeared to him and talked with him, and enabled him to lead the people out; how the Great Spirit at his bidding, destroyed thousands upon thousands of (his other children) the poor unoffending inhabitants of

saïres pour y arriver. Voilà ce que l'auteur appelle la *révélation naturelle*. Par exemple, la plus

Egypt with their innocent little ones, pitiable cattle and their pastures, with such horrible plagues as would rack invention to conceive, and then drowned king Pharaoh and all his hosts in the Red sea. And afterwards sanctioned (in these his alleged favorites) such butchering murders and horrible villainies as put all the murders of a Mahomet, an Alexander, or a Napoleon, completely in the shade for significance—all these horrors being inflicted by the Great Spirit of life and love upon such myriads of his children, purely for the sake of his favorite little number of Israelites: so Moses seems to represent, though no documents or monuments have ever been found in Egypt bearing the most remote allusion to such incredible, apochryphal great events. How, further, he, Moses brought the people into the sandy desert and kept them there forty years, and fed them not by ordinary food but by bread daily actually sent down from the sky, (though what is sky?) with the food indeed of angels! (Representations of the Israelites as stationed in the desert, with their tents, and in the midst the strange Mormon or pin-fold looking tabernacle about town)—and this handful of illiterate ignorants, worse than Mormonists, forsooth! the only favorites of that Being, who at that very moment thus represented, was blessing and rendering fertile ten thousand lands, and imparting his spirit light and life to millions of rational and devout souls in all nations!! Then, again, how cleverly Moses provides against gainsayers and counter evidence, for he distinctly kills in less than forty years every soul but two, that he had brought out of Egypt, and that knew how things were going on in the world—as to the Chartists and Radicals he swallowed them up on the first tokens of rebellion; and these two, though he for a special purpose allowed them a little intercourse without, but not to come within “the wholesome influence of the external world,” yet when they had served his purpose they die also—and so forth, through all the other seeming irrationalities. (For objections against the Jewish and Christian history, see the Deistical writings of the early part of the last century, and others)——

Now we say, whilst unenlightened ‘reason’ thus gazes at the alleged facts and surface of the biblical revelation, as it has been observed “like a heifer at a new door to its stall,” wondering and unable to reconcile them with nature, sense and experience, yet at the same time feeling itself in a worse dilemma than the simple believer, as being totally submerged in an abyss of darkness and uncertainty as to its origin and destination, and relations to the Great Spirit of the Deity which yet it fully acknowledges—this treatise, or “Confutation of Warburton’s projected Defence,” (with the “Case of Reason” added, as we have observed,) summarily clears up (to the satisfaction of the qualified reader,) the seeming paradoxes and *per se* unaccountable events which characterize the Christian scheme: shewing the mystery and golden thread which runs through all its parts, and exhibiting the parallels (impossible to have been invented by art,) between the first and second Adam, and the circumstances that are related as having transpired at the creation and the fall of the former, and at the birth and in the process of redemption of the latter. Demonstrating then, as Mr. Law does therein, succinctly, the truth of the divine economy of the Jews, and the ground of the extraordinary facts appertaining to the history of Christianity, narrated by Moses, so as to place all beyond dispute—we consider, we may fairly regard such a work as the topstone of the impregnable bulwark of Christianity contained in his own (and his espoused) writings, and the close of his philosophical elucidations. For although he wrote afterwards, (besides one or two trifling pieces,) the “Address to the Clergy,” this was not so much a book of divine philosophy, as a trumpet-blast, or powerful diapason and application of the graduated harmony, sum and object of his latter, or rather of his entire two-fold *Elias* ministration.

The following letter written by Mr. Law at this period to Mr. Langcake, will shew that the Bishop of London, Dr. Sherlock, fully appreciated the merits of Mr. Law’s work, and the honor he had done him in its publication:—

“June 9th. 1757.—My dear friend—I have I believe near half a dozen letters to thank you for; and am as much behind hand in the same acknowledgments to our good friend Mr. Ward. You must help one another to bear with me.

Mr. Gurney is here with us, but his hearing is so bad at this time, that the speaking is all on his side, and the hearing only on ours. And what makes us hear him with more pleasure, is his speaking so much about you.

Near a fortnight ago I received a very good and friendly letter from the Bishop of London and fancying you may be desirous of knowing what he says with regard to my book, I send you as follows in his own words,

‘Permit me to make my acknowledgments to you, for the honor you have done me in your Letter inscribed to me, in which I find many things that give me great satisfaction, and which must have great weight with all those, who seek only for the truth.’

I would have half a dozen of them covered with marble or blue paper, sent me by the first parcel that comes hither. I would also desire you to send forty of the ‘Christian Piety.’ Both these buy and pay for as yourself, and then take all expenses of my nephew. Ask Mr. Richardson if he knows whether any of them have been sent to the Universities. I would not have the advertising of it dropped yet.—Adieu.—W. LAW.”

We have already stated,—that this “Letter” or “Confutation” was never publicly noticed by Warburton. After the death of Mr. Law, when his “Address to the Clergy” was published, it was found to contain some further strictures upon Warburton’s writings, and a note, wherein he facetiously remarks, that though Warburton had recently been made a prelate, yet that he should continue to remark upon him as a plain “Mr. or Dr.,” being unwilling to charge such glaring errors and inconsistencies as he had pointed out upon a ‘Right Reverend Bishop’ as upon an ordinary man. Some short period afterwards, Warburton published his “Doctrine of Grace;” wherein he pretended to answer these latter criticisms. But of the poignant anguish of mind he suffered from Mr. Law’s magisterial corrections in the former publication, and in his “Collection of Letters,” we cannot perhaps have a better proof than the following raging and brutal remark, to which he gave utterance after the man—perhaps the only man whom he stood in terror of—was no more:—

“When I reflect (he writes, alluding to Mr. Law) on his wonderful insatiation, who has spent

légère attention suffit, dit-il, pour nous apprendre que nous ne communiquons, et que nous ne

a long life in hunting after, and with an incredible appetite devouring, the trash dropt from every species of Mysticism, it puts me in mind of what travellers tell us of a horrid fanaticism in the East, where the devotee makes a solemn vow never to taste of other food than what has passed through the entrails of some impure or savage animal. Hence their whole lives are passed (like Mr. Law's among his Ascetics) in woods and forests, far removed from the converse of mankind."

But as Payne in the "Letter" annexed to his "Evangelical Discourses, 1763," and Hartley in his "Defence of the Mystic Writers" appended to his "Paradise Restored," have both sufficiently commented upon the relations of Law and Warburton, we say no more, but refer the reader to those publications. Accidentally taking up a volume of Warburton's Works one day, we observed that, in writing to a friend upon his state of health and spirits, he calls to mind that Law once said (in his "Animadversions on Trap's Reply"), that his brain was "painted all over with hieroglyphics," but adding, "Law was wrong."

Among the number of authors to which the "Appeal" immediately gave rise, we are here reminded of having omitted to name (in addition to Freke) one Dr. Nichs. Robinson of the Royal College of Physicians, London, who we conceive, had been originally attracted to the recreative study of theological philosophy, by Mr. Law's Writings. In the year 1741, after the appearance of the "Appeal," he published a book with the following title:—"The Christian Philosopher, or a Divine Essay on the Doctrines of Man's universal Redemption. Proving from the Principles of Nature, the Maxims of Philosophy, and the Sacred Records of the Old and New Testaments, that the various Revolutions of the Human Nature, as they relate to the Creation, Fall and Redemption of Man, are grounded upon eternal Reason, and the Moral Fitness of Things." With an Appendix (published in the year following), being "A Physico-Theological Discourse on the Nature, Attributes, and Properties of the Serpent, that tempted Eve in Paradise. Demonstrating, from the common Reasons of Nature, that Moses, left to himself, and unassisted with the Spirit of God, never could have sketched out such a Plan of Things as he has left us, upon the Creation and Fall of Man." Prefaced by "A Supplemental Discourse on the Image of God, as it distinguished Adam from all other Creatures in Nature, and set him at the Head of the Creation."

This work appears to be the production of a mind that had been deeply impressed with the sentiments and style of Mr. Law's writings, more particularly of the "Case of Reason," and "Remarks on the Fable of the Bees," but which had been suddenly captivated by the novel manner of treating theological subjects of the "Appeal," and then, conceiving superior advantages to arise from uniting the scholastic metaphysical style of argumentation from "the nature and fitness of things" with the modes of reasoning suggested by a knowledge of the deep truths of nature revealed by Behmen, had accordingly composed this book, which is directed against deism and atheism, the objects of the two works above mentioned. But a student and imitator of Mr. Law is ever found to confound rather than render more luminous the subjects he has handled. This author proceeded no further with his avowed scheme, but remained passive until some twelve months after the publication of Mr. Law's "Confutation of Warburton," the perusal of which had evidently excited him afresh, and set him upon patching and enlarging his work. In this interval he would appear to have read Pike's "Philosophia Sacra," and other writers of the Hutchinsonian school. He, however, in the year 1758, published a new edition of the "Christian Philosopher," in two volumes, which, though interesting in its subjects, large in its scope of comprehension, and written in a style somewhat partaking of the ease, spirit, and simplicity of Mr. Law's diction, is a most imperfect work. The author has evidently ransacked Law and Behmen for truths relating to his scheme, but not understanding the actual grounds of their philosophy, neither the mind of Newton and other illustrators of philosophical truth, nor yet stepping cautiously in all his movements from certainty to certainty, but seeking chiefly, we say, to support his own conjectures, his work, so much of it as is *his own*, is a tissue of facts and unsound speculations. And, whilst affecting to be surprised at certain positions of his original authors (as if indeed he had had no intimacy with them), and of other orthodox writers concerning nature, he immediately afterwards reiterates their sense in his own form of expression. Still his work may suggest a popular mode of representing the truths of Behmen, with their illustrations, of modern discoveries of science and experimental philosophy.

The next Letter we notice in the unpublished correspondence of Mr. Law in our possession, is the following: "September 27th, 1757.—My dear friend—I thank you for yours of yesterday, but have not time to speak to the particulars of it as I would,—only take care of doctors. Griffith has no title to be regarded in anything he says.

I have returned Menozza, and have taken a surfeit of the little I have read of him. I am very willing to make an acknowledgment to the bookseller, and would have you give as you think proper, and to his own satisfaction.

The friendly salutation of this house waits upon my best beloved friend.—Je vous porte dans mon cœur.—W. LAW.

P.S.—Mr. Gambold was with me both before and after he was a Moravian. At first he came with six or seven of his fellow Methodists from Oxford, he only then hung down his head, spoke now or then a word or two, with much show of humility, meekness, &c. I said to one of them, whom I had been more acquainted with, that I could not tell what to make of Mr. Gambold, or why he should come to me. He said it was his great modesty that made him act in the manner.

When I afterwards saw him by himself, and he was more open, I could see nothing in him but that same kind of soft, humble, and meek language, that had nothing else in it. He afterwards consulted me by a letter from Oxford, in which he desired me to consider him as one that had been deeply experienced in all that the mystics had written in every age. And yet his letter was a full demonstration of quite the contrary.

Two or three of the chief Moravians made attempts upon me in the same show of meek, humble, and mighty deliberate language. This may perhaps have much helped forwards Mr. Gambold's uniting with them, for what they say has nothing to recommend it but their manner of saying it.

What a folly for a man to say he has read Behmen and the mystics, who can talk no better

formons même aucune idée qu'elle ne soit précédée d'un tableau ou d'une image engendrée par

about them than Mr. G. has done to you. The first thing to be done with any Moravian, is to shew him the necessity of confuting what has been laid to their charge and taken from their own books, by *Rimius*, the German; he has no title to be talked with till this is done."

As regards the systematic devotional practices of the "United Brethren,"—a Society, by the way, for the implicit obedience of its chief members to the head, Count Zinzendorf, not uncomparable to the Jesuits with their general, and their peculiar exciting doctrines, which captivated Wesley so much on his visit to Herrnhuth in the year 1738, as mentioned in his journals; and then his superinduction of parts both upon his own solid Church of England principles of piety, imbibed at the fountain of Law;—upon all these points we have afforded sufficient direction to the candidate, in the previous pages of this work. What Wesley afterwards thought and wrote of them, may be gathered from his publications, and from allusions in the "Enthusiasm of the M. and P. compared." There is evidently implied in these denunciations, something of a scandalous and grossly immoral nature, with respect to their more secret and *sanctum sanctorum* practices; and this is doubtless, what *Rimius* in his "Candid Narrative of the Herrnhuters," 8vo. 1751, published at length. All which indeed, is easily receivable by those readers, who have had any acquaintance with the uncontrolled popular workings of ignorant religious enthusiasm and antinomian principles, in this country and America;—though with the Herrnhuters, the simple outer-court members were not initiated into, nor had any suspicion of, the infamous mysteries and discourses of the inner *love circle*. But Lavington's tract of "The Moravians Detected," will leave nothing more to be desired concerning these matters; wherein also, Mr. Wesley's celebrated "man of God," Peter Böhler (p. 95. *supra*), will be found to figure very respectably. Such doings however, can only last in a Society where the head that promotes them, is possessed of almost unlimited power, and during his life; the succeeding members of which and the former novitiates, shall find it impossible to believe them ever to have taken place. The active efforts of the Count's disciples, in propagating their doctrines throughout this country, (many of whom though weak-headed, were sincerely pious and amiable men,) were known to Mr. Law, as may be inferred from his letter of February 12th, 1753, (before inserted) to Mr. Langcake, who it would appear was personally acquainted with some of these leaders, who had been telling him that he was only in a *legal state*, which induced him to seek Mr. Law's counsels, and so gave occasion to parts of Letter xiv (third edition) of his printed "Collection of Letters." Though by the way, we have not been able to satisfy ourselves exactly, as to the individuals therein alluded to, as a Mr. G. and a Mr. S.; unless it be Stonhouse the Universalist, and Gambold, of the *soi-disant* Moravians.

Respecting their peculiar Gospel doctrines, (see Letter, p. 551,) we may here remark, though we shall have to recur to the subject again in the course of our narrative, that it was this incessant *talk and preaching* about the "heart-truth," the "blood," and "the Lamb," and of themselves as "little lambs lying in the Saviour's bosom, in whom he saw no sin," that "his lambs might do as they would, for they were not under the law but under grace," and that it was "all glory and alleluia, whatever they did," (—à l'*Agapemone*, "the day of judgment is past, and we, the elect may lead a jolly life!!") It was this incessant rant we say, about the "blood," the "five wounds," the "lamb," "justification," "faith," "final perseverance," "election," "salvation," that these "Germans" as they were familiarly termed, went preaching about the country, and by which they were so successful in making converts of the simple and ignorant.

One of their eminent proselytes and preachers was a young Mr. Ingram, who, by his "lamb" and "liberty" and "blessed soul-saving" preaching, had drawn into the number of his privileged flock, Lady Huntingdon's two unmarried *passé* sisters, who, it would appear, followed the shepherd up and down whithersoever he went; the end of which was—as in the modern parallel case of *Prince of the Agapemone* (N.B. probably an offshoot, through *the same*, from the same original root or stem), that one of these ancient matrons actually became Ingram's *own bosom lamb*! The simple editor of the "Life of Lady H." speaks of these parties with great gravity and respect, but if the reader desires to obtain a true insight into their character, doctrine, and proceedings, with the judgment of a man of sense and piety upon them, he may consult for that purpose the artless autobiography or "Memorial of John Nelson," 18mo., Mason, London.

Mr. Law, in his writings (alluding to the abuse that is made of spiritual science by *strivingless, prayerless, ideal transcendentalists*), speaks upon the folly of attempting to understand divine mysteries (which only mean the manifestations of the divine nature in the soul), before the proper time. This he does in the "Spirit of Prayer," but more emphatically in the "Way to Divine Knowledge," and lastly in the third dialogue of the "Spirit of Love." In reference to this *practical point*, and by way of relief to our narrative, we here insert the following "Confession" made by the theosophical *avant*, Preher, who, occasionally (1715,) frequenting a society (a revival of the early Philadelphian Society, see Roach), which met together for the plausible purpose of spiritual edification and conversation upon the mysteries of Behmen, in whose theory and language they were well versed, commonly there held his peace. Being reproached for his general taciturnity, as "hiding his talents under a bushel," and told that it was his duty to edify the church by his high wisdom and understanding, and to make converts to the truth, he in reply, promised to give his reasons for the conduct he had pursued, which are contained in this confession. The opportunity which he most judiciously avails himself of for so doing, is at that stage of his theosophical discourse, upon the First of his "THREE TABLES," where, treating "of man in his primeval state," he is showing his original relations to the abyssal Deity, and consequently the steps that he must take in the regeneration to regain his native place. He has brought the demonstration to that point which is denominated *fire*, in strict and proper spiritual language, and so termed by Mr. Law, p. 75, *supra*; which means that particular *state* in the spiral, introcircumvolutions of the life of nature, through which the soul has to travel, in its journey of regeneration or purification; in other words, the gate of the full birth of the spirit of love;—the further and more sublimated degrees or interior stages of which, described by one who intellectually had had experience of the same in himself, namely Behmen, are justly and philosophically designated, *Tincture, Majesty, Ternary*, and lastly, "in the deepest depth, the ineffable Holy Name," JEHOVAH; (though not all *living* souls are philosophers, or have their senses exercised to understand the terms of philosophy.)—The following quo-

1854.
Since writing this work, I have met with Gestegean's
Life &c (in English) Lives of the Saints &c - Agur or
with Bramwell class Gestegean.

notre intelligence; c'est ainsi que nous créons le plan d'un édifice et d'un ouvrage quelconque.

tation, then, is Freher's 'Confession,' which we urgently recommend for perusal in this place, for its practical value, and for the suggestions it offers to the *wise in heart*. Though writing all his voluminous, and indeed invaluable (in their way) interpretations, justifications and demonstrations of Behmen, as the original truths of God, at the earnest request and instigation of others, he, Freher, though thus purposely performing a duty to society, and to the praise and glory of God, yet finds, that the application of his thoughts and mind to the subject, and to the labour of writing, is detrimental to that *robust and lively* growth in grace, purity and perfection, which is and should be the *sole end of all knowledge*, by withdrawing the efforts of his body, spirit, soul, from devotion. For though many things may keep the soul alive in God, prayer—*Bramwell-like* prayer is the most powerful stimulant and nourishment, or means to educe the divine life in the soul, in the proper Christ-like freedom and purity of development.—We most heartily recommend this long quotation to the meditation of the reader and to the notice of the candidate, as the substance of it must be made to preface, and to close *all* that shall be *ever* set forth in *any* book or books, in recommendation of the study of theosophical verities. We would only add one remark, if needful after what we have given, p. 527, concerning the two ways of learning goodness and virtue, which is this, that we are justified in recommending the study of Behmen, Law, &c., theoretically, to those who are called to education in divine knowledge, until they apprehend their ground; for it is by such apprehension and knowledge that they can become *true, divine workmen* themselves, as to their own souls, and with regard to the world at large. Without further observation, then, we present the extract:—

"Having now done with the *Fire*, in the first circumvolution of our spiral line, on the fore side of the figure of man, looking *into* eternity; I should, according to my first intent and promise, go further on to the second, third, and fourth, where *Tincture, Majesty, and Ternary*, where their different characters, and lastly in the deepest depth, the ineffable name JEHOVAH, do appear. But I must needs declare, that I cannot go further; for, being weary within and without, I must here stop, and apply from henceforth my mind *wholly* to another more necessary business, which will be of much greater importance to my own soul.—Accordingly, I here part with the prosecution of my first intent, and ask pardon for having inconsiderately promised something which, because of some deeper emergent occasion, I cannot perform; observing daily more and more, that an *inward progress in the only necessary work, is hindered and retarded in my own soul, by applying so continually all my faculties to write with pen and ink*. Yet will I not part with it so hastily, as not to lay down first, more explicitly, a solid substantial ground and reason for my doing so, even such a one as cannot but be acknowledged good and firm, and standing upon a solid bottom, both with respect to *all of us in general*, and also with respect to *myself in particular*.

With respect to all of us in general it is undeniably true, that we *know already much more than we need to know*, of things requisite and necessary to that end, *which all our knowledge is to lead us to*; and that we are also convinced in ourselves of the truth thereof. For we do all know and own, that the *Fire* (and the fundamental doctrine of conformity to Jesus Christ, so eminently implied therein,) is the *only gate* through which we can be let in deeper; and before or without which none can see, much less possess and enjoy, what is behind or within that veil. And that it is that *great point*, wherein all our duties from this side, and all our happiness from the other side, do meet and centre themselves; and which, as long as *not attained* and passed through, must needs hinder and retard the attainment of all really great and solid matters, in every soul—seeing that on this side of this great point, there is nothing really great, solid and weighty. If we then strive in *sincerity, earnestness, and constancy*, [taking as our model and guide, *Bramwell*,] to enter through this gate, and to reach this great central point, we shall find, every one in himself, according to his measure and degree, what *Tincture* is, what *Majesty* is, &c.; whereas without so finding it in ourselves, no angel from heaven can make us understand it from without. Why then should words be multiplied any further, about such things as are not relating at all to *what we shall do*, but only to *what we may expect in mercy*, when we have done, or rather in *doing* that which we know we are to do. And

With respect to myself in particular, I must needs declare openly, that all that I could say or write further concerning *Tincture, Majesty, &c.*, would be said and written only as on *this side* of that *great gate and point*. But pray, what can be said thereof on this side? To what end, intent, and purpose, can any thing be said thereof; and what benefit could be expected either to myself or to any other, from such sayings and writings? Should not I swerve about in empty notions, and fill my own brain as well as the brain of others with *shadows*, having no life, reality and substance? How can I declare to any other what I have not seen myself, but only heard and read thereof? If I did say, I have seen these things, and know them in the ground of my own soul, I should be an impudent liar before God and men. If I did say that I have read in J. B., and have heard of these things (of the *Light of Majesty* especially,) both here and beyond sea, and never without perplexity and amazement, I should say the truth. And if I did say, I can repeat the words or at least the substance thereof, written or spoken by others, I should say the truth likewise. But if I did undertake to bring forth words of my own concerning the *Tincture, Majesty, &c.*, though they were never so true, pertinent and consistent with the ground of my friend J. B., I might justly be called presumptuous. And though I might not be called so by others, yet mine own conscience would tell me that I am so, and that I intend to set up a fine shew, and to make myself a name and reputation &c., but no manner of benefit could arise from it, neither to myself nor to any other; but hurt rather, and detriment might be expected both on my side, and on the side of them that might think my words are what they are not.—But from this my *plain declaration*, and from the instance of my *breaking off*, whereby I declare both to myself and others, That there is the highest necessity for us to do what we know we ought to do, [that is to pursue the *Bramwell*-process of devotion, in order to attain "perfection,"] but none at all to speculate, and search curiously after things not to be found out in any reality, but only as in a shadow, before we have done what our own heart tells us we are obliged to do; from this declaration and instance, I say, more benefit may reasonably be expected.

Notre faculté créatrice est vaste, active, inépuisable, mais en l'examinant de près, nous voyons

True it is, that I have formerly written something of these matters also, though very shortly, because I knew then as well as I know now, that I could do it but *historically*, not experimentally: but at this time, the case is quite altered by many other circumstances, and therefore I cannot do that same now again, which I could do then, but must break off before I come to the end of this "First Table." And of the other two Tables I must say, that not only there are many things in them which are already touched upon, and at least implicitly declared in this "First Table;" but also, that *there is nothing in them which will not open and declare itself in reality and substance, when this gate is opened, and this point attained.* If this be not a fully convincing argument, I will be willingly informed better; and if it be, this consequence is plain and evident, That it is much better both for myself and others to go forward within, [in the true *Methodist way* of seeking God, and "entire sanctification,") than to run any further without, although perhaps I may be blamed by the one or other for so doing; which I may expect the rather, because such a thing was done already several times of late. For,

One friend found fault with my living so much retired or in secret, and advised me to make myself known, to seek more of conversation, to go abroad, and to do with my talent some good in the present generation, by instructing others, and making proselytes to the truth: for, said he, I should find myself obliged to do so, if I had that knowledge that you have, &c. This friend I answered but very shortly then; and now think it not worth my while to take any further notice thereof, for reasons best known to myself. But,

Another good friend of mine, soon after this, found fault with my keeping, even among friends, so close to myself that they could hardly get anything from me, and told me, that others with whom we more conversed formerly had found the same fault, and the conclusion of all was this, that I was not fit for conversation. And to this friend I then made a serious promise that I would answer him, and lay open before him my inward ground and whole heart, without equivocations and mental reservations. This promise therefore I will now perform, according to my best ability, without regard to this or that which might arise in my own mind to dissuade me from such a freedom, and without fear of his taking anything amiss, or putting a wrong construction upon my words; and I will do it (1.), with a more general respect to those other friends whose testimony he brought in, and then also (2.), with a more particular respect to the conversation between himself and me.

IN THE FIRST PLACE, this is undeniably true, that this fault you find with me in outward conversation, hath its deep ground in an internal secret constitution, or essential signature of my own mind. Further, this is true also, that if this signature be entirely of my own making, a much worse name than that of a fault may be justly given unto it. But again it is no less true, that no man knoweth the things of a man, save the spirit of man which is in him. Seeing then my friend, that according to this general rule, you can as little know the things of mine, as I can the things of yours, you can judge no further than as this or that doth outwardly appear to you, and you can understand it. Therefore to settle your judgment upon a deeper bottom, I will open to you the things of mine, as much as words of this world can be able to open secret spiritual depths. If you find a self-justifying spirit therein, you may justly reject it and condemn it, as much as I have formerly condemned and rejected such a spirit, in another friend. But if you meet with a spirit of sincerity, that speaks the naked truth, and speaks it for good ends, and speaks it as in the presence of God, without self-justification, then *have a care to judge*, and do not trust to your own deep-piercing and penetrating spirit, but say rather, *I understand it not.*

This internal signature of my own mind, and so consequently this fault you find with me, is indeed, in some great sense, of *my own making*, and was made by myself before I could well discern my own right hand from my left, or when I was most terribly blind and ignorant. So far therefore it is evil, and falls under the indication of the Almighty. But he who brings forth good out of evil, hath made use of this mine own evil for my own good, and for the preservation of my own soul. For by this disposition and signature of my mind, changed and improved by Him, I avoided many nets and snares, was kept from self-exaltation, restrained from rashly judging others, and was led through many strange things and dangerous passages, without receiving hurt. Even by your self, my friend, I should have been led away and involved in one labyrinth after another, if it had not been for this internal disposition of my mind. So far therefore it is *not of my own making*, but God, in his infinite love, free grace and mercy, shall be praised and glorified by it for ever and ever.

Now to give you a short verbal delineation of that inward invisible figure of my mind, considered as changed and improved by free grace, I tell you, that after my dreadful sudden [spiritual] shock, (though indeed long before it also, I had something much like it, but it never came up to that pitch,) I could never acquiesce in, or be much pleased with anything *inferior* to what, I then perceived, was attainable only, by attaining that *great point* and entering through that *gate*. And besides this, I had from that time a deeper sense in my mind, than the astral spirit can give to any living in this world, and a stronger impression of that sense in my soul, than any words in this world can declare, concerning a vast, or rather an immense difference or distance between *knowledge* and *understanding*. And therefore when I was afterwards quite unexpectedly called, entreated, and mightily desired to write about J. B., I was often strangely amazed, how it could come to pass that I could be so pressed to write of things, which my own heart told me *I did not yet understand*. This now was the true ground and reason, why I never could nor did put any real value upon my own writings, squeezed as it were out of me; and why (I dare say) I could have seen them all burnt without any *inward concern*. And when I perceived afterwards, that they were read, valued, and enquired after, I was thereby put into such a state of mind that I knew not what to think, or say thereof. I own freely that I thought within myself, not once and not superficially, Surely all those that make so much of what I make so little of, must needs be *altogether blind and deplorably ignorant*? Yet at the same time, as I had always before mine eyes, against me, that commandment, *Judge not*; so I had always also for me, this plain reason, viz., If they could see with their own eyes, and if they had a spirit able to discern between know-

qu'elle n'est que secondaire, temporelle, dépendante, c'est-à-dire, qu'elle doit son origine à une

ledge and understanding, and between things really valuable and things of no great value, they would presently perceive, that all these books of mine were written before that *gate* was opened in me, and that *great point* attained; and would therefore not value them any more, than I can and do value them, myself.

Every one that could speak of great things consistently with J.B., I thought must needs know something of this *gate and point*, [the birth of Love, *vide* p. 76,] and must have such a discerning spirit; and thoughts to the contrary I durst not freely entertain of any one, being restrained by a superior power, which I cannot account for. And yet such their doings and proceedings I could never reconcile with what I bore in my own mind. And this, if I had run into it too far with mine imagination, might have made me distracted. My words I know are much confused, yet I cannot help it, the invisible figure of my mind was much more so; and the internal sensation thereof which I had, as also that deep impression which these things made in my soul, I cannot give you. But,

To come nearer to the matter, let me tell you that, upon this ground, at that time when you were eager and busy to bring me over, (not knowing then yourself, what you were about to do, nor what you were to do next year quite to the contrary,) to that assembly which I came into afterwards by some other means; that at that time, I say, I had a greater opinion of those friends than of myself, and thought myself *not fit for their conversation*, long before you heard them say so. Yet when I was come among them, this great opinion of them was soon mixed with a great confusion in myself. For something in me would secretly suggest to my mind, that this *gate* was still shut up in them, and this *great point* not yet attained. And some other thing in me would reprove me for thinking so, and would not let such thoughts settle in my mind, as a certain truth.

Reasons for that former were these: (1.) because I never heard any mention made thereof; (2.) because they valued so much, what I could value so little; and (3.) because I could never see any real good effects, which I was sure could not have failed to follow the *opening* of that gate, and the *attainment* of that point.

And a reason for the latter was, that I heard so many excellent words, fluent discourses, and *confident declarations* of great, high, and *glorious* things. [It was doubtless to these matters that Mr. Law refers, in his Letter of April 8th. 1747, to Mr. Stephen Penny, Bristol, a quotation from which was given at the head of the note on p. 46; and not as there supposed, to the original Philadelphian Society, which was broken up on Mrs. Lead's decease, in the year 1703 or 4.]

Between these two I sat in great doubtfulness, and hesitation, for of them I durst not say positively, they are under delusions; and of myself I durst not utter any such glorious things. And so I came so far and so deep into confusion, that I knew not at all what to think or to say, either of them or of myself. Of its effects, which it had in me, I say now only this, that it made me on one side more and more sensible of my being not fit for their conversation, and on the other side more and more weary of every thing, and almost of every body too; because I never knew what to say to the one, nor what to take in from the other. But a while after, these private disputes, frequent fallings out, continual discords, heats and animosities always agitated in that assembly, gave me some relief, and extricated me more and more out of my confusion; for they shewed me, and convinced me of the truth of what I before was so slow, backward and cautious to let settle in my mind. What was done on my side to compose all those differences, and to keep up peace and union, you know; and what the effects and consequences of my so doing were, you know as well as I. Could you find at that time, that I kept so close to myself amongst those known friends, whose testimonies you now allege that they could hardly get out anything from me? If you then did find me so, tell me now though you did not tell me then. And if you did not find me so then, but must rather own that they got from me ten times more than ever they would or could digest, then give me leave to tell you, that in all those matters *I was not understood*, neither by yourself nor by others. For if you had understood me you would have taken other measures, according to your own free and voluntary promise, yea you would take such as I should shew you; which yet you never did, for want of understanding me.

You must needs allow, that there is a vast difference between understanding the words of another *grammatically*, and understanding him *essentially*. Grammatically, though my words were not ordered according to the rules of an English grammar, I was always understood well enough; for what I said or wrote was approved of, the truth thereof was owned, and whenever I said, I am not understood, I was always answered, We understand you very well.

Who shall here be judge, whether I was understood or not understood? I say mine own *internal essences* (and so also the essences of every one that proposes any *spiritual matter*) can be the best, and ought to be the *only* judges. For they only can be sensible in themselves, whether or no they have really reached and stirred the internal essences of the hearer, and whether or no they have raised in his essences a full harmony with themselves, and an equal disposition of mind towards that, which the speaker verbally owneth to be truth. If they have, the good effects intended must of necessity follow. And if they have not, those internal essences in the speaker want no other testimony from without, but are clearly convinced in themselves of this plain truth, That they are *not understood essentially*, but only outwardly, grammatically, and superficially; neither can they be blinded nor made senseless by any of those confident replies, saying, We understand you very well; for their feeling cannot be beaten down by words.

If then (1.) in the state of that confusion I spoke of in the foregoing paragraph, the internal invisible figure of my mind was such as I declared, it is no wonder that I could with more pleasure and readiness, 'take a pipe' with those friends, and talk of the Sultan and the great Mogul, rather than of things which I had no great relish in; which I could not perceive to flow forth out of a solid ground, and out of which I had no prospect of any real good effects that could be produced,—having experienced how I had fared with my first declaration made to them, concerning matters of practice. If now this was a *fault in me*, let it be one without my contradicting it, and let it be as great or as little as they please to make it, I for my part shall neither be the better nor the worse for it. (2.) In that following state, when I was come out of the inward confusion, and had occasion afforded to utter many things, all for good ends, and allowed to be good and true; if this was my condition,

faculté créatrice, supérieure, indépendante, universelle, dont la nôtre n'est qu'une faible copie.

that I could not be understood essentially, that we continued strangers in our inward ground, that discord and division increased so much amongst them, as much as I endeavoured to promote peace and union—and that I durst not say, *I am not understood*, without being contradicted immediately, what should I have done then? Be you judge. Of my grand secret, which I may call my *philosopher's stone*, which the preservation of my temporal life without being burdensome to any, depends upon, I durst not utter one word, for twenty good substantial reasons. To you my friend, I gave several hints thereof, but found you in the ground, bottom, practice, and *serious endeavour* after practice, as much a stranger to it as I am a stranger to your *stone*.

Of *mysteries and high speculations* I durst not speak, because I did not value those things half so much, as I valued things on the other side of the great gate and point. Of this *gate and point* I durst not make any mention, except I would have wilfully raised a new dispute. Of *matters* relating to the *practice* of Godliness, to the doctrine of *conformity with Jesus Christ*—to the reading of our own book, to the judging of none but ourselves first, to the looking first into our own dark root and ground before we look into that of another, to our being all but one both with respect to the one side and to the other, &c., you know that I have uttered much more than could be taken in by them, for it was neglected (though not contradicted) for want of practice and of understanding it.

Nothing therefore was left for me, which I might have employed my tongue or rather my pen about, but such things as the greater part of them, delighted to be entertained with, viz. *enjoyments, triumphing joys and exultations, openings of the second principle*, &c. If I had but praised, exalted, and admired these things, and had shewed a desire to get the same in *their way* and manner, I should have been an excellent fellow in their opinion. But of these things I had nothing to say at all, because, as they themselves rightly and truly said, (and I thank them for having said this truth,) *I was not acquainted with such and the like things*. If then I was not only unacquainted with those things, but did also declare openly that I did not desire them, and could nevertheless lay before them many good and necessary things which they truly wanted, and were not acquainted with, it is plain, that my essences had embraced something which theirs had no acquaintance with, that their essences valued something which mine made not much of, that therefore we were strangers to each other in our internal essences, and consequently, that they were *as little fit for my conversation, as I was for theirs*.

BUT NOW MY FRIEND, with a more particular respect to *yourself and me*, give me leave to ask you this lawful question, *What was our conversation?* You know that some of our acquaintances, whose testimonies you alleged, knew nothing of this *gate and great point*; and that some others did not deny nor contradict what they heard thereof, but owned the truth, some of them more and others less coldly, indifferently and superficially. But this my question shall not be extended to any one of them; but only between you and me, I ask, *What was our conversation all the time of our acquaintance?* I will not answer it by a definition or description thereof, made by myself, because such an one of my own might be liable to various different exceptions; but Moses, the mediator of the old covenant shall answer it both to you and me. *We spend our years*, (says he,) *as a tale that is told*. These words, I own on my side, are a plain, full, and true description of *our conversation*, which you are as well to take good notice of as I am, and I as you. For I lay no more from these words to your charge, than I lay to my own; yet not one grain less. Pray remember, in a serious recollection and introversion of your mind and in the fear of God, *how many fine tales were told between us, concerning this gate and this great point*; and do not misapprehend me, as if I did now condemn and reject all what was spoken about this matter. No, No, God forbid! But I say only these three things, and you may know that I say the truth. (1.) All these *tales wherein we spent these years*, came never yet to any solid fixation, much less to any true internal reality; and that *spark of an omnipotent will* which lieth in our souls, was never yet so essentially touched by those tales, as to produce any good, great or considerable effect without. What good you may have got by them within, I can as little judge of you, as you can of me. (2.) I say, that like as it is much better and more profitable to *go on slowly and moderately*, but *steadily and constantly*, in our own way we are in—maintaining that ground we stand upon, although there be but little or nothing known and said of this *gate and point*—provided our way be right and straight, not wrong and crooked; so it is much worse and more hurtful, to *tell tales* thereof, and to shew, in those tales, great earnestness and fervency one day, and be cool again and remiss the next. (3.) I say to you my friend, do you judge and decide yourself, whose mind of the two is more harmless, and whose years are more innocently spent? His, that *tells more tales*, and is on that account *more fit for conversation?* Or his that *tells less tales*, and is less or not at all fit for it? I for my part, do hereby freely and openly declare, that I am in my mind and spirit, as weary of *telling and of hearing tales* concerning this *point and gate*, as I am weary of anything in this world.

On your side my good friend, and of your person, you have shown and proved more than sufficiently, that *you are fit for conversation* even with the greatest princes and courtiers in the world. But give me leave to tell you, that you are more fit for conversation with such, than with simple, mean and despicable people; although I own that you can condescend, and in a manner force yourself to it sometimes. To prove this, besides my own observation, I could allege against you such testimonies of my familiar friends, as you have alleged against me. But it would be great folly in me to do so, and would give you a just occasion to think, that I was angry with you, that I took your words as an affront and would be revenged of you. No such thing. How could I take them so in anger when you said no more than what I said many times of myself; not from affectation of a proudish humility, but from a deep sense and feeling of my own constitution. And if I never took any notice without, and was not moved within, when you once before called me a *fool*—distinguishing that fool without, from my ground within; how should I now take this so ill, which is not so harsh and rough as that? Besides I know, and own before God, that your words, declaring me *not fit for conversation*, have no such extensive, injurious and malignant sense, which might be resented so much, as I may seem, but only seem, to do. For I take them with a better distinction than you are aware of, and my intent in writing these things, looks quite another way. I

L'homme est donc un *type* qui doit avoir son *prototype*, c'est une effigie, une monnaie qui suppose

thank you sincerely for this expression of yours, because it hath taken off from me a greater burden, and hath made me more light and easy than I ever was before. And hath moreover afforded opportunity to discover something, which else might have lain hid to the end of my life. *Evil* will not come out of it, at least not on my side; but *good* may be produced on both sides, if we make ourselves, assisted by the grace of God, capable of his blessing. Therefore my friend, do you take nothing amiss of me, but remember that I told you before, I would be plain and open; and consider, that *sincerity* as much as *justice* is no respecter of persons.

On my side, and of my own person, I acknowledge again and again, that I am *not fit for conversation*, and that I was made unfit for it, partly by the spirit of this world, and partly by that dreadful sudden *shock* I hinted at before. For this gave me such a strong sense, and made such a lively deep impression in my soul, of my own *being nothing* and *having nothing*, that I never shall be able in this world, to make any other soul by any words of mine, as sensible thereof as I was made; or to make myself to be understood as *essentially*, as I was made to understand myself essentially within. Neither can I always represent it to myself so deeply, as to have the same sensation and impression thereof which I had then; but I must acquiesce with this, that the same good effects thereof and the same wholesome disposition of mind, do continue and remain with me; and through the grace of God they shall remain, as long as I live in this world. That you also yourself have a deep sense and impression in your soul, of your *being nothing* and *having nothing*, I do not question, but say only, that your sensation and impression thereof, is not mine, and mine is not yours, for if it were, you would have been as little fit for conversation as I am; and it would have been an eternal impossibility for you (I know what I say,) to have done those things you did.

Therefore my kind request of you is this, that you would be pleased hereafter to find no more fault with my unfitness; for though you would do no hurt to me, yet you might perhaps hurt yourself, which I would not have you do. What we call in this world, *conversation*, is rightly called with respect to another world, *communion of saints*. Conversation includeth a two-legged beast, which will be devoured by worms, and be turned into dust and ashes; but this communion excludeth that beast, although during this mortal life, it cannot be entirely in every sense excluded. This *communion* must be the inward ground and bottom of conversation, if conversation shall not perish together with the beast and with this world. If conversation stands upon this ground and bottom and is animated by this communion, it is then blessed and sanctified and able to bring forth good fruits: but if not, it is a certain truth, that the more one is fit for conversation in this world, and the more he cultivates and keeps it up, though in the best way, sense and manner thereof, the greater damage, and loss he must expect to meet with, in the world to come; because this *conversation* and all his fitness for it, having no eternal root, and being not animated by this *communion*, cannot go with him through death, but must sink down in the grave together with his beast. I for my part, have reason to thank my God and Father in heaven, that I am *not fit for it*. Neither can I pray to him to be made fit for it in this world and in this sense. But my prayer is rather to this purpose, that I may be made *unfit* for it more and more, and that all the world, and all its conversation (not standing upon this bottom, and not being influenced and animated by this communion,) may be crucified to me, and I to the same. May God our Father in his infinite love and mercy make us altogether fit (as he is willing and ready to do, if we do not hinder him, and do not think *we are fit already*) for a *conversation*, not made up by *telling* and *hearing tales*, but by *finding*, *feeling*, *touching*, *embracing*, and *keeping* each other, in our inward renewed or *renewing ground*; for thereby and thereby only, *our conversation* may be in heaven within, even in this time already, whilst it is and must be still in flesh without.

HAVING THUS BY THIS ANSWER, discharged myself of that obligation I was under, by reason of a promise to a friend, and having said before, that I cannot go any further in the explanation of these TABLES, but that I would henceforth employ my mind wholly in another necessary business; I shall here for a conclusion of all, declare explicitly what business I mean. Not only that the truth of my words may appear the plainer to my friends (it is of much greater importance to my soul) but also and even chiefly, that this my declaration written by my own hand, may stand as a testimony against myself. If I should not perform or not continue in the performance of what I intend and promise through his grace, to do in secret before my Father in heaven, which seeth in secret.

My whole intent and purpose is to seek by earnest unceasing application to God my Saviour, for his perfect manifestation in my soul, and in respect to my studies to read and meditate only upon the scripture, and my worthy friend J. B., to be, by these two, always excited and stirred up to recollect and introvert my mind, whether I be at home or abroad—to let it not wander out in things unnecessary; to remember always that saying of my Lord to Martha, One thing is needful; to keep my heart with all diligence because out of it are the issues of life; to seek for no conversation with children of this world; to refrain my tongue from telling tales; to keep mine ears open, that I may be ready to hear what God will speak in my own conscience; and to have mine eye always intent and fixed upon Him, and *him alone*, as if no creature were in the world besides myself—yet so, as never to exclude from my mind that inward ground in any of my *fellow members*, in whom but so much as the smallest grain of grace is sowed by his Spirit; but whatever I may desire for my own soul, I will desire for them also, and nothing for myself alone. For although these two things may seem, as to some of my outward expressions, to be more or less inconsistent with each other; yet do I know sufficiently, that they are in substance and internal reality so coherent, and so firmly linked together, that they are inseparable; and that the one relating to my own soul in particular, cannot be pursued with any good success without the other, relating to all my fellow members in general. And this through the grace of God and by his assistance, I intend to do without any outward hypocritical shew, peculiar affectation, or ostentation, as if I were not as other men are; and in one word, without alteration from what I have appeared outwardly hitherto. Because, I do not intend to make my outward, *two-legged beast* holy and fit for heaven; but only to have a bridle put into his mouth and a hook into his nostrils, that it may not kick and trample me under its feet, and turn again and rend me. [N B.]

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une matrice. Et le créateur, ne pouvant pulser que dans son propre fonds, a dû se peindre dans

My ultimate end in doing so, shall not be the salvation and happiness of my own soul: no. For if I should make this my ultimate end, and reach no deeper in the spirit of my mind, I know that I should act from a very subtle, secret and almost imperceptible root of *selfishness*. Mine ultimate end therefore shall be this, (beyond which I know not any further nor deeper, and which is not invented by the subtlety of reason,) that my whole created being in body soul and spirit, with all the essences and faculties thereof without any exception, may be possessed by Him who is the right and sole proprietor and purchaser thereof; and that He may receive the reward due to his bloody labours, according to the promise made unto him by the Father, saying, *Ask of me, and I will give thee the heathen for thine inheritance*, &c.: which as it is said in general with respect to all the nations upon earth, so it is applicable also in particular to every individual person, and therefore to *myself* also. And this only I shall constantly desire to be fulfilled and performed in me. "For the labourer is worthy of his reward;" and *for my soul he hath laboured and travailed*, and ought not therefore to be served so by me as to have occasion to complain, and to say, *I have laboured in vain, I have spent my strength for nought*.

But seeing that I know, the Father cannot give, and he cannot receive any soul, but what is made conformable unto him by his Spirit, therefore his fundamental doctrine of *conformity to Him*, according to that sense he hath given me thereof, shall be my principal rule; which if I follow, taking his yoke upon me, which is easy, and his burden which is light, and learning of him, I shall have no need of casuists and commentators: because he hath promised, that he who followeth him, "shall not walk in darkness, but have the light of life;" and have for a guide his Spirit, that leads into all truth, necessary to salvation. But I shall have need only of *simplicity, sincerity, humility and love*. These four I take peculiar notice of, and enumerate them particularly for my own sake, and for reasons best known to my self. Although I know very well, that in each of them all the other three are implied; so that if I have one of them, I have them all in that one, because they are all inseparable companions, and none of them can really be had without having all the rest. And these four, I am sure enough, will be the best and fittest casuists and commentators—sufficient also for my necessary instruction in all cases and matters whatever.

And to this fundamental doctrine of *conformity with Him* I shall apply my mind and spirit, neither out of fear of hell nor out of hope for heaven; but only because it is imprinted on my soul and spirit, and I can read it therein as plainly as I can read what I do now write thereof, That so it *ought to be*, without asking or answering any *Why*; without a foregoing examination of any arguments pro or con; without deliberation and consultation with flesh and blood; without sour looking, murmuring or repining, but with gladness of heart, willingness of spirit and cheerfulness of mind. Knowing and always remembering, not only that my Lord and master says of himself, "Lo I come, in the volume of the book, it is written of me, *I delight to do thy will, O my God*;" but also that in the same volume of the book it is written of me likewise, if I will be in the number of that people of whom it is said, "Thy people shall be willing in the day of thy power," or, according to the German translation, "*After thy conquest, thy people shall serve thee willingly*"—not with uneasiness and reluctance, as being compelled by force; nor in a mercenary manner, as hired by wages; but freely, willingly and with delight, having received from his own free grace, this spirit of willingness.

This Spirit of willingness in the soul, not only implieth and strongly confirmeth what I said before, that my ultimate end in the spirit of my mind ought not to be the salvation of my own soul; and not only resolveth this question, Whether a man can love God and do willingly his will, without fixing his eye upon the reward promised to them that love him: but it answers also sufficiently an objection made from the words of the apostle, saying of our Lord and Saviour, that "he for the joy that was set before him, endured the cross." Which silly question cannot be asked, and which senseless objection—senseless in the internal ground, though specious enough in the superficiality or the sight of reason,—cannot be made, by any but such as know nothing in their own ground, of the life and motions of this spirit of willingness, and very little of what our future salvation and happiness will be.

I for my part, and to my own full satisfaction know, that my Lord and Saviour having said, "Lo I come, I delight to do thy will, O my God," declareth immediately the deepest ground and the only foundation of this delight, in the next following words, "Yea thy law is within my heart." I know that here no other *why* is to be asked, and no deeper ground or reason to be enquired for. I know nevertheless that in an inferior and exterior sense and respect, more accommodate to my own weak capacity, and to excite in me the spirit of willingness, or to raise it when clouded or suppressed, it is rightly said of him, that "for the joy that was set before him he endured the cross." But I know also, that it is a false conclusion to say, He made this joy his ultimate end in the spirit of his mind, or that he would not have delighted to do the will of his God, if it had not been for this joy, or for this necessary consequence of his delight. This I say, is injurious to him, and to that spirit of willingness, which he had in the highest perfection; because he had also the law of his God in the highest perfection within his heart.

And of mine own future happiness I know, that it will be a necessary consequence, or an appendix inseparable from that *ultimate end*, which I named above, and which, relating to my Saviour, is greater and more dignified than anything relating to myself can be; and that therefore it would be perverse doings, if I should make that which is less and inferior, to be my ultimate end. And further I know also, that this salvation and happiness will consist in two things, united into one, viz. on one side, in the greatest riches, fulness, life and glory, that I can be capable of; and on the other side in the utmost poverty, emptiness, death and nothingness of my *self*, and of all that is my *own*. Or rather, that it will consist in an everlasting harmonious union of these two—in this world contrary things. Even such an union as will bind and cement them so together, that they shall be for ever and ever inseparable from each other. Such an union, that they shall make up one *perfect circle* wherein the beginning shall not be discerned from the end nor the end from the beginning; nay, such an union, that I may freely and truly say of each of these two things, This is that, and that is this. For dying to myself perpetually, is living unto my Saviour eternally, in happiness and glory,—and this living is that dying; emptying myself continually of all mine own

ses œuvres, et retracer en nous son image et sa ressemblance, base essentielle de toute réalité.

being, is my being filled with his riches for ever,—and this my being filled is that emptying myself; losing my soul for ever and ever, is finding my soul to all eternity,—and this my finding is my losing it, world without end.

If then my merciful God and Father in heaven giveth me a *simple, sincere, humble and loving* heart; not according to my notions which I can have of these words, but according to the sense in which his Spirit taketh these words in the Scripture, which sense I cannot yet have a right, true and adequate idea of. If he *giveth me*, I say———(though indeed this is a very silly expression, fit only for this world and for earthly senses, but altogether nonsensical in the internal ground; and a very signal instance, shewing what all our words are in this world, when we will express thereby spiritual matters, belonging to another world. For it implieth something of an uncertainty, hesitation or doubtfulness, whether our merciful God and Father in heaven be willing to give it; whereas I know, not only that he on his side is *always ready and willing* to give it, nay *giving it continually*, but also, that in those *earnest desires* and longings for it, which were his gifts, he hath given us also the thing desired and longed for. Notwithstanding, at the same time I must own to my own shame, that I have it not; that so “he may be justified when he speaketh and be clear when he judgeth.” But let me go on with my nonsensical expression, because it is so common in this world, and I can have no better; and let it suffice me, that his Spirit understandeth the internal sense of my mind.)———if, I say, he giveth me such a heart, I shall be (according to my friend Jacob’s words) *one of the richest and noblest men on earth*; because they are such riches and such a nobility, as will continue and be perpetuated, and go along with me through death into life. Yet, so as I know I shall do in another world to all eternity, (N.B.) so I must begin to do in this world; I must lay them down entirely and continually at the feet of that merciful Giver, denying them to be my own, and owing myself to be *one of the basest, vilest and poorest creatures among mankind*.—And this, (N.B.) I must not do in affectation, and imitation of such words as I may have heard from another, and may own to be good and true; for this would be very superficial if not quite hypocritical. Neither must I do it only in a sincere assent and consent of my refined reason, for although this be good and necessary, yet must I not rest therein, nor think to have attained thereby the highest pitch. But I am to know, that there is still something much deeper or higher and more solid, viz. a profound, substantial, unutterable sense or sensation of the truth thereof. Which sensation, my refined reason can give as little as it can give me a spirit of willingness; although it can apprehend, and convince me both of the truth and of the necessity thereof. But this sensation can be given only by that Spirit from above, which can give also a spirit of willingness; and without His giving it, no living soul can ever have it, let her reason be ever so much refined. Yet this refined reason may safely go on in *this practice*; for her sincere going on therein will not be in vain, but have a good and blessed success.—And this my laying them down and denying them perpetually, I know will be my constant keeping, preserving and securing them. *Poverty* therefore and *riches*, *baseness* and *nobility*, are in this *harmonious union*, not two, but only *one thing*—*one* everlasting life, happiness and glory.”

After the above Quotation—for the length and redundancy of expression of which (the writer being a foreigner) no apology need be offered, much less for the insertion of it, speaking as it does, a language of inestimable instruction and wisdom, to the devout reader and *incipient theologian*, if he be not already experimentally conversant with the truths inculcated in it—after this quotation, we say, and as being in strict accordance with the design of the present treatise, we now, offer for perusal, (which we could not have ventured to do before), the following Extracts from some unpublished Letters in our possession, as illustrative of the state of experience of a soul, which had actually come into the *end* (we have so often mentioned, by way of suggestion) of a spiritual life. That the writer had attained to that *great point*, and passed through that *gate*, so much spoken of in the above quotation, even to a *high degree* of divine union, (and this also by the classic *Bramwell*-process), there is undoubted evidence in these letters, if therein “out of the abundance of the heart the mouth doth (truly) speak.” The singular conformity of the writer’s judgment with the views and sentiments contained in the above quotations from Freher’s MS. works, and also pervading Mr. Law’s latter publications, will doubtless strike with surprise the reader conversant therewith; for what those illuminated authors declare, as the result of their perfected science, this writer evidently utters from a natural ground of experience, from an original sensibility of life. And though some readers might expect a more solemn tone to pervade the expressions of a sanctified soul than herein appears on a first perusal, (for instance, such as is found in the “*Biography and Diary of H. A. Rogers, Mason, London,*”) yet the Apostle’s declaration must be ever kept in mind, namely, that there are “*diversities of operations but the same Spirit*.” There are diversities of complexions and signatures of the humanity, yea varied as the flowers of the field, but it is “*one spirit*” governing the soul, where pure truth, light and wisdom are the actual births and natural corruscations of it. The writer of these letters was a woman, one immersed in the common occupations of life, the mother of a family: and this gives occasion to remark, that the simplicity of purpose, sincerity of affection, and directness of action which is found to distinguish the feminine tincture, appears better to qualify that sex to receive divine impressions and energies, and to rise up into high spirituality and purity, than the naturally posing, encumbered, divided mind and will of the male character. She it appears, did not fail of the standard credentials of those that “*will live godly in Christ Jesus,*” namely, persecution, by reason. We however commit the extracts to the reader’s own judgment, and, if of the nature of paradisaical blossoms, to his instinct, to draw from them what spiritual honey and refreshment he may. Perhaps they may prove, as the authoress herself proposed by them, = staff for the Christian pilgrim to lean upon, and an incitement to renewed diligence, in climbing the steep and high hill of perfection. They are these:—

“Christmas Eve. 1791.—Dear Sir—I found you had a desire after the hidden manna, which has been through the rich mercy of God, given to me—less than the least of all his dear people; yea, grace has taken to itself a body, and has counted me worthy of that superlative distinguished honor. This is the real cause of my giving you the trouble of a line—to encourage you to pursue

Malgré le rapport ou la tendance que nous conservons vers ce centre commun, nous avons pu

the "narrow way that leadeth unto eternal life," which few, very few find; and why, because the way to the crown is the way of the cross. Deep sorrows and heavy afflictions are the portion of the Lord's favorites here below; this is the reason why so few attain this inestimable prize, in my humble opinion. I long to find souls who are thirsting after the mysteries of the kingdom of heaven, and so hungry that they cannot be satisfied with the husks of outward preaching. No, they are starving for celestial food, and cannot be at rest without it. To those choice souls the Lord gives out of his hidden storehouse; for "there is a path which the vulture's eye hath not seen"—a holy state, when the soul communes with the Lord without words. Drops of water assimilate, but acid and alkali cause an effervescence. Oh how pleasant it is when the soul feels itself "filled with God," when the will, like sugar in hot water, melts and dissolves itself into union with Jehovah, and tastes paradisaical pleasures! Go on, dear Sir, and press into the deep abyss of sovereign love. Paradise is to be entered into in this life, the tree of life is here on earth, and those who have passed through the first resurrection eat the fruit of it, every day. Pardon me obtruding my experimental joys on you, I only mean it as a staff for you to lean on while pursuing your pilgrimage to the heavenly city. I delight in the experience of real Christians, and I wish you, Sir, the dew of the heavenly grace to comfort you, and more of the Divine unction to instruct you, till you taste celestial enjoyments. I am, with cordial love, in gospel bonds, your friend and servant, MART PRATT.

"January 16th. 1792.—I was cautious when I wrote lest any misconstruction might be put on my letter, but the spirit of your writing breathes a different language.

My husband is a strenuous follower of the visionary Swedenborg, and as the writings of the Baron militate against the pure doctrine and experience of God manifested in the flesh, I have no fellowship with my partner, in religion; nay I have been most cruelly treated by him, for my progress in the supercelestial life.

I love and esteem Mr. ***; indeed he is the only person I have any fellowship with; and although our experience differs, yet he is pressing after the prize in earnest, through many difficulties both inward and outward. "The kingdom of heaven suffereth violence, and the violent take it by force."

You say, dear Sir, that you have read many mystic authors, and have been a sojourner thirty years. Blessed probation! do not faint but hold out to the end, for I have eaten, yea I daily feast on "the grape brought from the land of Eschol," one taste of which will overbalance all your tedious waiting.—But perhaps, you are amongst the number of those who look for perfection in the flesh! Alas, alas, the body is bestial, sensual, devilish; it is "the son of the bond woman that must be cast out, that the son of the free woman may reign." I am confident from experience, that one of Satan's deepest schemes is to show the soul its deformity, as much as to say, Look here, how filthy you are! see how ugly sin has made you! worse than a dog, or a hog &c. These things have often bowed down my poor soul, and made my chariot wheels to drag heavily: but this was in the earth, I am delivered from it, and experience the joys of the "new heaven and the new earth, and the former things are passed away," neither come they into my mind at all.—I truly live in paradise, having passed by the angel that stands at the gate to guard the tree of life. His flaming sword has cut off all that is *not God*, and naked I entered from any garment. The undefiled righteousness of Jesus the anointed, Jah-Jehovah has clothed me, and I see and rejoice in my own beauty;—not by attainments, not by my sufferings though grievous and most terrible, not by watchings for twenty years, nor by fasting, abstraction or prayer. No, it was the Lord's free gift. He made me to see my own darkness, impotency, insufficiency, and extreme poverty and nakedness; and then (glory for ever to his adorable love) he took me into his bosom, I became his bride,—the object in which his soul delighteth. He espoused vile me! I am his beloved and he mine, and death or hell cannot part us; for those who are made "partakers of the first resurrection over them the second death has no power." Come then, my very dear brother, beloved in the Lord, come, lift up your dejected head, "for he that shall come will come and will not tarry." "The Spirit and the bride say, come, and let him that heareth say, come; all things are ready."—Perhaps you may be looking for some outward testimony, as I was a very long time; that is, I fear, delusion, for the Lord is in the still small voice. Do you relish my writing? have you a taste? can you find sweetness in the heavenly manna? have you been enlightened from the Holy Ghost? do you know the precious tincture of the water of life? are you hungry—starving—ready to tear your flesh in pieces (speaking in a figure)? These are delightful signs. "Blessed are they that hunger and thirst after Truth; they may—no, they shall be filled." Dear Sir, do look more inward, abandon yourself to the Lord; say, 'Lord, if I perish I perish.' Take all your short comings, your very deformities, and lay them at his blessed feet. Say, 'Lord, my pollution needs thy purity, my vileness thy loveliness, my uncleanness thy holiness; and believe me, the Lord will smile, and "wash you whiter than snow." I was one of the ugliest, dirtiest, raggedest objects, I ever knew, and yet love took me in, and set me upon a throne, ordered my goings, "put a new song in my mouth" and I live only to praise him!

"July 17th. 1792.—There is a very choice author which I delight in, could I purchase any of his works. I have a sermon of his which is clear as the sun to a spiritual eye.—P. Sterry is quite in the love principle, he also wrote with all the love and sweetness of Mr. Law. But books are dry and insipid, unless illuminated by the Spirit of God, while we read them. When the seventh seal is opened in the soul, then every line of the Word of God appears in a new light, and that Scripture is verified which says, "Eye hath not seen, neither hath ear heard, the things that God hath prepared for them that love him." This great mystery, it has been the good will of Jehovah to bestow upon me—mere dust and ashes! and my tongue longs to exalt him, and my pen to show forth his praise. Then let me exhort my beloved brother not to faint, nor be weary in his passage to the new Jerusalem—the city of the living God, where Jehovah condescends not only to visit but to dwell; and the inhabitants of that glorious city "shall hunger no more, nor thirst any more. The sun shall not light upon them nor any heat. For the Lord God shall lead them to fountains of living waters, and all tears shall be eternally wiped away from their eyes." Oh, my dear friend, this is my state—unutterable bliss, where there is no satiety. May my pen stimulate you to "count all things but dross and dung" compared with the "pearl of great price;" and may

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en vertu de notre libre arbitre, nous en approcher ou nous en éloigner. La loi intellectuelle nous

grace make you willing to be stript naked and bare, and to "suffer the loss of all things" that you may be counted worthy to enter into the *holy of holies*, in this life. No man can see the face of God and live, but the dead see him; those who have *died* the spiritual death—of *self*, they see him. This is the first resurrection; but not after the manner of the deluded Swedenborgians, they grasp at shadows. My partner in life is an adherent to these wild doctrines, who call themselves the New Jerusalem Church! and are building chapels to preach the Baron's doctrine in. Poor hoodwinked mortals! led blindfold by the seducer, down the broad and easy way, to their own destruction."

"August 25th. 1792.—I wish to know if you find any relish after the great mystery—"God manifest in the flesh?" If you do, you must be willing to die to *sense* and *reason*, which cannot enter the kingdom of heaven. All that sense and reason can apprehend, will not defend us from fear of eternal torment, but "perfect love casteth out fear." Love! omnipotent love! is the *alpha* and *omega*. My own experience, before I was in this glorified resurrection state, [a most just phrase.] was to believe contradictions, impossibilities; and by that means the Lord instructed me in revelation. There is no book I have yet found that speaks my experience. To have the *seventh seal opened*, surely the time was not come till it came to me? Be not staggered, dear Sir, at my saying so, nor look on the meanness of the instrument; for a soul that is parched with thirst drinks out of a mean vessel, and forgets "through extreme pain" the outward vehicle.—You ask my prayers. Perhaps the completion of six days' labour is at hand; for six days the curse lasteth. You must thereupon compose your spirits to a tranquil state, and like Esther the type, say, "though he slay me yet will I trust in him." In my humble opinion, to abandon one's self to the Lord, is the only way to find true peace. Books are idols—our graces are idols—our holy walking is idolatry—even the Bible is an idol, it is not God; from all *idols* God will cleanse you. Then throw yourself into the sea of his love, and abandon everything, but God. Suppose He suffer you to feel yourself ugly and polluted, as a toad, or an ape, a viper, or anything else that is horrid; your business is to be content with it. Eh, say you, to be content to be, and appear to others so very loathsome? Yes, this is the way, for all flesh stinks before him; and the great controversy is *this*, Ministers, and people, and books, and teachers want to make the flesh, the *beast*, holy. Alas, "can the Ethiopian change?" Therefore be content to wear the figure of a beast, as our Lord did; he had the bestial nature, he ate drank and slept like one of us: had he not, he could not have "felt for us in every temptation."—My words may perhaps displease you when I say, I have rejoiced at being counted worthy to be made "the filth and offscouring of all things." I have been in *prison* for the cause, and have been stript of all things for the Lord's sake. My relations put me in a *mad-house privately*, where I staid six weeks. From thence my beloved, the Lord Jehovah, set me free, and I adore him for it. He is yesterday and forever the same; infinite in love and mercy. I praise Him for my liberty, my health, my food, my all that I enjoy; and as the "new heaven and the new earth" are begun, I fear not the second death."

"September 11th. 1792.—Your state is a very safe state, being made very sensible of your wants. It is a great mercy to be emptied, not only so but to be filled—with an ardent burning desire after God, the spouse of the bride, the church. All natural love is descriptive of spiritual. How vehemently does the church described by Solomon, pant after the Lord! Language is too poor to paint what souls feel under the agonies of divine love. May your vessel be thoroughly emptied, and every desire be brought into subjection to the Divine will. The greatest cross I ever found, was to hear myself to be unholy, impure, impatient, disobedient and discontented—to feel all this unholiness, and to be content with it, is a *miracle*; yet so I found it. I know that the flesh is the son of perdition and my intolerable enemy, neither can it be made clean; it is filthy and will ever remain so. People think to bring a clean thing out of an unclean; alas! they are washing the Ethiopian white. Our pollution follows us to the mortal death. The dark spirits take much delight to worry the soul that is feeling for the Lord;—look, they say, at your deformity; can you imagine Jehovah will dwell with you? I answer, Yes; it is by the light of grace that we feel our short-coming and imperfection. Isaiah says, "Our holiness is a bed too short, and the curtains too narrow for a covering." Is it not so? Then be content to be whatever it shall please the Lord to make you. In dryness or aridity still be quiet, for it is *our tempers* move. The Lord is unchangeable, he is ever the same: Suppose it very painful, dreadful, horrible,—so it must be; it is from a Physician which is infallible, and a Sovereign which none can control! Pure gold is refined seven times, and then it becomes ductile, and will with ease take any form or any impression; then and then only is it "fit for the master's use." Oh, that a divine and irresistible hunger may be awakened in your soul—an insatiable tormenting thirst—a burning implacable fire, never to be quenched, but in the sublime enjoyment of Jehovah; for eye hath not seen, neither hath ear heard, neither can sense conceive the extatic rapture of a union with him—Jehovah, the Lord. You feel dissolved, annihilated, melted, liquefied, swallowed up in Him; and have that ease, that familiarity, that oneness, that all fear is banished for ever. You will have no more respectful awe, final awe, sovereign awe. No, no, all will be *love*. You will be in extacies that feel no satiety, you will be transported with unutterable delight, your tears will be tears of tumultuous joy—rapturous yet *tranquil*. [This J. B.'s "Marriage of Virgin Sophia with the Soul."] I write not from books, but from my own heartfelt experience; and I sincerely wish you may die daily, to rise into celestial pleasure. Every place to me and every state is heaven, because Jesus-Jehovah is my beloved, and he is ever with me as an omnipotent God: full, very full of all that can satisfy me.—The dark spirits feel God as a God omnipotent, as a God omnipresent; but as a God omnipotent or a God of love, they know him not. Did they know his omnipotence, light would immediately from his own refulgence dissipate their darkness, and they also would be compelled to love. Oh my dear friend, I cannot pray for your case, but I pray for your extreme fires to begin, that from those burning furnaces, the resplendent gold may be brought forth,—more precious than the gold of Ophir. Do not be deceived, but expect the ordeal—the proba, that you may be enabled to glorify God in the fire. Oh how divinely brilliant, how divinely lustrous and transcendent, will you then be! everlasting joy on your head, and then enter into a *rest everlasting*. This only is felicity and to be given to those "who are worthy." Who are they? those who loved not their lives unto death. Of

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that celestial number Jehovah in great love has made me, and I am uniformly thankful, for his love dwells in me, and is become my very essence. Farewell."

"October 14th. 1792.—I had the pleasure of seeing * * *, and among other spiritual conversation, I asked him if he knew any precious souls who were *hungering and thirsting for the hidden manna*? He said, he knew but very few, and sent a minister to me who professed mysterious things; but weighing him in the balance of the sanctuary, I found him very deficient, indeed. He shewed me your letters, in which I perceived the true savour of the hidden life, though in an imperfect state.

I greatly rejoiced in the prospect of communicating and receiving mutual benefits, if it was agreeable to Jehovah, who alone forms friendships upon celestial principles; and who is in my voice, my actions, my life, my all. Therefore as a mariner casts the lead to find soundings, so am I directed to act. I throw out the line, and if what Jehovah gives me to say finds acceptance, it yields me unspeakable pleasure, for thereby the Lord is glorified, and my soul is refreshed.

But if any doubts arise, or *reason* dare to dictate, my correspondence ends, and why? all that flesh can say, is but like "sounding brass and the tinkling cymbal." I then conclude first, that the time is not come for my friend to receive mysteries; or secondly, that perhaps cursed pride might creep in, and poison the water that I wish to communicate; or thirdly, perhaps Jehovah does not choose any instrument, but will teach my dear friend more immediately by himself. And as I am not my own, but belong to Him, my adorable spouse, I am content to be accounted simple, foolish, and void of understanding—yea, and to be laughed at, mocked and reviled. For "the natural man (the *man of reason*) does not understand the things of God, they are folly to him; "besides all that reason can teach or suggest is impure,—the radix of *reason* is in death. Our blessed Lord said to *reason*, "if I tell you of earthly things and you believe not, how shall ye believe if I tell you of heavenly things?" But verily, the truly hungry and the truly thirsty will drink and eat to satisfy the raging passion of nature, out of a very filthy vessel. Yea, the torment of spiritual hunger which I felt was so intolerable, that I could have been taught by a dog, if it had pleased Jehovah to let him articulate, like Balaam's ass.—My dear Sir, I am not fearful that the cause of an omnipotent God can suffer by the pen of his dust and ashes; for the waters of eternal life are too pellucid, nothing that is created can soil them or cloud their incomparable beauty, let reason say what it may. [Her correspondent had replied, that the religious world would hardly receive her testimony.] And although your delicate tenderness for me feels very sensibly, and my soul loves and esteems you for it, yet I must write with Pilate, "what I have written I have written;" being under the influence of the Holy Ghost who writes by my pen. I am a cypher, all the numbers are from Jehovah, for the "kingdom is given up, *in me*, to the Father, that God may be *all in all*."—Madame Guion, Roach, Bourignon, Poiret, Behmen and Marsay, Francis de Sales, and every mystic author, Philadelphian and others, I have read, not one of them ever went into the garden to eat of the tree of life, which grows in the midst of the paradise of God. Pardon me, I do not deny but there may have been such souls,—but no mystic book I have met with, either French, English, German or Italian, even Latin, ever mention such *experience*; now the treasure is so immense that I am very confident the possessor would have published it. I have read manuscripts and many (almost all) Hermetic books; I have sought earth, sea and air, (speaking in a figure), yet never found a *companion*, that had been the path. [It must be here borne in mind, that the "Memorials of *Hester Ann Rogers*," "*Bramwell*," and others, Methodists, were not then published.] Paul himself counted *himself* not to have apprehended that which he was apprehended of in Christ Jesus; but he followed on, leaving those things which were behind to press on towards perfection.

Indeed I should publish this transcendent mystery, but I am grieved to say, I have a persecuting husband, and a dissolute son who is allowed plenty of money, while I am dealt with like Hagar the Ishmaelite, kept without a shilling; but I want neither food or clothing, and my high privileges bring me peace and content. My husband is a strict follower of Swedenborg; that deluded society is spreading contagion in London. But why do I say contagion? for it is no matter what persuasion people are of, till they feel the pangs of the new-birth. Then a child is born whose parent is God, and the child is immortal and will not be satisfied without proper nourishment from God its Father. Bromley's "Sabbath of Rest" speaks highly of the hidden life. All the mystic writers used to give me pleasure, but now they are to me like a *horn-book*. I once had great occasion for them, that day was under the sixth seal—under the *seventh* there needs no teacher, for the "new heaven and the new earth" speak a superior, a celestial language. They that live there are undefiled; neither can the truths they speak become contaminated, for they carry a dignity with them—a sovereignty, which cannot be copied, and though obscure—deep, profound, incomprehensible, yet true. Could *reason* comprehend them, where then is the "mystery hid from the foundation of the world"—the "seventh seal opened"—the "resurrection state"—the "new Jerusalem"—the "day of the Holy Ghost?" A blind man may as well attempt to paint the sun and stars, as a person endeavour or presume to say what is right or what is wrong to souls under the peculiar influence of the Holy Ghost. [Most excellent truth.] The works of God are in the dark abyss, and to be viewed with astonishment and awful fear; but when revelation comes, every mystery is open. Though before we saw through a glass darkly, now all is clear as the sun at noon-day, and so exceeding glorious that the possessor sinks into dust and ashes, considering the disparity of flesh and spirit—yet at the same time feels his own dignity, and is delighted in contemplating his own beauty; for in equality, as between man and wife, the conjugal endearments are in union, they taste reciprocal delights: for "my beloved is mine and I am his, he feedeth among the lilies"—or he feedeth with me in spotless purity. Emblems of innocence are lilies. "Come walk in the gardens of love," and taste pure delight and ineffable pleasure. "Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive," what Jehovah hath given me, and what he has been pleased to reveal to me. It is extatic—it is glorious—it is divine! Follow on, my dear brother, sink down, deep as death in self abasement, and you also shall dwell in paradise.

Looking over your letter I perceive you say, Some will doubt my testimony. Be it so, it is only

primitive; mais notre volonté peut refuser d'obéir à cette loi, et alors la chaîne naturelle étant

the blind; besides what harm can arise to me? Suppose they say, that I am in pain. If I do not feel it, it cannot hurt me. Not only so, but all *mysteries* are inconsistencies, let Nicodemuses say what they will. What sense and reason can understand, is not worth having—it is polluted. [Excellent, sublime truth.]

My soul exults in the prospect of a separation from the polluted hell I live in, namely the body. No other hell to them who have passed the first death, over them the second death has no power. This foul body is like a *beast*—its appetites, its passions, its gratifications are vile, unbecoming the loveliness of a celestial inhabitant who is always attended by a host of blessed angels, "lest thou dash thy foot against a stone." Oh, that every soul who is seeking this inestimable *pearl*, may soon find it! [as they will, if they "seek," as a *Bramwell* or a *Rogers*, or as taught by Behmen's "Way to Christ," and the Gospel.] Oh, how they will dance for joy! My dearest Sir, I have danced for joy, yea and sung too, till my body was quite exhausted, and I could say, "Stay me with flag-gons, comfort me with apples, for I am sick of love." Dear Sir, pursue the direct road to *death*—give up your time, your powers of soul and body to annihilation, to putrefaction; then shall you arise "fair as the moon, clear as the sun, and terrible as an army with banners." You will find my pen the "tongue of a ready writer," for in this new state there is such a redundancy of matter, it would be pleasure to fill a volume if time would permit." Thus much from Mrs. Pratt's letters. To resume the narrative.

We find on looking over Mr. Law's published "Collection of Letters," one, addressed to Mr. Ward, under date of April 10th. 1757. This letter (in accordance with what we have before stated) was not an original, but altered for publication, and, we think, partially by Mr. Law himself, at the suggestion of his friend and editor, Mr. Ward: who might have deemed this a favourable opportunity of finally disposing of the stupid calumny propagated by Warburton respecting the "Appeal." This calumny had formed one of the subjects of the expository correspondence of Byrom, noticed p. 574; and was possibly forged by Warburton out of revenge, on being stung by the ironical allusions at the close of the "Animadversions on Trap," appended to the "Appeal."—On referring to the original, given p. 559, and then to this published letter, and further to that, dated Sept. 1756, it will appear, that Mr. Law never honored Wesley by coupling him with the Pope, as "having the same reasons for condemning, and not espousing the mystery revealed by God in J. B.;" but that the remark originally applied to Warburton. And then it might only have been an adoption of Warburton's own term in his remarks, and correspondence with Byrom.

In this published Letter, with which may be associated the 'second interpolation' in the *Scruple Letter* (referred to. 554), commencing "Let me here, sir, observe" &c., to "both of us like minded,"—doubtless composed, though ingeniously inserted as an incidental remark, for the like purpose, we cannot but notice, the felicity with which Mr. Law turns the shafts of Warburton's calumnies against himself; and, taking in connection therewith the "Confutation" piece how he makes good his own comparison in the above reference, as to Warburton's "knocking his head against a post."—It will further be remarked, that Mr. Law tacks on a Postscript to this imaginary letter, in order to pay a final compliment to Mr. Wesley's qualifications and spirit exhibited in the publication he had addressed to him, the year previous.

The scope of this Letter, we need hardly observe, has proved too much for the ordinary class of readers; (it being moreover of a prophetic character, and so embraced within the purport of the next succeeding letter in the "Collection.") But the secret of the second paragraph is the existence of an eternal nature or ground of being, sometimes called by Mr. Law the 'glassy sea' or 'heavenly materiality,' in which every form of life is raised up originally, as a magic birth, by the wisdom, will and efflowing virtue of the abyssal Deity; and the fact, that the visible universe and every object in it, on the face of the earth, is so much of this unseen world (its severed ground) materialised, and brought to view in a lower degree of manifestation. The whole creation constituting one stupendous theatre or platform, on which divine things and characters are represented, not by the arbitrary will of an omnipotent *fiat*, but according to the necessary economy, so to speak, of the divine nature, which is triune in its essence and operation, and must therefore kindle and distinguish all natural life in a threefold manner. This philosophy, wherein only the distinctions of God and nature are scientifically and virtually made, Mr. Law very justly holds up as that, which Dr. Warburton, with his usual ill-luck when handling theological topics, represents as *Pantheism* or *Spinozism*; though it not only makes a distinction between God and nature, but shews how the Deity, opening and manifesting his own abyssal glory and perfection in the latter, is the fountain of its life and joy. The fire which penetrates and vivifies all material things, the light which makes them visible, and the spirit which preserves them in one bond and chain of being, being nothing else than the fire, the light, and the spirit of eternal nature, brought down through a variety of births into this temporal system; as couched in the *first four verses* of the book of Genesis. How important and essential is the acquisition of this science, for all who would be true *savans* in the understanding or manipulation of nature, according to the several trunk branches of her physical powers and developments, as well as with reference to the universal induction of "all nations" into christianity, and to the revelation of every secret that can concern man, is left for the intelligent reader to conceive. On this point Mr. Law thus speaks, to those who *have ears to hear*, for our Lord submitted his parables "of heavenly things," only to such:—"Not a book (says he) ancient or modern in all our libraries" (this does not embrace the ancient Egyptian and Chaldean learning, and its repositories,) "has so much as attempted to open the ground of nature, to show its birth and state, and its essential and unalterable distinction from the one *abyssal supernatural* God; and how all the glories, powers, and perfections of the hidden unapproachable God, have their wonderful manifestation in nature and creature. This is a blessing reserved by God for *these last times*, to be opened in his chosen instrument, the poor illiterate *Behmen*."

The Postscript of this Letter, which we have already referred to, touches on a subject of great concern to the Christian world. "We seem (remarks Mr. Law therein) to be farther from the Gospel in point of spirit than in distance of time;"—a truth, assuredly applicable to our own day (with all its supposed Gospel light,) as it was to the time when it was written; (though, considering the contents of this publication, must it not be said that "our salvation is nearer than

interrompue, notre type ne se rapporte plus à son modèle; il n'en dépend plus; il se place sous

when we believed?") For where are the happy souls who, comprehending the scope and mystery of the gospel as now revealed from heaven, realize every moment the prerogatives of their redeemed and restored birthright? who, turning from all inferior, human and subhuman helps, for any and every necessity, trial, weakness or distress of soul, spirit or body, live purely and totally by faith, seeking every good in and from God alone, manifested in Christ Jesus?

Which subject by the way, brings to mind the remarks of a respected friend, laying claim to the high alchemical science, on being informed of the following circumstance, namely, that in the recent biography of the holy Bramwell published by some of his own family, the editor has put forward among other evidences and argumentations, of the occasional weakness of his judgment, that, when he has been attacked by severe bodily indisposition, instead of availing himself of the advice and usual remedies of doctors, kindly and gratuitously offered to him, "he considered them a positive intrusion;" and would manifest (in the exercise of faith and prayer,) a profound reliance upon God alone, for relief. In short that he applied himself (like Gregory Lopez, and other sublime contemplatives,) immediately to the hyperphysical physician of human nature in its present relations under the gospel; by the touch of faith to draw from his all pervading divine corporeity, what "virtue" he required for his physical as well as spiritual necessities. When this was stated to our friend we say, he expressed much surprise and gratification, to find existing, among that body of operative religionists, the Methodists, such an example of divine science, and most heartily commended the sound judgment of Bramwell's procedure; at the same time remarking, that the editor of the book, though he might be fit to write a mawkish religious novel, was evidently incapacitated for the task he had undertaken, of depicting the mind and spirit of an illuminated christian philosopher.

The short of the matter is this, which Mr. Law well knew,—that men have not that *faith* (or degree of faith) which our Lord meant when he said, "when the Son of man cometh shall he find faith on the earth," or as already quoted, *Mark* xvi. 15—18, and elsewhere. Which faith, without a spark of fanaticism in it, would do everything for man (who can exercise it) by placing his total being in immediate rapport with the glorified Head and heart of human nature, and all-sufficient satisfaction and remedy for all its wants and distresses, whatsoever (v. p. 9); just as attaching the wires to the galvanic battery forms a medium whereby the elemental fluid may be diffused, at the will or faith of the operator. And the reason of this want of faith, this omnipotent gospel faith, is, that the science of it is lost to the church, though through the instrumentality of this treatise, it may come to be restored, and a new era dawn upon the philosophy of the natural and divine magic. Which faith be it withal observed, implies all the gradations of the regenerate life, down to that of the ignorant, incipient believer. [v. "Revelation of Revelations," p. 60—68.]

Leaving to the reader to refer at his pleasure to Mr. Law's published Letters, according to their respective dates, we shall now confine ourselves chiefly to the manuscript correspondence we hold, that passed between him and his friends, out of which we select the following two letters for insertion in this place:—

"December 12th. 1757.—My dear Langcake—I received both your Letters, and thank you for the little book of Mr. Norris. Who is he? he writes in the style of an ingenious quack. I am willing to have some small matter of his medicine with his directions, to make some trial of it.

I must desire you to take up the following books of Mr. Richardson, on my account, viz., the "Appeal," "Spirit of Prayer," "Way to Divine Knowledge" and the "Spirit of Love," and let them be made up into a well covered parcel, with this direction, 'To Mr. John Burnet, at Rotterdam.—To be sent by the first Holland Packet Boat.'

I would have a slip of paper inclosed, shewing the order in which these books were published, which is as they stand in this letter.

Perhaps my nephew's servant, may be the safest way of carrying them to the boat; but I leave that to you. We are all well, and full of all good wishes to my dear friend. Adieu.—W. LAW."

"April 9th. 1758.—My dear friend—I thank you for the all sorts of trouble you have taken on my account.

I liked the spirit of Pennington in that book that you have sent me, which made me write for his Works, as fit to be added to my Spiritual Library. If you send them I would have them bound, but leave it to you, either to send them or stay for a perfect book.

Pray tell Mr. Ward, that I desire him to buy me the eighth volume of the "Arcana Cœlestia": he bought the first seven volumes for me, and so knows the volume that I have not. I shall never go through them, but as I have gone so far in the expence, I shall take this last volume. My last volume ends with the 24th chapter of Exodus. Also, from the Quaker's shop, the "Godly Life of Luterman," if it be in High Dutch, i. e. German.—I need not repeat to you and Mr. Ward, to pay yourselves all charges in Sun Court.

As soon as the little pieces are out of the press, I could have the whole of what is printed for me, sent directly away; a hundred of each stitched in blue paper, and the rest in sheets. You and Mr. Ward may take what you please of both of them.—Yours affectionately—W. LAW."

The particulars of this last letter, offer to us a subject of remark. We have already from time to time expressed Mr. Law's opinion with respect to the character and value of mystic writers, of those who, he considered, had a right evangelical apprehension and experience, as distinguished from those, who did not apprehend the "one sole drift and design of all the dispensations of God to man," namely to teach man to know and feel his great natural misery, as fallen, and his great glory as redeemed, so, that he shall willingly die to every motion and working of his natural spirit, and with all the energies of his being, reach after the full birth of the divine nature, within him. That is, those mystical writers whose philosophy and instructions were centered in this latter *practical business*, and flowing from a pure ground of experience, he deemed *orthodox mystics*; whilst the writings of the former, he laid aside as *beside the point*, as books not of the nature of the Gospel, and therefore not worthy of a place in his library. But here we meet with a letter, written by Mr. Law's intimate friend Langcake, to Henry Brooke, Dublin, (Mr. Wesley's friend, and to whom Mrs. Pratt's recent correspondence was addressed,) immediately relating to this subject, which, for the interesting nature of its contents, we here present at length:—

L'influence des êtres corporels qui ne devaient servir qu'à exercer nos facultés créatrices, et par

"Bristol. Dec. 29th. 1776.—My dear Sir—I received your most friendly and obliging favor, and wish I was capable of fully gratifying you in every particular enquiry contained in your letter. Though I had the honor and happiness of being several years intimate with the divine and blessed man, Mr. Law, yet it was rather in a way of correspondence than by personal intercourse; and at those times I visited him, nothing passed in conversation but what might have occurred with any other of his disciples. It chiefly turned upon his own writings at my going down the first time, and I well remember that, walking together in his garden, and talking of objectors to them, he said, "the abler the adversary, the better he should be pleased; but that *his principles could not be overthrown without tearing up the whole Christian religion by the roots.*"—The primitive Quakers and their writings Mr. Law had a regard for, but as to Isaac Pennington I do not recollect to have had any converse about him; though after Mr. Law's death, I was myself satisfied he had read him with great approbation. — I never heard him mention a word about Engelbrecht; but a friend [Mr. G. Ward probably, or Stephen Penny,] told me that he said Swedenborgh was "very voluminous, and that was not *his worst fault.*"—As Mr. Law had read the mystic writers through every age of the church, so Madame Bourignon could not have escaped his notice. He considered her, nay said she was an *illuminated woman, but petulant.* [Mr. Law's very impartial opinion of Madame Bourignon is expressed at length in a letter to Dr. Byrom, of 1736, given in answer to the particular enquiry of the latter.] Mr. Marsay's pious pieces that are translated into English, (in the Scotch volume,) he spoke of with approbation; but as the ground of Nature, he said, was never opened in any man but Jacob Behmen, so he did not approve of Marsay and other spiritual writers running into *philosophical conjectures and fancies of their own.*"

It may be proper just to mention, that the letters which passed between Mr. Langcake and Mr. Brooke, with numerous others of a relatively interesting and spiritual character, are in the possession of the writer of these lines. From the correspondence of Henry Brooke, we make the following extracts, the second of which being connected with our subject:—

"Dublin. Jan. 2nd. 1781.—Your letter came in due season as a sweet cordial to revive my wearied spirit. I feel myself grateful for your kindness, and kindled into emulation by that glow of love that animates your lines.

I had hopes that my last letter would have been delivered to you in person by Mr. R. T., a disciple of J. B. and Mr. Law, but it seems he sent it by post. He has given up friends, fortune and fame for God, abandoned a seat in Parliament, and scattered his patrimony. He enjoyed the love of God at first, but relaxing in closet duties and watchfulness, he lost his first-love, and is now in the anguish of the backslider's return. May God of his infinite mercy and love in Jesus Christ, speedily restore him like Job to all that he has lost, and tenfold more abundance. I can hardly tell you how deeply I have been interested in his prosperity, but he stood aloof and would none of my kindness. He saw I lived in the world, a plain and common outward life, and that, notwithstanding I professed my veneration for J. B. and the mystics, I had for many years been in connection with the methodists. These things gave him a certain repulsion of spirit to me, especially as he thought (perhaps too justly) that I lived in conformity to the world, and his leadings were all to austerity and retirement.

My dear friend, I am sorry to say that here, as well as among you, we all are engulfed in the vortex of *self*; indeed there are, blessed be God, some few exceptions. But there is none, no not one exception to that observation, that we all dwell upon the surface of things, the externals of religion. My soul longs and sighs after a brother—a fellow traveller, whose conversation might cheer, whose instructions might strengthen, and whose example might animate me. I have some few to converse with, who are truly pilgrims. The conversation of persons of the world is a most wearisome bondage to a spirit aspiring after heaven; but how to express the irksomeness and the various emotions which we feel in the company of those, who think themselves whole and sound, and yet know not that they are poor and miserable, and blind and naked . . .

"Oct. 1782.—Our friend gave me reason to hope that you would not esteem it troublesome, to send me a copy of Mr. Law's letter concerning the mystic writers, more especially the Philadelphia society and its members, among whom I esteem Bromley, Lead, Pordage, &c.

Their writings I confess, I have never ranked but in the third class. The sacred Scriptures standing first. Jacob Behmen first of the second class, among whom are Dionysius, Macarius, Bertot, Molinos, Jean de la Croix, Canfield, Thauler, the two Catharines, &c. And in the third class the number of those who, in all the divided churches, and even in Pagan and Mahomedan nations, taught their disciples to penetrate from the outward into the inward, and seek after the divine life—of a God in them, the hope of glory." [It must be borne in mind, when this was penned the Biographies of those eminent *pure Methodist* worthies, Bramwell, Longden, Rogers, &c., were not published.]

"Jan. 1783.—My heart is filled with gratitude for the kindness of your letter, which I should have answered sooner, but the multiplicity of inward exercises and conflicts which I have been passing through, and am still in a measure pressed with, has taken from me all desire of writing, even to those whose correspondence is prized above all human connection.

I believe Mr. T.'s pursuit as well as mine, has as yet been fruitless. No *wholly renewed*, no *altogether regenerate* and *apostolic character*, has yet appeared to reward the researches of either. [Here again, may be remarked as above.] But let God be true though every man a liar. That such souls were, that such may yet be, nay that such *now* actually are living, breathing men of like passions with us, I firmly believe, as I believe the word of God and my own existence. Yes I verily believe, it is the hope and high prize of our holy calling, and that he and I and you have fallen short of it, not through any failure on the side of God, not through any want of instruction, opportunity, grace or power, from the sweet love and willingness of JESUS, but through our own hard and rebellious hearts, which have been unfaithful to co-operate with his grace, and are bent to backslide.

Our dear friend is eagerly hungering and thirsting after the full salvation of God; and I believe makes unremitting war with all the lusts, passions and appetites of the carnal heart. Blessed hunger—blessed warfare. Oh, may he go forth from conquering to conquer, until the shout of the King of glory is heard in his heart. Yet I am jealous over him; I trust not with the eye of envy

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lesquels nous devons naturellement remonter à la source de tout bien et de toute jouissance.

or uplifting, for I feel myself in deed and in truth, not only less than the least of all saints, but the very chief of sinners and unfaithful, backsliding rebels. He has a spirit of repulse and condemnation that seems to narrow and embitter his mind both against himself and others; rejecting all that oppose, or even are dubious about, the doctrine of perfect salvation and sinless obedience; and renouncing all the visitations and operations of God, that are not immediately followed by perfect victory over corrupt nature, and entire renovation into the divine life. Alleging that none are the "sons of God," but those who are in all things, inward and outward,—thoughts, words and actions,—“led by the Spirit of God”; all else, however sincerely striving, being children of wrath and under the sentence of condemnation.—I cannot so understand the Scripture. Surely if he is right I have all along mistaken J. B. in many places, as well as in his Book of *Regeneration*, from v. 100 to the end. He evidently considers not the gradations of the divine life, though in all the commandment still stands against us, “*Strive to enter in to that rest*,” “*watch and pray*.” I shall be thankful for a transcript of any of Mr. Law’s unpublished letters, indeed I think it is a real loss that they are not all made public. How many hungry and thirsty souls, that gasp after the water of life, might be directed by them to the *true fountain*, instead of being continually directed and led to the cracked and broken cisterns of some patched up sect, or pulpit orator.”

“June, 1783.—I hope this letter will be delivered to you by Mrs. B., the sister of our worthy friend Mr. R. T. She is taking her two children with her to England, principally animated with the desire and expectation of meeting some of those *living* characters, whose principles and practice have been so exquisitely drawn by the pen of him, who was wont to address you as “Dear son of my love.”—About seventeen or eighteen years since, she felt the kindlings of the divine fire in perusing the writings of Mr. Law; since when his most excellent female character, *Eusebia*, has been the object of her constant aspirings. She is now a widow with two children and an independency like her, which she wishes and endeavours to devote in the same manner. I have had the favor of knowing her these five or six years—a privilege like many others, which I have neither improved nor cultivated as I ought. Oh may my manifold infidelities and sins be blotted out for ever, by that cleansing blood that not only effaces the stains of the old Adam, but invigorates the new man; giving strength to the weak, and power to them that have no might.

And now my dear friend, may the sweet Spirit of our long-suffering and infinitely patient Lord JESUS, draw us more and more from the multiplicity into the UNITY; teaching and giving us power and wisdom to cut off, renounce and crucify to the very last gasp, the man of sin within us, that our lives may at length be hid with Christ in God.”

“Jan. 1785.—I am exceeding grateful for the copies of Mr. Law’s letters, and cannot but lament, that while the press swarms with puerile, crude, and undigested trash, such excellent gems should be locked up in a desk or drawer, and by and by be cast out among the rubbish of waste papers, and devoured in the common flame that consumes the refuse. Surely the excellency of those already published, is a very strong call upon you, to let those you have, and all you can contribute to collect, be multiplied abroad; and though they may be scattered as the Sybils’ leaves, yet the breath of the adorable providence of God, shall blow one and another here and there, to hearts disposed by his own Spirit, and prepared to receive them; and so good not only *may*, but *must* be done by them.

Remember the labours of honest *Poirot*, who was the laborious editor of an incredible number of the sacred mystics, [and of the “*Bibliotheca Mysticorum*,” given pp. 129—178.] And surely if a cup of cold water given in the name of a prophet, shall receive a prophet’s reward; how much more (if we cannot speak or write as Apostles ourselves) shall our extending and communicating the knowledge of the spiritual wisdom and grace—through a spiritual and gracious motive—receive a spiritual and most gracious acceptance and reward. I must own I have blessed *Poirot* in my closet many a time for his labours of love. As also Elliston and Sparrow, &c., for their labours in the word and doctrine.

As for myself I do feel a share in the general revival and outpouring of grace, which seems to descend and visibly influence all the spiritual worshippers of every denomination; and even to reach many of the National church, who remain shut up in the *frozen form* of an invariable repetition.”

“August, 1785.—I cannot tell you how peculiarly seasonable was your last precious transcript. Indeed Mr. L.’s christian writings have from my earliest infancy, had easiest and most convincing entrance to my heart, till they had performed their Baptist-like ministry; and led me on to the inestimable mines of Jacob Behmen, and opened the inexhaustible fountains of the sacred Scriptures; whereby we come finally to live in the Spirit, and draw water direct out of the wells of *salvation*, opened in our own souls.

I do not now read them as frequently as I have done; but I scarce ever open them, without blessing God for their light and guidance, and feeling a kind of personal gratitude and affection to their eminent author. Yet I do not feel the same profound veneration and unhesitating defence to his writings as to the blessed Behmen’s, but a kind of sweet attachment, as to a parental relation.

Adieu, my dear friend and fellow-traveller. We have been, I fear, both of us loiterers on the way, and very weak disciples of the great and glorious light given in these latter ages, through J. B.

P. S.—This letter will, I trust, be handed to you by a beloved friend, Mr. Dugdale, who, through the operations of the Spirit, was called among the methodists, and is still among them, with little leisure (from attention to a shop and family) to read the spiritual authors, but I believe daily enjoys that which they all point to, as the privilege and glory of our calling, viz. communion with the Father and the Son, through the Spirit.

Mr. T. is married and has a son. His wife, has all the sweetness of an elementary goodness, but is yet unawakened to the strife of the two principles. May the divine call, (Adam where art thou,) soon be heard, and the promise (of the seed of the woman or working Word of Life,) soon be felt within her, bruizing the serpent’s head.”

Such are the quotations from the ingenious H. Brooke’s own letters to Mr. Langcake. But it may not prove uninteresting, or irrelative to our design, to add some further extracts from the spiritual letters of acquaintances he had made, to himself. The first then we would propose to

Cette disposition viceuse une fois contractée par notre faute, peut, comme les autres impressions

give, is from one R. Mather; concerning whom we accidentally met with, in Wesley's journals, the following notice :—" Jan. 29th. 1774.—This day, and several times in the following week, I had much conversation with Ralph Mather, a devoted young man, but almost driven out of his senses by mystic divinity. If he escapes out of this specious snare of the Devil, he will be an instrument of much good." Thus Wesley in his usual style, of self-distrust and righteous diction, when upon this topic, (notwithstanding we say, *Matt.* vii. 1, and what he had written in his diary, Nov. 30th, 1767.)—The extract we now propose to give, is from one of Mather's letters, dated November, 1775, containing "A List of some Names and the Places of Abode of Persons, in whose Minds the Light of God has arisen, or is graciously rising." He was, it appears, simply a working artisan. The account, headed "Sing Praises," thus proceeds :—

"*Carrickfergus.* E. Pendril, shoemaker, a married man, who under great persecution lives in continence, and abstinence from animal food; visited about five years' since. He is a tender mind; he was with the Quakers, but now fully believes in restitution, and the universality of God's power and love. *Belfast.* William Forde, Hercules lane, a poor man, he is not so solid as E. P. but teachable, and lives on roots and water; there is another in that debauched town, but I wait to see if it will prove as the seed sown in good ground.

England. Liverpool. Richd. Haughton, Wolstenholm Square; this is a mind just the soul of thy soul and spirit of thy spirit. My relation R. Seddon Jun., anchor-smith, Old Dock, belongs to the methodists. Give R. M.'s love, and he will shew thee any civilities, but he has no house but boards. My sister also married his relation, but she poor thing and her husband, a captain of a ship, are in the dark world. *Warrington.* It is not impossible to find some simple minds. James Worral and Wm. China, both well meaning methodists and my loving friends, can soon direct to them. *Leigh.* Near this town Wm. Crompton, farmer; and in it R. Darwell and young Geo. Darwell, and J. Marsh, poor people, love J. Behmen and W. Law. My father and mother, T. and M. Westrey live here; likewise two uncles, the one Joseph the other H. Mather. *Bolton.* E. Hughes, passed into God; M. Owen, greatly advanced; M. Winkbridge, fifteen years in purifications; several more coming on: these I think are in general but low in the world, but it is a school of female philosophers. Oh how gladly would they see a mind desirous to get out of the dark world; but these angelic souls are as the filth of the world and scouring of all things. *Chester.* (I forgot). Enquire for Eliz. Letsham at H. Rider's, she has a most tender mind. She was with the methodists, and though a pretty handsome annuity, sits alone and keeps silence.***, a poor woman, has a large experience. A servant maid, E. L.'s acquaintance, is very simple. J. Leadbetter a painter, and many others, have been visited; these are also held in derision as mystics, but though some do not come forward as one would wish, yet they are not gone from simplicity. *Manchester.* Sarah Lee in St. Ann's Square, one highly elated in the world, but of large experience. Thomas Clowes a rector of one of the churches, a pious solid young man.***, a curate of another, T. C.'s acquaintance, more in the fire yet would seem promising. Sam. Mann, Radcliff Street, has been about eighteen years in the way; this dear man and his wife will show the rest. A young woman in Salford, S. M., will conduct to some others in this place, who would feign the name of mystics but I fear are deceiving themselves. But E. Watson and M. Brierly among the methodists, simple but low in the world, are worthy to be seen. So are some others, simple; and if one could put books into their hands, as I have Lady G.'s "Short Method of Prayer," it would be merciful, for they know not the way, though the way is at hand. Here were near four hundred methodists, and there are a large number in Bolton. Near Manchester, there are three simple, tender minds, who have been seeking the true life many years, Sam. Mann will therefore point them out. But there is another also, Mary Robinson, who has the most exquisite talents, genius, intrepidity, and docility; of whom I am jealous lest the Quakers get her into their society. If she escapes, she bids fair for being a star of the first magnitude; she has been a sprightly, quick and gay frequenter of all the scenes of pleasure. *Near Wellington,* in Shropshire, lives one Hatton, a preacher of the Episcopal church. This man's companion writes to E. Letsham in a sweet, broken strain. Not far from hence, at Madely, lives J. Fletcher. But should not Leeds be too far from Manchester, there is C. Cayley; the widow Crosby and a young maiden Horrold, are preachers. And six miles from them lives M. Bosanquet, who appears in public also, I have been at her house. Among the numbers of methodists, of which there are two or three thousand just in the neighbourhood, some must be deeply touched. *Macclesfield,* there were some tender methodists. *Birmingham* (see Wolverhampton), there is one if not more of whom I hear a thirst is enkindled for spirit and life. J. Behmen and W. Law are favorite authors with one of them. *Banbury.* Rich. Cooper, the son of a timorous wealthy man, has given himself up to much solitude. Providence may make way for converse, I know him not in person. A young man here, a grocer, who lived in Bristol, professes a great veneration for the mystics, but I have found more brokenness in fewer words, yet is he not in the spirit of the world, but another turn over the wheel would lay the mind more deeply in the dust. *Worcester.* In this city there cannot but be some seekers, but *Gloster* is a dead place. I met a man at Gloster who calls himself a prophet, but on my querying closely, he used me with the greatest insolence and perversity, so I had no liberty to see him any more. *Cheltenham.* Enquire for***, schoolmistress, she is brought down from her Calvinian notions, through some simplicity of a forlorn rector's wife, who lives from her husband. But though the sister of this schoolmistress, with whom I had much conversation, is called the Phoenix of the methodists in those parts, she cannot believe that as yet her sister knows aught of religion. *Stroud* (and enquire for those at Dursley, &c.) John King at *Bowbridge*, his wife, and Sarah Niblet are tender minds, and so are some three or four others, and two with the methodists, especially a schoolmistress there; but J. King, his wife, and the rest, live separate now from the methodists. Thou must have satisfaction in them. J. K. was a schoolmaster but now lives on his own estate, the rest are poor; and I have great hopes, notwithstanding all the reluctance which he (J. K.) feels, he will yet become a fine man. *Bristol.* J. Castleman, surgeon. His wife Letty is a sweet mind; she will lead thee to my (and her) spiritual mother. I am persuaded God will give thee admittance to her (if yet alive) though none but those to whom her God and thy God shall direct her to converse with, can she by any means admit. Oh the angelic pleasure it must give! What is five hundred miles to behold so pure, so sweet, so child-like a soul? she is swallowed up in the

organiques, se transmettre par la voie de la génération. Ainsi nous hériterons des vices de nos

philanthropy of God. Oh that souls would but die, or rather, oh that I may die daily, till death is swallowed up in victory. William Dyer, Radcliff-hill, yea and his wife also, are and have been these many years, of one mind. W. D. will carry thee to R. Tucker. Thomas Mills, bookseller, in Wine street, will be found a dear friend also. J. Hellier, surgeon, his wife is as dear. L. Cas here, is a capacity for the fulness of God. The widow Watkins has a mind in the same way, so has the widow Purnel. The widow Meller copies nearest to my dear mother, but I had no intimacy with her. Dear L. Cas and Hellier can bring thee to many more, the children of my mother. An acquaintance here of Mr. Dyer's, learned German to read J. B. Near Bristol lives a particular friend of T. Mills, who I rather believe, must be led much in the same way of R. Haughton of Liverpool, and if I mistake not, T. Mills told me, either he or another did intend to profess voluntary poverty, but since saw his leadings in another way; nevertheless this dear man must be simple and sweetly pitiful. Also near Bristol, there is a school of young girls, kept by three promising young women and sisters, their name is Owen; their brother is or was at the university. The youngest of these women, a most devoted soul, bids fair for a Teresa. The others are not yet prepared for such communications.

Amongst the methodists, of which sect there were in J. W.'s books, eight hundred in the city of Bristol, there is a handful travelling with another spirit (as L. Cas is one of them); of these J. Southest, S. Johnston (an elderly virgin), the widow Purnel &c., might be ranked in the number. But the Bristol society is mixed up of five or six sorts, viz., here and there an inward mind. *Secondly*, a few much used to the prayer of meditation. *Thirdly*, a division of these, less positive in their active state. *Fourthly*, those who are passed into some consolations, and the extatic state. *Fifthly*, some under the first convictions. *Sixthly*, a large body of prating, vain, worldly minds, who can talk about God and the world, like one who has to dictate to two writers, each writing on two opposite subjects. But the hardest to convince, or bring into any true union or nearness to God and his purity, are the second and the last; for the one has got the spiritual, and the other the temporal riches, neither of whom can in this worrisish perversion of soul, enter into the kingdom of heaven. But the first are sliding, though painfully yet surely into God; the third, it is possible to rouse from their sensuality; the fourth, this is the gate to death; fifth, is the ploughing and pruning season in order to bring forth fruit. But the second and sixth, alas! how hardly shall those who have riches (in sweetness, in images and the world) enter God's kingdom. With men it is impossible, but glory to God, all things are possible with him.—On enquiry, there may be found some hidden minds. Dr. Stonhouse, a learned man, is strong in restitution I hear, and in the large bodies of this professing city, (for few churches are without a smattering of Christ's *salvation doctrine* in their words,) one might find the hungry, the weary, and the heavy laden. *Bath*, enquiry of T. Mills for those. *Bradford*, near Bath, Joseph Yerbury: my dear brother and sister are both drawing into the pure nature of God. Oh Jesus, touch many such souls!

London. Mary Roberts, a methodist, in Union street, Oxford-market, see her husband's name over the door. She has some choice old matron with whom she converses. There are a few at the West-end of the town, to whom I would hope mercy has been offered. *Barnstaple* and *Bideford*. These towns may be too far, else there it was, or at Bishop's Townton, in which some were constrained to meet together, as Prudence Scott, Edwd. Sage, Wm. Harnet, John Nichols, &c. *Northampton*. At this town a Moravian preacher, Okely, professes great love to the mystics; but at *Loughborough*, not far from thence, near twenty are turned from Methodism to Quakerism. As this is the case, prejudice may have shut up their hearts, except to those who can speak 'thee' and 'thou' and wear a broad brimmed hat, and who have learned their phrases. So I am afraid it is with those at *Barnstaple*, as many of the Quakers have visited them; but all things are possible with God. Should providence lead through *Salop*, there are doubtless in that large town some serious minds. But about *Manchester* and *Bristol*,—the *spring of Truth* would seem to open most of anywhere that I know. In *Bolton* &c., they are universally hailed, derided and treated with evil reproaches; and in *Bristol* as whimsical, dreaming, enthusiastical visionaries. If therefore we are persecuted, and suffer for righteousness' sake, happy are we, it is then the Spirit of God and of glory rests upon us. Seeing therefore, on the one hand providence laying before these hearts as well as books, with which thou mayest freely converse; and on the other, that it is put in thy power to give them, if not oral, yet such consolation as the order of God may require; consider how the ties of divine love may be strengthened in that which perishes not, but liveth and abideth for ever. Amen."

This singular communication doubtless led the ingenious Mr. Brooke to seek the acquaintance of some of the devoted individuals indicated in it. Accordingly we find among his correspondence, letters from some of these parties, which on account of the true sentiment of spirituality pervading the same, we had modified and prepared for insertion in this place; but as with other previous matter from time to time, we find on account of their length, we must defer their publication to the proposed larger biography. We may just mention, that they consist of one or two from E. Pendlil; a further one from Mather, dated May, 1776, with some extracts from others; from Mrs. Blackford; from W. Smith, Manchester, 1783; and from one Sulger, a devout and enlightened Moravian minister, probably the individual who translated Marsay's life from the German MS. copy and original, at Mr. Brooke's request.—What we have now to call attention to, in order to return to our main subject, is the letter of Mr. Brooke of October, 1782, or rather the answer to it by Mr. Langcake, from which the following extract is made:—

"I believe (writes Mr. Langcake,) you have in your enumeration of the mystic writers been pretty just in weighing their respective merits. Mr. Law said to me [doubtless referring to the protestant mystics he had read] that Jacob Behmen was the first in excellency, Hiel the next, and in the third place the Quakers,—I believe he alluded in particular to Isaac Pennington. Though I should think the deep mystic writers of the Romish church surpassed them in their *exceeding love of God and divine wisdom*." On another occasion Mr. Langcake thus writes:—

"What you have said of the Quakers, and some other spiritual writers is much according to my own ideas and feelings of them. The former seem to have greatly lost the divine unction, the latter to have given themselves too much up to the workings of their own imaginations, and therefore neither a rectitude of sentiment, nor the fulness of the divine life is to be found in their

parens. Mais la vertu, mais l'étude et la bonne volonté pourront toujours diminuer ou détruire

writings; though it must be confessed they possess many deep and awakening truths. There is much wrote about and much talked about the divine life, but to *live it* is the thing much wanted. —The whole christian world seems to be swallowed up in the vortex of *self*, whereas I want to see immortal spirits so refined as to go out of themselves, and really embrace the whole human race in the arms of exuberant love. Madam Guion whom you mention in yours, seems to be a standard in this particular elevation of spirit. To be filled with that fulness of divine love she was possessed of, is devoutly to be wished, which carried her everywhere in holy zeal to win over souls to God; wherein by a faith that could remove mountains, she seems to have risen superior to all the most direful events that could befall her during her mortal pilgrimage. Oh how many internal experiences and deaths must the soul pass through, before it is thus purified; and yet I was told by a friend who had a relation that corresponded with her, that toward the last she passed through some severe conflicts with the powers of darkness, but came out of them into a luminous state before she died: herein realizing what Mr. Law says in his book of "Regeneration," that "what the soul shall feel and undergo in its last purifications, when the deepest roots of all selfishness, as well spiritual as natural, are to be plucked up and consumed out of it, or how we shall be able to stand in that final trial, are both of them equally impossible to be known by us beforehand. It is enough for us to know, that we hunger and thirst, hourly and constantly, after the salvation which is in Christ Jesus; and that the deepest humility, and most absolute resignation of our whole selves, soul, spirit, body, unto God, from moment to moment, by the most unbounded acts of faith, is our greatest and highest qualification to receive our greatest and highest purification at his hands."

The next subject we have to notice, is the mention of the "Arcana Coelestia," in Mr. Law's letter of April 9th. 1758. Among the correspondents of Mr. Law was one Mr. Stephen Penny, already mentioned, whose address in the year 1747, was "at the Distillery by Castle Green, Bristol," and it was to him, that was written the letter which we have inserted in the note of p. 45, 6; which was found amongst his papers Dec. 4th. 1780, upon his decease. This individual removed to Dartmouth, whence he once more addressed Mr. Law, in the following manner. It appears that Mr. Langcake became acquainted with him toward the latter part of his life:—

"Dartmouth, 30th. Sept. 1755.—Rev. Sir—I had some years ago (then residing at Bristol) the pleasure of writing you a few lines about a new translation of the valuable works of Jacob Behmen; and of receiving your kind answer to it. And I have with great satisfaction, and I hope profit, read all the pieces you have published since that time. From some of them I conceived hopes of seeing the translation I so much long for, and though the Second Part of the "Spirit of Love" seemed in the conclusion somewhat to forbid that hope, yet I cannot entirely give it up without an order from your own hand; which I confess indeed would give me no small concern, as I do not know anything in the world I long for with so much ardency, as to see a work so inestimable in itself, ushered into the world by a hand, perhaps the only one in it, capable of the undertaking.

Amongst my little acquaintance, in this obscure corner of England, I have a few who relish these writings, that had never so much as heard of them before my coming here; but what is remarkable (and yet may be well enough accounted for too,) they are of the simple and illiterate sort. Others of school-learning despise us, and ridicule them. It was of the first sort the followers of the Saviour of the world consisted, when clothed with humanity. Happy ignorance that leads to so great wisdom!

Give me leave before I conclude, to express my hope, that you will not desist from the translation you seem to be so far advanced in, till you have finished the whole agreeable to the design, it is apparent in some of your late pieces you had, (nay I think promised) to do it. It is not for me to represent to such an enlarged mind, the immenseness of the benefit numbers may receive from an acquaintance with those valuable writings, not only in your own life time, but years of years after you are no more upon earth; and how great a happiness must flow in a good mind, from a consciousness of being so instrumental in it, as you are enabled by divine grace to become. Pardon my freedom, since it is the love of mankind only that prompts me thus boldly to invade your blest solitude, and if you could prevail upon yourself to indulge me in a line of answer, it would confer a very sensible obligation on—Rev. Sir, your affectionate though unknown friend and humble servant—STEPHEN PENNY.

P. S. What is your opinion of "Arcana Coelestia" a book publishing in Latin in London, the author a Swedish nobleman called Emanuel Swedenborg."

We notice this letter chiefly for the postscript, as it has been stated on the supposed authority of this Mr. Stephen Penny, in the recent "Biographical Sketch of Swedenborg" (1849), that the authorship of the "Arcana Coelestia," on its first appearance, was ascribed to Mr. Law. But apart from the above letter, such a preposterous idea could not have entered the mind of the writer, if he had had the least proper acquaintance with Mr. Law's sentiments or writings. Nor do we understand how such a supposition could have been adventured in print, (for it was from a printed document that the compiler of the "Sketch" took it,) unless to add a dignity and respectability to the inventor's favourite author's lucubrations. We cannot discover if Mr. Law wrote an answer to Mr. Penny, though there is every probability of it. [N.B. It was probably, this mention of the work, which led Mr. Law to direct Mr. Ward to procure it for him, seven volumes of it only being then published. What his feelings were on looking into it, and perusing the Baron's *elucidations* of the first chapters of Genesis, may be more easily conceived than described! His criticisms in his two letters, besides the gospel, Christ-like tenor of all his judgment, indicate them sufficiently. Being informed of the publication of the remaining eighth volume, he, as we have seen, directed it to be purchased, in order to complete the set.]

We should much like to have possessed a clear statement of Mr. Law's opinions of the "Arcana Coelestia," in answer to Mr. Penny's enquiry, to add to those illustrations of the character of his theology, which we have already presented, pp. 158—60, and which were elicited from Mr. Law, we have supposed, by his neighbour and friend the Rev. Mr. Hartley. [Mr. Hartley was the first that attempted the translations of the Baron's writings of 1758 into English, and might have sent portions of these in MS., for Mr. Law's opinion on them.] We have no doubt however, what they

affections dépravées, et corriger en nous ces altérations faites à l'image vivante de la divinité; nous

would have been, and that Mr. Law would, in his peculiar mode of forcible and natural demonstration, resulting from a perfect apprehension of his subject and its relations to truth, have put an entire extinguisher on Swedenborg's pretensions to the least regard from serious and enlightened Christians. For apart from his arrant, fundamental heterodoxy, all the truths that are handled in his ratiocinations, and put forth in his form of conception as discoveries, are mere feeble explicatives of what may be found expressed with vigour, terseness, and fullness, (to initiates,) in the Gospel and our excellent English church theologians.

And this is what the writer declared and evidenced on all occasions to his ingenious and admiring biographer, when purposely tested by portions of his writings selected and read to him by the latter, for that purpose, during the several months of intimate conversations he had with him, as before mentioned. Nor could he ever advance one seemingly original verity of the Baron's, which the writer did not immediately produce or repeat in the superior Gospel, and settled theological form of expression. And on turning to Mr. Law's two letters, and discussing the statement of the Baron's doctrines therein, this, with the exception of an alleged but only seeming inaccuracy in one trifling point, and the application of the term 'illiterate' (which however only meant 'ignorance of the doctrines and documents of theological truth'), was allowed by him to be substantially just; though it must be said, Mr. Law's conclusions and judgment appeared sadly distasteful to him.—On another occasion our candid friend informed us that, amongst the singular views held by some of the Baron's devoted followers, and publicly advanced by them in their more select reunions and church assemblies, (held at coffee shops about town,) one was that *St. Paul* as an inspired apostle, was not to be put in comparison with their Seer, nay that *St. Paul must be thrown overboard entirely if Swedenborg is to be understood*; for their principles were diametrically opposite! This, it may be observed, was in allusion to the Gospel doctrine of the *cross*. And again he stated, that at one of these meetings, when the question was proposed, as to the best, or most likely means to make converts to the New Church doctrine, (it being his turn to speak,) he had proposed sincere and devout prayer, when the company looked at him with astonishment, and burst into laughter! Indeed the writer himself once heard a very eminent member of that community state, that he regarded the Bible only as any other book, that the New Testament Scriptures were in fact "but a kind of spiritual police," and in proof appealed to their favorite illustration, of the passion of *carnal lust*! And further, that the doctrine of the trinity was a gross delusion, for God was simply a man.—On another occasion we may just remark, our ingenious literary friend, who had the most unbounded faith in the Baron's spiritual vision, (as indeed his "Biographical Sketch" amply testifies,) offered to us what he considered an absolute demonstration of it, by reading from his recently discovered "Diary" certain passages respecting the state of a celebrated deceased religionist, in the spiritual world, as the consequences of certain secret gross misconduct in this world, which (he added) no body could have known but himself at the time, but which, it had since been discovered, he had been actually guilty of. When to the astonishment of our friend, we produced a book, published about six years before the date of this Baron's "Diary," wherein these very alleged misdoings were openly charged against the individual, then living: which, doubtless Swedenborg had read, and in his after posing moments, had entered in his "Diary" as a *vision*!—From the Baron's "Diary" we made the following extract, the substance of which, our interlocutor admitted, was the *foundation upon which all Swedenborg's theology stands*, and that if untrue, "absolutely false, nay the very opposite of truth" (as the writer designated it), then, all the Baron had written of a theological character, was indeed, only the effusions of a distempered brain. The passage is this:—"All the angels in heaven, and all the wicked spirits in hell, were once human beings upon earth; and the common notion respecting the devil having been an angel in heaven, from which through rebellion he fell, is a mere fable, which has neither scripture nor reason to rest upon."

Thus then, may the much disputed question of the Baron's mental sanity be brought to a point, apart from the absurdity—unavoidable as error, of his peculiar doctrines, as shewn in part, in the two letters of Mr. Law, before presented.

Now our literary friend has obtained through our books and conversation, an admitted true apprehension of the ground of nature, or the primary outward manifestations of the abyssal deity. To him then and to all others who understand that *fundamental point*, and basis of all true knowledge, we offer for perusal, Behmen's "Aurora" and "Signatura Rerum," with the elucidations of Freher and Law, and we will let the issue of the case be with the result. The matter we say, may soon be decided, without exposing the absurdities of the Baron's doctrines, in the common conventional mode of theological argumentation. It simply rests here, in a clear, sensible *apprehension of the true ground and principles of all things*, and then in an *examination of Behmen's "Aurora,"*—whether the very opposite of the statement contained in the above quotation, be not satisfactorily demonstrated therein. But we conjecture, from certain past observation, that the present generation of the Baron's admirers *do not* examine his pretensions in the way we have indicated, nor discuss them with a true *theosopher*. The possibility of finding themselves to have been the deluded dupes of perhaps the most ingenious lunatic, and audacious visionary that the powers of earthly reason ever produced, would we think, be deemed a risk too great for such intellectualists to run.—Leaving then, finally, the amiable and indefatigable ratiocinator and his admirers, to their imaginary rambles in their elysian fields, (having offered our remarks from time to time, chiefly to direct the candidate's judgment and views,) and exhorting the general reader to keep to, and bless God for, the good old road of *earnest devotion to God*, in mortification and self-denial, watchfulness and prayer, and all holiness and good works, which is the one "narrow way," through which alone, the first to the last man must enter into life and be eternally happy, if a member of the "first resurrection," we proceed with our notes and observations.

The next of Mr. Law's epistles we have marked for insertion in our narrative, contains the author's thoughts on several important subjects, which is as follows:—

"Sept. 29th. 1759.—My dear Langcake—Mr. Cleland's debt to me is not to be paid by you. When he pays you I am to be paid, but not before. Therefore take immediately of my nephew the money that is due on the bill you sent me.

My love to the philosophic doctor; but you need not tell him that a good brown loaf and cheese

pourrons en un mot nous régénérer, et seconder ainsi "les vues réparatrices de l'Homme-Dieu qui

had been more useful to me than his cordial. If my executors receive no harm by it, it will be very well.

Many good things may be said of Dr. More as a pious Christian and of great abilities, but he was a Bablylonian philosopher and divine, a bigot to the Cartesian system. [See note of p. 162, where this paragraph is quoted at length, ending "character with you."]

As to outward ordinances, be no more concerned about who are right or wrong in their opinions and practices of them, than about the right or wrong of the *external pale* of the church. You are content with that in which you are enclosed, though others call it an exclusion from the church. It is not needful for you to determine anything about those that use, or disuse the sacrament of the Lord's Supper; it is possible for both to be in the right. It is enough for you, that you love the *sign* and the *figure*, till you find them to be an hindrance to that which is higher; and if that time never comes, your time of leaving them off will never come.

If it was not for the traditions and practice of the church, the *washing of feet* would appear from Scripture, to be a perpetual Gospel ordinance; it has every mark of it.

In the primitive church, the Supper of the Lord had always the *feast of love* along with it; after a few ages it was laid aside, because of the abuses arising from it. Hence (wrote Mr. Law in the margin,) I suppose came the Corinthian drunkenness, &c., 1 Cor. xi. [And, may we not add, of the same nature, according to their kind, were, probably, the abuses of the doctrine of *love*, by the Zinzendorians before referred to, as by other high spiritualists of devout sects in all ages. Who, having began in true consecration of themselves to God, have, through want of the self-knowledge taught in the second chapter of Behmen's tract of "True Resignation," and not keeping close to the written law and testimony of the Gospel, afterwards slid out of the spirit into the flesh, quieting their consciences amid all their sensualities, with the idea, that they "feel nothing contrary to love," and therefore cannot be wrong, nay, that "love sanctifies everything."]

The Quakers have no other objections to the Sacraments, but the *bad use* that is made of them, and the *carnal trust* that is put in them. And when this is the case with Gospel signs and figures, they have not the nature of those that were first instituted in the Gospel; they cannot answer the same end, or be justly called the same thing, but in such a sense as a dead man may be said to be the same that was alive. For this reason J. B. calls the two Sacraments, *hidden seals*.

But more than enough of this.—Your accurate corrections in the *Regeneration*, like everything I have from you, demand the thanks of yours for life.—W. LAW."

In this letter, as in the one on Church communion, addressed "to Mr. J. L.," in the published "Collection," we find Mr. Law will not give any encouragement to a spirit of disputation in public, but only states the principles which individually direct and guide his own conduct and judgment. We are now alluding to the duty of partaking of the Holy Supper, which he recommends to his friend not to cease regularly practising, according to the rule of the Established church, and the wisdom of enlightened christianity in all ages, until he shall find the observance of the ordinance, a hindrance to the realization of those benefits, for the most intimate communication of which it was instituted; and to leave to those happy individuals here referred to, who are in such a state of perfected sanctity and divine union, as not to need the gracious mediums and channels of grace, (of the humanity of our blessed Lord,) to their own exalted satisfactions.

There is however another observation which may well deserve the notice of the modern reformers of the establishment, and their officiating disciples and brethren throughout the country, namely that the *washing of feet* is a perpetual Gospel ordinance. If it be so, then we put it to them, whether they might not, very edifyingly, restore it into the formula of pure apostolic practices, and add the regular performance of it to their other ministrations and observances?

With respect to the *feast of love*, that will not fail to be regarded as an admirable auxiliary in the series of communal practices for the edification of the devoted. The methodists have long enjoyed the spiritual division of this institution; and it is assuredly not only a high and profitable means or expedient of grace, but the love of it, and the personal ministration in it, is perhaps even more beneficial to the humble, diffident, divinely-animated speaker, than to the hearers, which yet to them is incalculable. Thus publicly to declare before the whole assembly of believers, the circumstances of their early life, the means by which the grace of God operated on their minds to conversion, and their present state of growth and advancement in the divine life, with an account of their chief crosses and temptations, trials and persecutions, (for it is an unvarying truth, and witness to the entirely devoted, that "they that will live godly in Christ Jesus, shall suffer persecution,") with numerous other incidents, as the spirit of Christ may, in their abandonment to him, move them to relate: and then the effect of all this upon the hearers, of every Christian degree; upon incipient believers; upon the half-hearted for God and the world, who have not yet renounced all, and taken up the cross; upon those who are seeking the Lord fully, having cast aside every obstacle, of self-pleasing, of man-pleasing, or man-fearing, and conformity to the world, and who are using all diligence in the appointed means, especially by continual supplication, for the full birth of God in their souls; upon others who, it may be, have been long waiting at the borders of the pool; and again upon those who have attained to a settled, holy acquiescence in the light and love, and perfect will of God; as well as upon backsliders, and lukewarm unfaithful souls;—all this, we say, as a part of the benefits of this institution, is not unknown to those who are privileged to enjoy such a communion of saints.—And would that the many pious souls in the Established church, who are shut up to the elements and ground-work of holiness, but whose spirits are rightly prepared for a vegetation into the full life and liberty of the gospel, could become acquainted with, or find within their own pale, the required instrumentalities to that end. Would that the church of England became a *progress-church*, a *salvation-church*, adopting the best discovered agencies, means and expediences, by which to raise up in her children, the edifice of Christ, with all his practical holy life, tempers and carriage: which is the sole end of a *church*. Then would the pastors of each respective flock have various classes and bands of believers, and each member would find his own place or spiritual grade, and all with one aim (under the vigilance of experienced guides and tutors,) grow up into the perfection of the gospel.

The next letter of Mr. Law, in order of time, is as follows:—

s'est revêtu de notre chair etc., etc." Telle est à peu près la marche que le *philosophe inconnu* suit

"Dec. 3rd. 1759.—My dear friend—I must begin this as you began your last to me, in acknowledging the lateness of it. I am always glad when you have no need of such excuse, for your letters are both a pleasure and a good to me.

The name of the author of 'Faith and Reason,' is Mittenach, a German count. All his later works are in a book called "Fides et Ratio," they are chiefly translations from Madam Guion.

I thank friend Hinde for his offer of 'George Fox,' but have no leisure for folio reading; though the man that wrote it has enough of my esteem.

Perhaps the operation of Dr. James's medicines may have done you no hurt, but of this your own experience can only judge. But I think you ought to be very cautious in your dealing with doctors.

I wrote a letter to Mr. Clarke in answer to one of his. It went open to Mr. Ward, that he might see the contents, and shew them to you; as also two other Letters for the censure of you both. I know not how far he has proceeded in preparing some of my Letters for the press, or whether he and you are still in the opinion of publishing them.

Next week I intend to send you a little parcel by the carrier, directed for you in Sun Court, in which you will find another Letter on a particular subject, to be added to the other Letters, if you and Mr. Ward judge it to be worthy. For you and he are to do that for me, which I cannot do for myself. I have no need of spectacles, but find great benefit by looking at things through your eyes.

Present my love to the philosophic doctor. I have done what I never thought of doing, have tasted of his cordial, as the ladies have done. It is we believe as good as anything of that kind can be. You need not tell him this without you cannot help it.

I am commanded by two of us, to tell you that we all three love to think and talk of you. And so farewell.—W. LAW.—P.S. Mrs. Campbell died here the 23rd. of the last month." [Note. She was widow of the celebrated Rev. Archibald Campbell. Her two daughters inherited Mrs. Hutcheson's property on her decease in 1781; one of them was married to a Mr. Griffiths, whose descendant, or son-in-law, was one Mr. Bailey, upholsterer, of Mount-street, Grosvenor-square.]

In this Letter we find a reference to Mr. Clarke, the individual whom Mr. Law had formerly assisted in the publication of a work, at the instance of Mr. Langcake, but whose book Mr. Law had placed amongst the list of authors, whose publications that were sent to him, he made use of, to light his chamber fire with. [It was this individual, who wrote the Elogy which appeared in print some short time after Mr. Law's decease, which we propose to add to our other notices of Mr. Law, in its due place.] Mr. Clarke, as his writings shew, was an author of a peculiar idiosyncrasy, the subjects of his thoughts and talk being the transcendental mystical topics and prophecies of the old Jewish scriptures. One of his favorite topics was an artificial sudden *millenium*, (as the sun rising at mid-night, or autumn happening in spring,) and searching out by calculations upon the figures of Daniel, and the Revelation, the exact year of its commencement, also of the *conversion of the Jews*, which "at furthest (he declared) would be in 1811." The long and plausible rignmarole dissertations upon all these topics, which he, from time to time, ushered into the world in certain publications, found, and still find their admirers among individuals of a similar turn of mind, who look for extraordinary, according to the old system of things before Christ. Thus have there been in all ages, these positive prophetic determiners of the future christianity, and the day and hour of the blossoming of the tree of good and evil, of time; according to their childish conceptions of the mystery of the gospel, and calculations made by them from data of ancient obsolete, shadowy and temporary, Jewish matters. Such have been the employments of individuals, laying claim to the character of gospel christians, and to the office of guides and leaders of the people in religion; in short, driving at anything but the *one business*, of high personal purification and sanctity, and leading souls to God—the source of all wisdom and truth.

But Mr. Law was too wise a man to be dazzled by false glare, or to admit any one into his select category of spiritual authors, who could so mistake the design of the gospel, as to indulge the fancy and lead away the attention of his auditory, into such a wilderness of barren speculations, as these we have described; however captivating they may be for the curious in such matters. The business of religion, and therefore of all orthodox spiritual writers, was, he knew, simple and unvarying, under whatever form a new kaleidoscope writer might represent the truths relating to it. But he himself thus in a word, describes the sort of books, that only are deserving of his attention:—

"Books of divinity (says he, in his 'Way to Divine Knowledge') I have not done with, but will esteem none to be such, but those that make known to my heart the inward power, and redemption of Jesus Christ. Nor will I seek for anything even from such books, but that which I ask of God in prayer, viz. how better to know, more to abhor, and resist the evil that is in my own nature, and how to obtain a supernatural birth of the divine life, brought forth within me. All besides this is *pushpin*."

After these remarks the reader will be prepared for the letter, which Mr. Law in the above communication to Mr. Langcake, states, he had written to Mr. Clarke. It was as follows; which though inserted in the published "Collection" we here give at length:—

"Nov. 3rd. 1759.—Dear Sir—Mr. Ward will convey "Rusbrochius" to you.—Every one has his proper way from God, if he is so happy as to find and follow it, without seeking out one of his own. My mind has for many years turned from, or rather passed by, every religious matter that requires *critical abilities*, or that carries me to any help but that which is to be found within me.

I never could go through even the divine "Rusbrochius," in his spiritualizing the Mosaic tabernacle, and all that belonged to it. His illuminated eye saw Christ figured and typified in every part, and what he saw he told the world.

But as to myself, I cannot go back to search for the *shadow* of the mystery under its types and figures, because the substance itself is come. And I find more enjoyment of it, by simply giving myself up to that, which is to be had from a Christ, not as known under Jewish prophecies, but as come in the flesh, and made man in every one who receives him.

Next to the Scriptures, my only book is the illuminated Behmen. And him I only follow so

dans le développement de son système. C'est l'homme qui se révèle à lui-même son état primitif, sa

far as he helps to open in me that which God had opened in him, concerning the death and the life of the fallen and redeemed man.

The whole kingdom of grace and nature was opened in him; and the whole kingdom of grace and nature lies hid in myself. And therefore in reading of him I am always at home, and kept close to the kingdom of God that is within me.

Wishing you every blessing of divine light and direction, I subscribe myself—Your hearty friend and servant—W. LAW."

Such were the principles of Mr. Law, and such was his procedure with respect to the writings of spiritual authors, the *direct tendency* of which, was not to engage the *heart* in simple conversion to God, and by consequence in *earnest devotion*, and *laborious conformity* to the practical model of the life of Jesus Christ. Some persons may think differently, and may consider it quite consistent with the profession of the Gospel and the character of an evangelist, to search for a satisfaction and light in the workings of the imagination, and in the objects and wonders of inferior nature, but they will not be of the number of those who feel and know, what our blessed Lord felt and knew, when he said "but one thing is needful."

We may here notice another topic which, subsequently, occupied the mind of this Mr. Clarke, as it did, and had done that of others, who were not governed by the pure principles of this last mentioned, oracular verity. We mean the doctrine of *universal restitution*, which, as we before intimated, Mr. Clarke came to consider, was not only implied, but directly enforced in certain of the Jewish types and prophecies! Having in his meditative speculations, caught the idea of restitution, and followed up the train of thought which it induced within him, he finished, we say, by receiving it as a positive dogma, taught by the word of God, and (according to his letters in the possession of the writer) so binding upon him, as that his very salvation depended upon his preaching and publishing it openly to the world! designating it, as Mrs. Jane Lead had done before, the "everlasting Gospel." Thus are good men subject to be led away, (through not duly apprehending this simple counsel of our Lord,) and, instead of regarding such topics with indifference, and fit only for subjects of conversation in the occasional unbendings of the mind, they turn them into mental idols, and obstacles to the work of personal salvation, if not occasions of sin.—"A multiplicity of wills (says Mr. Law) is the great disease and misery of man. To have but one will and one love, is the grand remedy for all his evil."

These subjects were sometimes presented to Mr. Law's notice by Mr. Langcake, who was acquainted with parties that advocated them. Which was the occasion of drawing forth the expression of his views contained in the letter we inserted in the note of p. 216, which, at the time, was probably considered by Mr. Law, as only fit to be handed about for private perusal. Hence in the making up of his letters for publication, he would only allow so much of that communication to be published on the point, as is attached to the end of the letter to Mr. T. L. numbered XIV in the last edition of the "Collection." [We have reason to say, that the Mr. S. mentioned in this published Letter, may mean one Mr. Shirley, if it does not relate to Stonhouse.]

The subject of 'restitution' is one which could not fail to have occupied Mr. Law's private thoughts, (as manifest indeed by extracts we possess in his handwriting, from treatises relating to it, and to the "last judgment" &c., &c.,) though he always kept it in its proper bounds, as might be expected from one so fully imbued as he was with the classic mind and perception of Christ. The whole tenor of his writings, apart from his individual expressions, shews how averse he was to bestow on such mysterious points, any particular regard, or make them the subjects of conversation any further than as contained in a passing remark, at a suitable and well-timed juncture; as we may suppose our Lord himself would have done on such an occasion, according to what St. Clement relates of some of Christ's private colloquies. Guarded as the subject will necessarily be by our present observations, we have great pleasure in being able to present in this place, the definite *conjectures* of Mr. Law on the matter; uttered, it may seem to some, by a peculiar providence, (like the remarkable last words he penned,) at the very close of his peculiar evangelical, *Elías* ministration: which are contained in a letter written by Mr. Langcake to Henry Brooke, August 1st. 1790. As the accuracy of Mr. Langcake is not to be doubted, what he relates must ever be taken with what Mr. Law has written upon the subject in the letters above referred to, of p. 216, in his "Way to Divine Knowledge," and with what we shall presently offer in a letter of Miss Gibbon to Edward Fisher. Mr. Langcake thus writes:—

"With respect to this doctrine of universal redemption, I very well remember Mr. Law's speaking of it, upon my making him the last visit at Easter 1761, a few days before his death, for he died upon the 9th. of April, and Easter day was on the 22nd. of March that year. He said that [it would seem as if] not only the whole human race, but even the fallen angels, would all be delivered out of misery, but not until the last judgment day. He said there would be a chasm in the creation without their being taken into happiness. But that that could not be, until they saw the whole creation made happy before them. When they saw this, and felt the eternal fire fully operating upon them, it would produce the blessed effect of [quickening or] awakening that [original root of] goodness which laid dormant in them. For though that goodness might be shut up in a seven fold deeper or stronger compaction than fire is in a flint, yet as it was shut up, [possibly not extinct and its essence destroyed, for what can die in eternity?] and preserved in them, it would come forth, and so they also would be made happy, to the full display of God's [wonderful wisdom and enravishing] love and goodness to all his creatures. [Such a sight and experience would certainly melt every creature into humility, love and adoration, and make the entire creation ring with HALLELU-JAHS.]

This was really the substance of what Mr. Law said upon the occasion, and nearly in his own words, according to my best remembrance. I never in writing declared these sentiments of Mr. Law to any one but yourself now; nor do I desire to circulate them, but it may not be improper to lodge them safely in a dear friend's hands, and so I lodge them in yours, or rather repose them in your bosom, and in the bosom of your dear friends. Mr. Law spoke upon the subject of his own accord, after we had heard the afternoon Easter Sunday's sermon, and took a walk through the town of Kings-Cliffe. He then opened a gate into a field, it was a rising ground, and then he began

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dégradation subséquente et les moyens de se régénérer. Il ne voit pas tout en Dieu, comme l'a

the discourse, and spoke like an Angel upon this and other matters, as if he was ready and ripe for glory, just to be carried up into heaven [like another Elias] and in the bosom of divine love be blessed to all eternity."

But though Mr. Languet never in writing declared these sentiments before, it is evident he had spoken of them to Mr. Edward Fisher who wrote them down in a memorandum book (which is now lying before the writer,) Jan. 22nd. 1781, in the following more judicious terms:—

"Mr. Law said, that the idea of a God all love [wisdom and power] was not complete, without admitting and taking in the final restoration of the whole fallen creation. And it was his opinion, that when the fallen Angels shall, at the end of all things, behold every thing and being besides themselves, restored to its first state of perfection, the anguish and vexation resulting from such a sight shall so move and stir the central depth of their spiritual natures, as to awaken the good seed hidden and buried therein [see *Myster. Magn.* xxiv. 14, and elsewhere,] under a tenfold depth of darkness and depravity, to a beginning of redemption and inward regeneration, which will never cease its process, until all that was lost by their woful fall be again recovered. [And thus would be conspicuous to the whole intellectual creation, the love and wisdom of the Deity,—in the creation of angels, in the permission (yet so to speak inevitableness) of evil and the fall of Lucifer's hierarchy, in the imprisonment of the devil and his hideous hosts, in the temporal creation, in man, in every permitted act of the working of evil and good by man and all creatures, and in all that God himself shall have done by the MYSTERY OF CHRIST.]"

From another part of Mr. Fisher's memorandum book we extract the following note, without vouching for its accuracy. He might have heard Mr. Languet mention something to the purpose, if not the exact substance of it:—

"God saw the fall (Mr. Law said) from the beginning of the world, and therefore provided a remedy, by preserving a shut-up seed or treasure in the soul. And when man and the whole creation is restored, and the fallen angels see themselves left alone; then they will have their deliverance by the compacted goodness, if they have any shut up in them, being made to stir and awaken in them. If it is ten thousand times more shut up than fire is in a flint, that cannot hinder their deliverance. As yet it is evident they have not been capable of any help or relief. Their habitation is [spiritually] in this world, where they wander about, and enter into impure souls, and by their union with them assuage their own torment. Their peculiar abode is [spiritually] in the dark caverns of the earth, where the light cannot penetrate. If the light of this world were to be withdrawn, their power would be very great, and they would be even visible to us. When our Lord cast them out of the possessed, their request was, that they might not be cast out into their own deep. They reside where the sun does not reach, and the reason they are not here in this upper visible world, is, that the sun and water abate their power."

Let it then be distinctly understood, that, in the above reported observations, Mr. Law merely indulged in a speculative conjecture, nor could he go beyond. For, as he well knew, and had repeatedly stated, no revealed wisdom or philosophy offers any ground whereon to form a determinate judgment respecting the point; but rather, all that we do know of the constitution and working powers of eternal nature, and its relations to the Deity, forbids the hope of the restoration of the fallen Luciferian hierarchy. And Behmen's grand justificator, (and Mr. Law's closet tutor,) Freher, even wrote an express treatise (A.D. 1718) against this doctrine; which was adventurously and plausibly put forward in his day by some enthusiastic remains of the Philadelphian society, consisting of Roach and others. In this treatise, he examines the matter fundamentally and in all its comprehensiveness; showing, first, the great difference between Lucifer's and Adam's fall; then, the notion of the everlasting gossellers, with their eight chief arguments; further, he gives his own idea on the subject, accompanied with demonstrative explanations and symbols; and finishes by a methodical, thorough refutation of the aforesaid eight arguments.

The "mystery of Christ," we may remark, is always represented to us in Scripture, antithetically to that of Adam; and therefore does not comprehend the nature of the fallen angels, as indeed especially declared in Hebrews ii. 16. The question of their restoration may belong to the millennial kingdom of Christ, and form the subject of an express revelation to that golden age of love and wisdom, but certainly it has nothing in common with our present dispensation; nor perhaps have we capacities of a sufficiently extensive mathematical power and precision, to apprehend distinctly, the how and the why of the possibility or impossibility of their restoration. 'Tis the deepest, and most comprehensive geometrical problem of the intellectual universe, to our present conceptions. Nay, it is embraced in that dazzling, overwhelming contemplation of St. Paul, where he exclaims, *Rom. xi. 33*, "Oh the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his ways how past finding out!"—Let therefore upstart religionists beware of dogmatising on this matter, and keep to the essentials of sound Christian knowledge, for they have no ground to go upon, but imagination: let them, we say, beware of temptation even in this matter, which they will find to be the high road to sin, if they do not flee out of it.

The chief passages of revelation which (it has appeared to us) may be supposed to refer to the subject, are those of St. Paul, *Ephesians i. 10*, *Colossians i. 19, 20*, and especially in his sublime fifteenth chapter of the first of *Corinthians*, from the twenty-second to the twenty-eighth verse, where he touches upon the order and intervals of redemption, thus,—Christ, risen and glorified, as the first-fruits; secondly, they who are Christ's, by gospel regeneration, at his coming; thirdly and lastly, the END, when, having reduced all opposing wills into subjection, and become Lord of all, of an entire willing people, he shall deliver up his redeeming government (it being finished) to God and the Father: thereby leaving to Satan and his angels, actually nothing, and so nothing to do. But (we say) the very commencement of the Apostle's declaration, as well as the whole tenor of his gospel, shows that his consideration regarded (if even it may be so liberally interpreted,) only the restoration of the Adamic humanity.

It will not here be necessary for us to dwell upon the fact of Mr. Law's belief in the purification of all human nature, as the ultimate effect of the mediation of Christ, inasmuch as he avowed it unhesitatingly, whenever called to do so, and in no place with greater authority than in the "Address to the Clergy," the close of which he wrote, as we have stated, a few days only before his de-

voulu Mallebranche; au contraire, Dieu voit tout en l'homme qui est son image, et l'homme ac-

cease. He doubtless knew well the ground from which he wrote and spoke, and was the last man in the world to put forth a conclusion not perfectly logical, or not drawn from indisputable premises. But, we do not think the same doctrine ought to be publicly advanced by others, who do not themselves *certainly* apprehend the ground and philosophy of it. Not being an open revelation of the Gospel, it is not a fit subject of entertainment for the masses, either of the world or the church.—And wo be to him who shall add anything to, or take anything from, the doctrine implied in the admonition, "What shall it profit a man if he gain the whole world and *lose his soul*? or what shall a man give in exchange for *his soul*?" The writer of these lines for his own part, will not entertain the question at all, either of *human* or *universal* restitution; but, according to the sound teaching of the church in all ages, and advices of her faithful, earnest, devoted, regenerate children without exception, would keep to the plain doctrine and example of Jesus Christ.

Still, if any serious reader should think that this doctrine has a tendency to weaken the force of the denunciations of Scripture against the impenitent, or to soften down the "terrors of the Lord," which will infallibly overtake a sinful life,—let such an one consider the actual state of a soul, devoid of the only light and refreshment of its spiritual, dark and fiery ground. Whose habitation is therefore in that root of nature, which, for its shut-up constringency, anguish and despair, may be compared to an element of cold and darkness, ten thousand degrees below zero, and ten thousand times more dense than any iron, and yet to a furnace, such as could only be produced by three *omnipotent* opposing, whirling, consuming, yet self-generating properties of *fire*, where, in a condition of gasping ever-dying, of thirst and aching sorrow, with ten thousand attendant horrors, it must abide, (being unable to relieve itself in the least degree, but rather by its very motion augmenting its direful misery,) until such revolutions shall take place in the whole order and system of nature, as that it shall be possible for the divine light to reach and act upon this shut-up spirit, so, that its imprisoned seed or principle of the divine life shall have an atmosphere and the needful external auxiliaries for a vegetation: which will occupy ages and ages of duration to effect, just as three hundred and sixty-five days are needful for the revolution of the earth round the sun, and the production of the autumnal matured fruit. Let all this we say, be duly considered—(though what heart can conceive the horrors of a soul that has lost its God? when a short sensibility thereof, which was permitted for a necessary end, caused the immaculate Jesus-Jehovah to break out into a bloody sweat,—) and further, that all this unspeakable misery will have been arrived at, through contempt of the blood of the covenant, and the patience, mercy and help of God in Christ Jesus, (which will be the reflection of such a soul:—) let all this be duly considered, and then let such reader say, whether this doctrine in any wise derogates from the authority of Scripture? or tends to enervate the force of its denunciations against sin, or its hortations to '*strive* to enter in' in the strait gate,' and be a partaker of the 'first resurrection,' and to avoid the portion of the wicked 'in the lake that burneth with fire and brimstone, where the worm dieth not and the fire is not quenched.'

It were indeed horrid enough to be subject to such sensations in a dream or nightmare; and who has not in some measure felt them, and rejoiced at the morning light, which has, through the medium of the bodily organs of flesh and blood, dissipated the gloom of the mind? But oh! what must be the *actual suffering* itself, and that not to be relieved for ages? We may form some shadowy conception of the power of its exterior causes, by considering how in the arctic regions, where (the wrathful predominant action of the first property of nature being unmitigated by the fourth,) the cold is so intense, as, according to the accounts of polish adventurers, to burn-off the tongues of the little foxes (though in their native element,) when trying to bite the iron traps by which they were caught and held. But this vehement astringency of action, is only a qualified temporal manifestation of the omnipotent, severed powers of attraction or ground of nature, in the spiritual world. For, as the reader doubtless is aware, cold and heat, want and satisfaction, are the two extreme points of the same line of nature; one end of which may be termed hell and absolute despair, and the other the glory and fruition of heavenly joy, whilst the middle may be compared to this world, with its fears and hopes and gospel admonitions.

With respect to the truth of these representations, of the dreadful horrors and misery that will be the portion of the impure and *unregenerate* in the spiritual world,—[that is of those who have failed in this state of probation, to *use all diligence*, pains and labour to *enter in at the strait gate*, and *make their calling and election sure*: first by *faith*, or the desire of the heart turned in *earnestness* and *importunity* toward the universal Spirit of mercy and goodness; and secondly, by the *practice of faith*, or *renunciation of the world*, *mortification* and *self-denial*, slaying and sacrificing self, mentally and physically, even to the very last gasp,—] such we say, have been the traditions of all nations, which have therefore had their origin in a Divine revelation, and one perhaps as specific as our own New Testament gospel, as intimated in the Annotation, pp. 450—496.—And these are the grounds of the self immolations, the "penances, sacrifices, and other [so-termed] peculiar superstitious practices of the Hindoos," and other intellectual, as well as unlettered, nations of antiquity. These poor souls, (see the engraving of their penances, and the dissertation thereon, in *Maurice's "Indian Antiquities,"* Vol. V.,) though laughed at, and pitied, by our modern, easy, burly, well-to-do, broad-way christians, and 'evangelical' converters of Jews and heathens, will assuredly never drop into that lake of perdition which they have so earnestly and continuously striven to avoid; whilst many a complacent, "fat and flourishing" talker about 'salvation by faith alone,' and rational christian (both being practically and equally despisers of the doctrine of the *cross*,) may find to their sorrow, the terrible meaning of that truth, "many that are last shall be first; and the first, last."

And this brings to our mind an observation which Mr. Law is reported once to have made to a friend, namely, that "thousands of simple, honest souls, who say humbly and sincerely, 'Lord have mercy upon me,' 'The Lord's will be done,' and know nothing further of their own spiritual state, may be in a great degree of advancement in the kingdom of heaven; whilst those that are elevated with their learning, parts and abilities, their theological knowledge and acquaintance with gospel doctrines, being full of sophistry and self, will have their whole spiritual process to go through in another life."

*What is
to thee: for
thou me.*

tuel ne connaît Dieu qu'en réformant sa propre image dégradée. Les philosophes indiens veulent

The following letter was written by Mr. Edward Fisher, to Miss Gibbon, on the occasion therein stated, of a letter he had received from her, and a visit he had, some months previously, made to King's Cliffe.—it might have been to enquire concerning any literary remains of Mr. Law, and the writings of Freher, which he had recently come to the knowledge of, and also discovered that Mr. Law had had copies of some of them by him:—

"Compton-Greenfield, March 26th. 1789.—I have not been in haste to acknowledge the favour of good Mrs. Gibbon's kind answer to my letter from Bristol, which came to my hands some months ago, though I was not the less sensible of my obligation to her for the pains, I conceive, she must have taken to write it, under the pressure of so much bodily disorder and infirmity. * * *

I desired my brother, not long since, to call upon Mr. Law in Sun Court, Cornhill, to enquire of him after your health, and had the satisfaction to be informed, that it was not worse upon the whole, (allowing only, it may be, for the farther advance of age and infirmity,) than when I had the pleasure of seeing you in the last summer. I congratulate you on having so well passed through the late severe winter; and heartily wish you may enjoy the use of your mental faculties, and as much freedom from bodily pain as your infirm condition will admit, while it shall please the Almighty to grant you a continuance in this state of mortality.

Mr. Langcake, who continues to live in Bristol, was as well, when I saw him last, as he has usually been of late; his bodily habit being but weakly at best, and his health subject to much interruption. He does not know of my writing to you at this time, or he would doubtless desire to be remembered to you. Nor did I know of his writing to you some months ago, till he told me of it, after he had dispatched his letter, and then nothing of the contents of it, till yours informed me of his having given you some account of Mr. Clarke's having been with him. It is true that the Reverend Mr. Clarke, (who is a regularly ordained clergyman and has been so for many years,) came to Bristol, as he had been at other places, to preach; and also, I believe, to try what he could get in the way of charitable donations, for the relief of his temporal necessities, which, I apprehend, were then very urgent upon him, as having a family of children, together with himself to maintain, and very scanty and insufficient means to do it. As he formerly well knew Mr. Langcake, who had at one time lodged with Mr. Clarke at his house in Hoxton Square, London, he was much in his company at Bristol, but did not lodge in the same house. Mr. Clarke afterwards went to Winchester, on notice that an elder brother of his, who lived there in good circumstances, was in a very ill state of health, and not likely to continue long in life. That brother is since dead, and has left Mr. Clarke such a provision, as with economy and prudent management, may serve to set him above the pecuniary difficulties and distresses he before had to struggle with. On which favourable turn in his circumstances, his friends rejoice with him.

It is true that Mr. Clarke held the opinion of the final restitution of all *human* souls, in which he had the concurrence of your truly valuable friend* Mr. Law, which I look upon as no small confirmation of the truth of it; and am glad to see a doctrine so redounding to the glory of a God of love, and so comfortable to the poor affrighted souls of sinful men, so well founded and supported. But what *call* he had to preach that doctrine so generally, or to carry it *farther*, (if he did so,) in his preaching, is a matter I say nothing to here, but with you leave to himself. [*From whose books he probably first drew it.]

The letters of Mr. Law which I mentioned to you at Cliffe, as printed since his decease, and which you did not then seem to know of, were published by Mr. John Payne of London, formerly belonging to the Bank, but now deceased. These letters are three in number, the first dated in 1731, and the last in 1732. They were published in the year 1779, and intitled "Letters to a Lady inclined to enter into the Communion of the Church of Rome. By William Law, M.A." This lady, it seems, was of the name of Dodwell, not a member of any sect, but of the church of England, and daughter to the pious and learned Mr. Henry Dodwell, well known by his writings in the last century. These letters of Mr. Law are excellently written for the purpose that gave occasion to them, and contain many things of *general* use and edification; as do the others that were published in the life-time of the blessed author." In a subsequent letter Mr. Fisher writes,

"Many excellent truths and directions are to be found in these letters, and a vein of piety running through the whole that is very exalted and edifying. They seem highly suitable to the occasion, and to the great author's sentiments at the time of their being written; though there are some things therein, which I conceive, he would not have inserted under the more enlarged and enlightened way of thinking which he entertained in his *latter years*, when he had made *farther advances in divine knowledge*."

The letter from Miss Gibbon to which Mr. Fisher refers in the above communication, is as follows:—"Worthy Sir—Your generous presents I with gratitude received, though indeed did not at all know I merited such acknowledgments from you, for the poor reception you received from me, when you were at Cliffe. If I had known your stay at Putney had been so long, I should have begged your acceptance of a piece of venison; but indeed could not have troubled you with such another as you were so kind as to convey to Mrs. Griffiths. Had I known you would have taken the trouble to deliver it yourself, I am sure it should not have gone with you.

I hope you are very well after your long journeys, and long may you continue so. As to myself, I am still the same poor helpless creature as when you saw me, and have no hopes of amendment while I continue an inhabitant of this world. I have often thought of the disannulling of that grand house at Putney [next the one we inhabited], which you told me of [being taken down, together with the out-buildings belonging to it, and the ground on which they were erected, with the large garden adjoining, converted to a grass field.] It must be a great detriment to the town, for in my recollection, it was inhabited by three families, each of which kept a coach.

By a letter from Mr. Langcake I am informed of Mr. Clarke being with him last winter, and he styles him the *Reverend*. I did not think Mr. L.'s circumstances would admit of entertainments, nor did I know Mr. Clarke had a title to the Reverend. Mr. L. says, "Mr. Clarke has been preaching the everlasting gospel of final restitution, that *every* creature will be at last saved, and that he had a *divine call* to do so." All that I must leave to himself, but my good friend Mr. Law went no

que l'homme devienne Dieu en s'identifiant avec lui par la pensée: *celui qui connaît Dieu* disent

further than to say, If there was a possibility of it he verily believed it. But Mr. Law did not approve much of Clarke's religious sentiments, nor I believe would he have approved of his being a preacher. But enough." [This copy is made from the rough draft of the letter in Miss Gibbon's own handwriting.]

We have now only to add, that as Mr. Clarke was acquainted with Mr. Ward, (as Mr. Langcake,) upon whom perhaps he was wont to urge his calculations and opinions, respecting the *millenium*, &c., and who, through the agitation of these topics then prevailing in the religious world, might have felt some interest in knowing Mr. Law's views thereupon; he, it would appear, addressed Mr. Law on the subject. This gave occasion most felicitously to the expression of Mr. Law's opinion, in the following letter, which, as the reader will perceive, is distinguished by that same piercing, divine, common sense and simplicity, which so pre-eminently illustrate everything that passed through his mind, and to which expression was given.—This letter was written about a year before his decease. And as he, in the course of his previous life and writings, not only indicated the course of a prophetic messenger, suited to the times in which he lived—wherein his own mystical portrait, unconsciously to himself but very manifestly to us, is clearly traced; so we find him, with the same unconsciousness yet extraordinary acuteness, justness and exactness, as an evangelical *Malachi* summing up the whole, by a finished general description of himself, and of the nature and effects of his scriptural ministrations. [And does not the present treatise follow in the train of these mystical messengers that are specially indicated in this letter, to fore-run, or be instrumental to, the introduction of that day? For herein is the key to the gospel, which all nations will receive, when rightly presented unto them.] The letter in question is the following:—

"April 2nd. 1760.—My dear friend—Concerning the approach of THE GREAT DAY, near it certainly is, though it may be not strictly according to the scripture arithmetic and calculations which have been presented to the public. That the seven thousandth year is but a little way off, is undeniable; and it may be affirmed upon sufficient ground, that the *six days creation* last no longer than till it comes. [N.B.]

And though the scripture prophecies, figures and numbers, are certainly intended to point out the time, yet I am apt to believe, that the messenger of God (whether one or more) who as a fore-runner is to proclaim this time, will not be left to take his proof from them, but be as much an original in his way, as any of the prophets of old were. And though he may no more work any outward miracles than John baptist did, yet he will come burning and shining in such a light of divine distinction from all others, as may answer in the Spirit to that which was formerly done in the flesh, when the blind saw, the deaf heard, the lame walked, and the dead were raised, and to the poor the gospel was preached.

End all your letters to me as I end this, with only adding my name.—Your name is compliment enough to me.—W. LAW."

(Mr. Law is said to have remarked that Mede was the best who had written upon the calculations, meaning those of a prophetic nature in the Scriptures.) We may add, that the sentiments in this Letter were totally at variance with the enthusiastic views of Clarke, no less than of those of the *millennialists of our own day*. And being published, they would necessarily be known abroad; wherefore we find Clarke in a letter to Mr. H. Brooke thus writing:—

"Chelsea. April 24th. 1772.—Dear Sir—I received yours dated April 4th., and find by it that I was mistaken in thinking you another Mr. Brooke, [that is, your Uncle, the author of the "Fool of Quality."] I am glad to find that he is in the way of true piety. I wished for the sake of others, that some men of letters (for the world loves its own things) would appear in favor of the spiritual sense of Scripture. Such have always been in the worst times given by providence, as the salt of the earth. But now the religionists, who began in the spirit have ended in the flesh—in the dead letter, which is only a record, a remembrance of a divine and new-born man, whose seed lies in the soul of all men, beginning with the first covenant, though manifesting gradually in the ages of the gospel.

Though you may want human learning, you have the best learning, that of the Scriptures and the Holy Spirit the teacher of all truth. I put no value on my own learning, such as it is, nor did I ever understand the gospel by means of it, nor indeed by any means whatever. [!] For though I have seen traces of the same truths in the mystical writers, they have been only in general, but their ground is true. I have read very few of late, for some years past read none. The law and gospel, Moses and Christ, the two witnesses prophesying in sackcloth for 1260 years near about, are my only study; and my light is to and from them alone. [!] The world was to be in the state it is now under, just before the era of the *millenium* or the seventh trumpet of Moses in the seventh month, answering to the seventh of St. John; and from the types and language, (which mostly answer each other if not always,) it will be sudden, without any notice or any that shall be regarded. Remember Egypt, the flood, the taking of the old Babylon; compare our Lord's words, "as it was in the days of Noah and Lot, so shall it be in the days of the son of man." The expectation therefore of such messengers as Mr. Law and the popish church expect, will prove groundless: no Elijah, no John Baptist will be sent, either in spirit or name. [!] He comes as a thief in the night without a precursor or herald.

How could the world be surprised if it were so? The spirit of prophecy is the only testimony of his advent, to take the nations who have not yet heard of him, and kingdoms of this world, into his theocracy, and into the vision and food of the cloud of glory. [!]

The spirit of prophecy will be despised, as it was always before, yet Daniel says, The wise and enlightened of God shall understand the times and seasons, and the signs of the times, both in nature and in revelation. The world is now in its fullest triumph over the spirit of the gospel, and as Dr. Oswald, in his "Appeal in Favor of Religion" says over and over, The world has in a manner renounced the gospel: he is a man who has seen much of high life, and knows the conversation and sentiments of the great. Expect not, my friend, the appearance of any other signs than Christ has given: my misconception in some respects was owing to yielding too much to common opinion, built on passages of scripture ill-understood. Mr. Law himself was not in the mystery

ils, devient Dieu lui-même. M. de Saint-Martin soutient seulement que l'homme vertueux rede-

of the kingdom, to have any knowledge of the figures of times and prophecies; he had other grounds to go upon, and I am not surprized at his falling into what I believe a mistake. Chevalier Ramsey and *** bear testimony to the restoration, but *** is more clear than both; but I did not derive my knowledge of that most glorious truth from any one, though I have since read many testimonies to this effect, and know it was ever held among Jews, and the first christians for four centuries without contradiction.

But I do not write to make converts to opinions, I leave that to others. I am bound to preach the *everlasting gospel to every creature* under heaven, as St. John says, before the end of this age comes. Events are left to the Great Ruler of all. Was it not His will to have this mystery known, it would not have been in my power, or any man's, to have shewn it under the figures and in the prophecies. [Pooh!] Nor is it of any consequence that **** and Behmen are against it: Peter and Paul thought different, and divided on circumcision. The truths I have delivered never were so delivered; but they will be delivered yet clearer by many others, who must come forth, and are now already proclaiming the one gospel. [!] As for such who may *abuse* this mercy of God, his Justice knows full well how to retaliate, and proportionate stripes few or many. I am not surprized at the account you gave of the nobleman whose study is full of mystics, and his heart full of the world; always in a market of food, or an exchange for trade and gain. This is the characteristic of the age; however he is as forward as others, for a study full of good books and a head full of mere religious opinions, are the same thing under two names. ***

As long as *Calvinism* in any shape exists, the gospel is trodden under foot, and regeneration and sanctification are only technical terms of artificial theology; they are only the bark and outside of a truth most exalted and real. The pharisees had the shadow and despised the substance. All false religion has one heart and one spirit. It will not part with *self*, even though it *talks of nothing else*. Mr. Shirley is in self, *proud self*, dogmatizing over weak minds, scattering clouds and darkness over Scripture, and yet he thinks it zeal; so did St. Paul while persecuting the church.

Let them boast and write *saint* on their foreheads, *Calvin's* doctrines are the dragon's mouth with a lamb's face, and an abomination that maketh desolate the whole human race!

I remember him (Shirley) well at Oxford, he is become rather a firebrand than a star in the church; and all their teachings serve only to puff up the vain, proud predestinarian, and turn the better disposed from such a gospel.—*Swedenburgh* is dead lately, he ridiculed all the mystics, nor do I know one of the readers of the mystical authors who can bear his extravagancies. Mr. Law thought him *the greatest visionary he ever read*.

I thank you for your prayers that I may grow in the knowledge of my Master. And I wish you all increase in the inner man, though perhaps you must walk as I do, in much inward darkness and dejection: but this *Bacha valley* of weeping leads the true road to the new Jerusalem, whose waters refresh the city of God and his new temples in Christ, among which I hope divine grace will place you.—I am, dear friend, your affectionate and obliged servant,—RD. CLARKE."

The following is an extract from a letter of Clarke to Mr. Brooke, written a short time previously:—"My 'Daily Service of the Temple,' I find, has been thought to open more the regeneration than any other tract. [!] The *first-born* &c., is intended to explain one particular truth of great consequence to the true knowledge of the extent of the gospel: but of this you will best judge for yourself. We are certainly near the seventh trumpet, when the *mystery* ends, as St. John telleth us. Seven trumpets blew from the month *Abih*, of first ripe fruits, to the *seventh month*; then comes the millennial kingdom, of which I can say little at present. The signs of *times* in Moses, by days, weeks, months and years, are clear enough in the general; the exact measure God only knows, and will reveal in his own manner. The second coming of *Christ* in *clouds* is a blessing, all the language of the gospel must be understood as good news; but this manifestation will be sudden and unexpected by the world in general, which it could not be, if signs in earthquakes, wars, famines, and pestilences were to abound in all kingdoms. These things could not make men be as in the days of Noah, for even luxury itself could not subsist under such a combination of calamities. The signs external are sufficient for the serious, the internal is the spirit of prophecy, opening the *everlasting* gospel, which the angel flies through heaven and preaches to every creature. The wicked must be punished and purged. If we extend wrath beyond the work of love, love is a servant and wrath the master, but this cannot be. ***" Such is a sample of the notional rignarole stuff put forth by this individual as the spiritual sense of Scripture: all vapid talk and groundless assumption, neither proceeding from the spirit of holiness nor from the spirit of wisdom, nor yet from sound christian knowledge.

Would the reader desire to see a truly *common-sense* as well as *theosophic* view concerning the millenium, and judgment respecting the opinions that have prevailed of late ages upon it,—as well as of the right way to attain to a true understanding of gospel mysteries, he is advised to consult the Fourth and Fifth of Behmen's published "Epistles," who, it may be remarked, never uttered anything from conjecture, but only what he *fundamentally* and *certainly* knew. These two epistles were written in answer to the inquiries of a certain millenarian author in his own day, and at his desire, who it may be just stated, resolved the question after the simple, scripture-number calculations of Clarke and the popular modern writers upon it, (instead of according to nature, or the autumnal maturity of the tree of good and evil.) Alluding to such view of the matter, Behmen writes,

"When we look upon the words of Christ and his apostles, they will not in the least manner agree thereto; and though there is mention made of a thousand years in the *Revelation*, yet the same is hidden from us; and we know not when they may begin, or whether they are begun. If the 'first resurrection' be paradisaical, then it may be done without our knowledge." And again, "It may please God to open the understanding of others [as to this matter], and I should be ready and willing to learn, if I could see the ground thereof in the light of nature. But it belongeth not to man to make conclusions about secret mysteries without the *command* and *light* of God, lest he be found a liar before God." Again, he observes, "Man doth hardly reach that which is before his eyes, much less that which is hidden and mystical, except God be his light." And thus again, "For this world is confined and determined in the beginning of the creation, and then into the end,

vient l'image de Dieu ; ce qui rétablit la communication entre Dieu et l'homme, et ce qui suffit

where the creation ceased ; all which was finished in six days. And in such a time the mystery of God's kingdom shall be finished, and a thousand years are before him as one day. [N.B.]

Concerning the seventh day of rest, whether or no the world shall yet be in rest a thousand years ? the same is hidden to mankind ; we cannot certainly determine, we must leave it unto his might. I have no knowledge of it, seeing the Scripture doth not give clear evidence, when the thousand years begin, or what years they be, or to what they have relation. Therefore I let it alone in its own worth, and will hinder none that hath a *certain* knowledge or command so to teach. This I give you to consider of, meaning it well unto you.

What I might further answer concerning this matter, you will find sufficiently in my writings. Although I could set down a large answer about it, yet I thought it not expedient, seeing this knowledge is not given to me."

Behmen concludes his long and admirable dissertations on the subject, (in the two Epistles in question,) in the following terms.—which quotation for its excellency, notwithstanding its length, we deem worthy of a special notice, as affording an important lesson of instruction and caution to future professed interpreters of Scripture times and seasons, which "God hath reserved in his own power." It thus proceeds :—

"And therefore I do entreat you wholly as a brother, and a Christian, that you would be pleased to have a care that *you apprehend the sabbath* in the rest of *Christ* ; and be not so moved by the fervent instigation of your mind, about a millenium according to the common notion of it, but search whether you be able to ground the same in the light of nature. If you be able to ground, and reach it in the light of the *eternal* nature, then indeed you may go on : but shew it us plainly that we may see it, else our mind will be unsatisfied, unless it finds the *ground*.

It is not to be proved with passages of Scripture, which might be seemingly alleged for it ; they give as well the contrary, and may well be otherwise applied. If my mind had not turned itself into the love and rest of Christ, I would then shew it you after the fashion of this *present controversial world*. [N.B.]

The book of the *Revelation* is spiritual, and coucheth or sticketh deep in the *mystery* ; it requires an high illuminate mind and understanding, which hath power to enter into the mystery of *God*. It speaketh *magically*, there belongeth likewise a *magical understanding* about it. But in what is published, I find not the magical apprehension but only an historical apprehension.

He that will set upon the *heavenly magia*, he must know the heavenly figures of the form of the internal heaven, viz., the centre or *life's circle*, whence all beings do arise, whence this world is produced. If he hath not the magical guide in him, then let him not meddle with the heavenly figures, or else *turba magna* hath power to spew him out of the *divine magia*.

John the Evangelist or whosoever wrote the *Revelation*, knew the figures of the *Divine magia*. And though he saith that he was 'ravished in the spirit' and it was shewn him, yet they are figures which remain in the *Divine magia*. And though they be revealed, yet thereto belongeth such a *magist* as understands *thesaurinella* !

He must understand all the *three principles* with their figures, and then he hath power to open and reveal them ; else his expositions fall unto the *turba*. I speak sincerely. If you please, read my Book "OF THE THREE-FOLD LIFE" aright, and there you shall find the *root* of the *magia*. Although there be other much deeper books of mine extant, yet I would you might but understand that, for it hath sufficient ground ; [N.B.] else you will not be able to apprehend the other. If it should then please you to search further, you may very well obtain them ; only there must be earnestness [wrestling, agonising prayer] withal, otherwise they will remain dumb.

For the ground of it is deeply *magical*, as the illuminate mind shall find indeed, if it will but dive into it. Therein the *Revelation* is very easily to be understood ; and in no other manner shall it at all be understood, save from the mystery of *God*. He that is able to dive or sink himself into that, *he finds whatsoever he doth but search*.

Accordingly I would fain have you to prove your inflammation, that you might know (1.) the guide of the internal world, and then also (2.) the guide of the external world, that so the *magical school* of both worlds might be known to you. Then the noble mind would be freed from opinion and conjecture, for in conjecture there is no perfection.

The spirit must be capable of, and acceptable to the *mystery*, that God's Spirit may be the *guide* in its seeing. Else, it only seeth in the outward mystery, viz., in the external heaven of the constellation, which oftentimes doth vehemently enkindle and drive the mind of man ; yet he hath not the *Divine magical school*, which consists barely in a plain childlike mind.

The external guide labours and speculates only in the outward mirror, but the internal in the essence, which yet that is not able to do, unless God's Spirit guide it. Therefore God makes choice.

Whomsoever the heavenly school taketh, he is made a *magist* without his hard running ; and albeit he must *run hard*, yet he is taken by God, and driven of the holy Spirit.

Therefore man must try of *what guide* he is taken. If he finds that he hath the *Divine light* shining in his seeing, that his Guide doth bring him into the heavenly school, upon the *way of truth*, to love and righteousness, and that he is thereby assured and confirmed in his mind with *divine certainty*, then he may proceed in his work.

But (N.B.) if it be in *conjecture* and *doubt*, and yet in a fiery driving, then the guide is from *this world*. Which ought to be tried by its will and purpose, whether he seek *God's glory* or his *own honor* and applause ; whether he willingly resigns himself to the *cross*, and only desire to labor in Christ's vineyard, and to seek the *good of his neighbour* ; whether he seeks *God or bread*. And accordingly must his understanding judge, and give it leave or reject, and tame it, as need requires.

This I would not, as a brother, conceal from you in a Christian exhortation. And I entreat you, that you would accept of it no otherwise than as meant well unto you, as my due obligation requir-eth. For upon your desire I am your debtor in *Christ*, to your anxious seeking mind, as one member is bound to assist another."

Thus thought and spake this man of sense and heavenly wisdom, BEHMEN, whose writings next to the Scriptures, became Mr. Law's theological or rather *theosophical* text book, (as we have seen,) at the close of his illuminated career. Which therefore, with their *divine magical ground*, Mr.

pour le bonheur de ce dernier.

Law had before the eye of his mind, when he wrote the Letter we have *last given*, touching the approach of the GREAT DAY.—

To return to the order of our narrative, it was in the early part of the year 1760, that the volume of Mr. Law's "Letters" which we have repeatedly alluded to, was published, at the request, as we have stated, of his attached and admiring friends, Mr. Ward and Mr. Langcake, both of whom were then resident in London. This latter fact is apparent from a remark in one of the unpublished letters we have presented, as well as from other documents, and to it may be mainly attributed the alterations, we have from time to time pointed out and alluded to, as having been made in the originals of the letters inserted in the published collection: though in some cases perhaps being altogether effected by the master hand of Mr. Law himself, where, as we have intimated, he deemed it proper to inflict a corrective lashing on his perverse detractors and antagonists, without compromising his dignity by a direct recognition of their childish folly or malignity.

The remarks we have made on particular Letters (the *third* or *last edition* of the "Collection" being the one we have consulted,) leaves little to be said on this volume, the entire contents of which we heartily recommend to the attentive perusal of the student of Mr. Law's antecedent writings. Letter IV is particularly instructive to one who desires worthily to fulfil the office of the ministry. Letter VIII is an admirable answer to a well educated man, whose mind having been completely mystified by the overbearing influence and seeming seriousness and piety of the popular 'evangelical' talk, preaching and phraseology, had lost its original balance of judgment, and become altogether unsettled. Wherein, the author demonstrates the folly of flying to methods, opinions, forms and ordinances of religion as the means of attaining to goodness; thus restoring his correspondent's mind to its original classic poise, at the same time pointing out the true and natural way of christian progress. Letters XII and XIII are filled with divine consolation and heavenly counsel, addressed to those who are justly dissatisfied with the natural state of their hearts, with which they are become sensibly acquainted. These, with many others which we might point out, are fine examples of the doctrines of the "Spirit of Love" and "Spirit of Prayer" applied in actual life, and enforced with the eloquence and zeal peculiar to the author. The last Letter in particular, addressed to a Clergyman of Westmoreland, is an excellent commentary on the universal principles of theology, contrasting them as they are in themselves, with the way in which they are generally understood. In short, we regard this book of "Letters" as a familiar exordium to the same life and practice as the "Spirit of Prayer," adapted to various characters and circumstances, and recommended by the personal interest which always attaches to correspondence. It would be impossible to pick a single Letter out of the "Collection," which would not bear to be submitted to a judge of logic and rhetoric. We mean not a modern evangelical preacher or scribe, no more than his *Oratorian* ultra-antagonist, but one who had been accustomed to strict argumentation, in the tracings of truth,—such a mind for example, as that of Lord Lyndhurst, after his well disciplined intellect should have applied itself to the examination of the theory and practice of christianity, even to its very ground. Such an one as would commence with self evidence, and make no step but according to strict self evidence. Such an one as would be able to pull christianity up by the very roots, if untrue, that is if the alleged true ground and whole philosophy of it were not established or demonstrated.

In the autumn of this year, the devout and amiable Francis Okely, an educated university man, and well known for his translation of German mystical writings &c., who was now a preacher among the "United Brethren," addressed a letter to Mr. Law for permission for himself and a friend, to pay him a visit, as he stated "for his instructive conversation on the spiritual life." From a copy of Mr. Law's reply to this letter, or the reply itself, being afterwards found amongst the papers of the celebrated John Ryland of Northampton, his friends presumed and gave it out that this letter was originally addressed to Mr. Ryland, but the evidence we are about to furnish, will doubtless convince others as it has done ourselves, that the reply was addressed to Mr. Okely, who might have given the original or copy to Mr. Ryland, who was the friend alluded to in the request.—Mr. Law having had experience of the common censorious distemper of the popular erratic spiritualists of his day, (as we have seen in the case of Wesley and some of the Moravians,) was unwilling to refuse the request which had been thus made to him, but at the same time, to protect himself, and also consistently with his uniform evangelical sentiment, he took care to impart such an instruction in his reply, as that his correspondent, if really out of the leading strings of divinity, should feel the visit altogether needless for the professed purposes of it. The reply he thus sent, is the first letter in the published "Collection."

The visit was paid in due course notwithstanding, Mr. Okely being accompanied by Mr. Ryland, and we may judge of its agreeable nature from the following letter of Mr. Okely, addressed to the Editor of "Lloyd's Evening Post," on the occasion therein stated:—

"Northampton. July 19th. 1772.—Sir—Having in your paper observed a couple of Letters from two clergymen, under the signature of *Ouranios* and *Theophilus*, wherein, with a pious and disinterested view, they recommend to the public the writings of the late truly reverend WILLIAM LAW, I am encouraged to hope you will not be averse to the addition of a third, to the two former testimonies. They are ministers of the establishment, and I belong to another protestant denomination. Happy should I esteem myself, if out of the mouth or pen of two or three witnesses, the good opinion of the general utility of Mr. Law's writings could be so far established, that ministers and people of every denomination might be inclined seriously to read, and truly to perform the sound practice of his works. Although we are to call no man Master on earth, because there is only one that is perfect and infallible, yet I can with truth aver, that I have reason to believe the Lord hath spoken, and doth yet speak to this age by him.—I have also in this respect, a happiness beyond that of *Ouranios* and *Theophilus*. They lament their having had no acquaintance with this worthy and faithful servant of Jesus. But though I had no long one, yet was I, a few months before his decease, indulged with an ample and intimate conversation with him, upon the present state of religion in our time and nation, and on many other the most interesting subjects. This I regard as a favour of God bestowed upon me, and which I would not have been without on any consideration. I only wish to make the very best use of it in all respects.

This Letter
is the
original of
the tract
on Pity &c
[570.]

Nous remarquerons sans aller plus loin, que le philosophe inconnu rattache toutes les scien-

Mr. Law lived as he wrote, and died as he lived. I am pretty credibly informed, that amidst the most excruciating pains of the stone, and at the age of seventy-five years, immediately before his dissolution, rising up in his bed, he said, 'Take away these filthy garments: I feel a fire of love within, which has burnt up everything contrary to itself, and transformed everything into its own nature.' O might every minister, and each of his flocks (both of the establishment and every other denomination,) live the life and die the death of this truly righteous man!

To give a small specimen of the conversation which passed between us:—"Sir (said he), I am not fond of religious gossiping; my best thoughts are in my works, and to them I recommend you. If I should seem to you a positive old fellow, I cannot help it, well knowing the ground from which I write.—But, dear Sir, above all things be present with, and attend carefully to, your own heart. There you will be sure to meet with all evil, and there only can you meet with GOD and all real goodness." [A dictum worthy of a divine ORACLE.]

Having already (through God's mercy) reaped some benefit from this advice, I communicate it simply to the public for the same end. It is useful; and may it prove, together with all his writings, a standard lifted up against the inundation of infidel profanity and notional faith, against the numberless numbers of flagrant sinners and hypocritical false saints, which everywhere divide a fallen Christendom.

I have not hereby the least intention to reflect with unkindness on the Clergy, or the ministers and people of any other denomination; my heart feels nothing of this sort. But I most earnestly beg leave to recommend, first to myself and then to them all, a passage in his "Answer to Dr. Trap's Discourse on the Folly, Sin, and Danger of being righteous over-much," from page 58 to 69, fourth edition. Were it but read with godly sincerity, I am very positive that every reader would see reason to be thankful for having had it pointed out to him. This is one among ten thousand other pearls, to be met with in this ingenious and illuminated author's writings.—CHRISTOPHILUS."

This letter was subsequently published in an octavo pamphlet in the year 1774, entitled, "A Metrical Version of certain Select Passages taken from the Works of the late Rev. William Law A.M.," which was from the pen of Okely. In the preface to it, the author mentions a poetical friend, who had engaged his pen to the same purport, meaning Dr. Byrom of Manchester.

Amongst Mr. Law's MSS., we find a letter from Okely, written after he had made the desired visit to King's Cliffe; at which time, it appears, Mr. Law had the project of the "Address to the Clergy" in hand. The letter is as follows:—

"Bedford. Nov. 13th. 1760.—Rev. and dear Sir—I hope it will not be deemed an over-forwardness in me, if I write a few lines, to inform you, that the visit I lately made you proved so satisfactory to me, as to have been every day since fresh in remembrance. As you told me your books contained some of the choicest of your thoughts, I have made such use of them as to perpetuate my converse with you, and I am sure with more blessing for the heart than gratification of curiosity.

Should your heart and pen be led to consider the true nature of *Justification* according to truth and solid *experience*, as you have in effect already done in the latter part of the "Grounds and Reasons of Christian Regeneration;" I flatter myself that some good advantages might from thence accrue to the present state of *awakened Christianity* amongst us. As God has made you and your writings a principal instrument of beginning, you are the most likely person I know to help to carry on and perfect, it. You bear on that account, a certain character, which cannot but give your words some weight and influence upon the hearts of all truly religious people. Certain it is, I wish and pray that your pen may have all the advantages God can give it, to the removal of all practical error, and the propagation and establishment of *living truth*, in the hearts of all the children of God.

And because I know, that one of the most pointed and effectual objections against you and your writings, amongst some persons laying claim to the *real heart's knowledge* of the redemption of Jesus Christ, has been and is, That there is far more of abstract and abstruse reasoning, notion and speculation in your works, (how much soever they seem sometimes to decline it,) than individual, *simple, heart-felt truth* and enjoyment; it would be a singular satisfaction to me, to see you once, in the spirit and power of a *living witness* and *confessor of Jesus*, after the pattern of St. Paul, compelled as it were, to shew the fund of truth and infallibility out of which you think and write, and to boast a little not what you are, but what the *grace of God* is and does in you. [This was a rather close thrust at Mr. Law, but a very proper challenge to be made in its season, to all who assume the office of directors in spiritual matters. What is the present state of your Christian experience? Do you enjoy consciously, the light and love of God. Does the Spirit of God bear witness with your spirit and conscience, *now*, that you are his regenerate, beloved child; that your guilt and iniquities are all "washed away," and the power of sin is entirely subjugated within you; that in short, all within you and proceeding from you is the *holy Jesus*, with his divine wisdom and love, his heavenly meekness and humility, courage and zeal,—all old things being done away within you and all become new,—the world, the flesh, and the devil under your feet? If so, and you have therewith your rational understanding well exercised in mystical theology and erudition, then you are deserving of attention as a christian doctor. "Show the fund of truth and infallibility (says Mr. Okely to Mr. Law) out of which you write," in so convincing, irresistible a manner. But Mr. Law was gathered to his rest above, before an opportunity was afforded him to respond to this summons; whereby we may infer, that he was not called to it, nor had occasion to do it.]

Something of this nature might, methinks, by God's blessing, silence, if not gain this class of your opposers, as it would certainly crown all the other productions of your most excellent pen.

I must own, that whenever I hear or read the *true interior life* of any solid saint, of whatsoever time, or place, or persuasion, I feel something thereby inexpressibly captivating to my heart. And as much as I cannot help preferring the work of God to that of man; so much is one grain of such *living truth* more esteemed by me than a hundred weight of *dead general truth*, how well soever composed and delivered.

In this point of view, I have transcribed and inclosed for your perusal, something I take to be

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ces et toutes les questions possibles à la théorie dont nous venons de parler; ainsi les lecteurs

of this sort. If you have never met with it before, it may perhaps give you as much inward pleasure in the reading, as it has done me in the writing it.

I do not know whether it might not be premature, to indulge my inclination so far as to tell you, that if any knowledge of the German language God has given me, could be of the least use to you, in the prosecution of your new edition of JACOB BEHMEN'S WORKS, or otherwise; it would be a favour done me, were you to accept any assistance my situation and circumstances here would allow me to give you. Perhaps I speak as a fool. Accept then the *good will*. Poor and unworthy as I am, I think I love the Lord Jesus in sincerity, and you too, as one of the members of his mystical body, and a *chosen servant* of his, in this age.

I beg my sincere christian love to the two ladies, your companions in the Gospel, whom I thank for their civility shewn me and my friend. Let me have a place in their, and in your remembrance before the great high Priest of our religion.

I shall wait in expectation of your book in its season, which I will endeavour to make the best use of, both for myself and friends.—I am, Reverend and dear Sir, your truly affectionate friend and brother in the gospel.—FRANCIS ORELY.

P.S.—What you say in the "Appeal" page 272, that if G. F. has said any good and divine truths, you should be as well pleased in seeing them in his books, as in any of the Fathers of the primitive church, makes me persuade myself, that the inclosed will not be the less agreeable to you for coming from that quarter."

About three weeks previous to this time, as we find from the following letter, Mr. Law had sent up his tract of *Justification by Faith and Works* :—

"Oct. 20th. 1760.—My dear Langcake—If this begins with saying, 'I am glad to see you,' you may understand it without considering it as a strong figure of speech, for before I set your name on the top of this page, you did more than stand in my sight. If you take this to be a little frantic, you must grant me the benefit of the old saying, *Amare et insanire idem est*.

On Wednesday the 29th. inst., the Carrier will bring a little box to Sun Court for Mr. Ward. In it will be found your "Three-fold Life" and a MS. *Dialogue* to be censured by you and Mr. Ward.

If you grant it an *imprimatur*, (which I would not have unless you would grant it to an enemy,) pray let it come out both as to letter and paper, as good as is consistent with *six pence*, for it must not exceed that. Whether *Theophilus* or my own name shall appear in the title-page, is left to you and Co., as you shall judge either the one or the other will bring it into more hands. Adieu—W. Law."

It may be needful just to remind the reader that the Methodists at this period were divided into two classes, the "Calvinistic" and the "Arminian"; the latter representing the tenets of Wesley and his societies, (as of the sober, solid theologians of all ages,) whilst the former were the fondly cherished views of Lady Huntingdon and her party, of Whitfield and others, (as of many amiable religionists in our own day;) and that the term Methodist, was applied not only to the followers of these two chief promoters of the religious excitement then going on throughout the country, but to certain clergymen who adopted their peculiar notions of justification by faith, imputation of righteousness, atonement, election and reprobation, sovereign grace, final perseverance, &c., and also practised their style of preaching (especially Whitfield's) in their own parish churches, as well as more publicly. Of this latter number and character, were as we have mentioned, Berridge, Harvey, Venn, and others solemnly paraded in that modern newspaper performance the "Life of Lady Huntingdon." Such was the swing of their excitement, and elatedness at their imaginary discoveries of Gospel truth, that amongst other of their issues from the press, Berridge ventured to publish two Letters he had privately written to a brother clergyman, containing a view of these peculiar *converting* doctrines, with an account of the author's own experience previous to, and resulting from their adoption, under the title of "A Fragment of the True Religion, being the Substance of Two Letters from a Methodist Preacher in Cambridgeshire, to a Clergyman in Nottinghamshire, 1760;" which teemed with preposterous hotch-potch gospel terms, and Calvinistic, Zinzendorfian rant, which he held up as the soul-saving, evangelical truth, in contradistinction to the old 'dead, bedridden, legal' divinity and preaching of the Church of England. [To understand this subject justly, the reader should here consult Dr. Green's very calm and rational expostulation with Berridge and others, on the occasion of this publication, in a tract, entitled the "Principles and Practices of the Methodists Considered" 8vo. 1760, in addition to this "Dialogue" of Mr. Law, and Berridge's publication.]

What extravagancies of doctrine the zealous but injudicious Whitfield preached, and published, and afterwards confessed to, also the cant and babble of the Moravians, Mr. Law had hitherto taken no public notice of, neither of the renowned excitement attending the ministrations of the clergymen we have just referred to, who (like experimenters in mesmerism after witnessing instances) made trial of Whitfield's peculiar kind of preaching and doctrines, and found the results to be similar.—But on the appearance of the pamphlet in question, of the Rev. Mr. Berridge, (upon which, by the way the Rev. R. Whittingham, the Editor of the recent edition of the "Works of Berridge," 8vo. 1838, thus justly remarks, "In this letter there are some expressions which he himself when his knowledge and experience were more matured, would not have used.") Mr. Law now had the opportunity of exposing in a formal manner, (not as Lavington in open ridicule but with sobriety, and high evangetic instruction,) all these *fantastic notions and doctrines*, or rather false, enthusiastic interpretations of true scripture doctrine, not omitting allusion to a "late *most elegant* Gospel writer, (the author of "Theoron and Aspasio," so termed by Berridge; and at the same time, to the surprise of the dupes, who had not been convinced by the admissions and confessions of Whitfield (and Wesley,) the true secret of all these supposed supernatural excitements, and divine attestations, of shrieks, groans, &c., namely that these things are not the working of the Spirit of God, (for Mahomet had the same testimonies,) but of natural causes. And with his usual wisdom and completeness of demonstration, summing up the whole, by pointing out to all who desire to go and convict sinners in the open highways, streets, fields, &c., the true salvation doctrines which they were to preach; and the mode and manner of conduct of their zeal

doivent s'attendre à trouver dans ses ouvrages, la solution de toutes les différentes questions phy

in delivering the same. Finally remarking, that he should only be too glad to hear that not only this kingdom but the whole world was overran with such preachers and missionaries.

This is what Mr. Law did in the little publication now before us, entitled "A Dialogue between a Churchman and a (Calvinistic) Methodist, upon Justification by Faith and Works." And when it is remembered who were the individuals, encouraging and abetting these delusions, Mr. Law had occasion enough, it will be admitted, to step forward and endeavour to rescue Gospel truth from such audacious run-riot distorters of it.

It will be borne in mind that this tract did not so much embrace Wesley, (except in one or two incidental points,) nor was it levelled at him so much as at the strange infatuation and high flown ignorant declarations and theories we have just described, of the Whitfield and Huntingdon, Calvinistic and Moravian, party of the Methodists: though we cannot admit that Wesley was unobnoxious to grave censure even in this latter particular. He had manufactured a system of arbitrary theoretic theology, out of certain expressions of St. Paul, without understanding his ground: (as if an individual, unacquainted with the principles of Arithmetic, had met with a separate treatise on one of its branches, such as barter, profit and loss &c., and being initiated into it practically, should thereupon frame a system of figures and calculations, all converging round this particular subject as a centre and rule of all arithmetical science!) His chief doctrines however (we do not allude to the practical divinity of the "Serious Call" &c., he maintained,) were as to their substance, sound, the fault being in the invented artificial mode of their representation. As for instance his doctrine of the *imputation of Christ's righteousness*, set forth in his sermons, which (as some others) is only an idiosyncratic peculiarity of conception and expression, borrowed from the Zinzendorffians; which he would not have used (but have adopted the classic, unsectarian terms of Mr. Law,) had he been duly, scholastically tutored in the true science of the mystical doctrines of Christianity, of the exact parallel and ground of St. Paul's expression, of the 'first and second Adam,' and of the 'man Christ Jesus.' The actual physico-spiritual birth and growth of whom (with the due antecedent process) is the all with which we have to do, and the centre round which all the Scriptures and revelations of God are built up. It is the bottom the middle and the peak of the *pyramid* of truth and life, human and divine.

What Mr. Law has presented upon the subject of "election and reprobation" in his published "Collection of Letters," and elsewhere, to say nothing of Behmen, is surely sufficient for ever settle the doctrine for all ministers of these kingdoms, and to show the relations of the idiosyncrasy of understanding of Lady Huntingdon and her party, and of our present "Christian Student" evangelicals, (who talk about the "blessed first Reformer's doctrines," and maintain that "a moderate Calvinism is the doctrine of the articles of the Church of England!") to show we say, the relations of Calvin's ignorant, detestable notions, to the 'truth as it is in Jesus.'

This little treatise of doctrinal "Justification" by Mr. Law, might very appropriately be appended to his "Regeneration" tract and "Answers to Trap," and so recommended to every sectarian and established preacher and minister in these kingdoms, as a sequel study to the "Serious Call" and "Christian Perfection."

We may also observe, that it is from the ground laid down in the last six pages of this tract, coupled with the scope and frame of Mr. Law's "Letter on Warburton's Legation," and the apprehension of the nature of the true, Gospel kingdom under whose influences we dwell, and mode of its realisation, that we always speak, when expressing our views as to the proper course of evangelical philanthropy of action, with respect to mankind, and our opinions of approval or disapproval of either religion or philosophy in any of their forms obtruded upon the world.

The next letter of the unpublished correspondence of Mr. Law, which offers to us a topic of remark, is the following:—

"Nov. 22nd. 1760.—My dear Langcake—I thank you much for your two last letters. I am afraid you overrate the *Dialogue*, wrote by a man grown very old, in much haste, and through various interruptions.

But if you are not so clear sighted with respect to any thing of mine as in other matters, it is owing to that which is both my honour and pleasure, your friendly regard for me.

I would have you take what copies you please for yourself and friends, and to present one in my name to your friend Mr. Payne, and another to your street neighbour, the Brazier. [Mr. Langcake's address was, "at the New House in Hosier Lane, West Smithfield, London."]

If you can find out how to send one to Mr. Hartley, I should be glad.—I do not make my usual presents to the Gentry, but have proposed a consultation to be held by you and Mr. Ward at Richardson's shop, whether it might not be proper to make presents to some of the Bishops, and especially such as have these *new preachers* in their dioceses.

Is your philosophic doctor alive and flourishing?—I have the rheumatism in both my arms. There was an oil of mustard seed much in request for this complaint about forty years ago; if you can find it out, I should be glad to have it as soon as you can.

I intend to put a bit of gold into your hands in a little time, for Mr. Griffiths, the philosopher. W. Law.—P.S. There must be one given to Mr. Clarke."

The Mr. Payne herein mentioned, has been already alluded to, on several occasions; amongst others as having been instrumental in the posthumous publication of Mr. Law's "Three Letters to a Lady &c.," 1779: which it appears, he also edited, and took upon himself to alter the form of the sentences as originally composed, comprising in one paragraph or volume of thought, what Mr. Law with his masterly taste and judgment, had put in distinct sentences or arguments, which is the true style of argumentative writing, as for instance in the symbolic Euclid. The editor of an edition of the "Serious Call," published about the same period as these "Three Letters," and who may well be presumed to be Payne also, has therein taken the same liberty with that work. So far from placing a long or connected volume of thought into one paragraph, in argumentative writing, it were well if individuals would think and write so logically and justly, that they would not be afraid to make every argument in their train of reasoning, into a brief, simple paragraph, whereby its strength or weakness, and its dependence, might be at once seen and tested by the reader. But this process would be the condemnation by the authors themselves, of five-sixths of the books con-

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siques, mathématiques, religieuses, politiques, chimiques, etc., qui aient jusqu'ici occupé l'esprit

posed at the present day, before they saw the light of publication, and may therefore not be expected to obtain, during the present system of mental training; though if what we propose with respect to Christian Education in the contemplated Appendix to the Third Section of this work, be adopted, such a result may not be un hoped for in an early subsequent age.

The following is the letter Mr. Payne addressed to Mr. Law, on receipt of the work, which Mr. Law in the above letter, desired Mr. Langcake to present to his friend:—

"London. Herald's College, near St. Paul's. December 25th. 1760.—Reverend and dear Sir—Though under these characters you have for some time lived in my heart, yet the freedom of such an address, from one who is an entire stranger to you may need some apology. It would be hard, that the favors you confer should produce you any trouble; but I cannot any longer forbear to thank you for the very acceptable present of your two last pieces, which I received in consequence of your direction to Mr. Langcake. I have, indeed, a much higher obligation to speak of; having from you learned all the good and evil that belongs to me, as a fallen and redeemed spirit that is to live for ever: and though this is the ground of that sincere esteem and affection I bear towards you, yet unless a particular and personal occasion had given me an opportunity of mentioning it, it had been acknowledged only in silent thankfulness to the God of all grace and mercy who hath blest you with the truth, and made you the instrument of communicating it to me in common with the Christian world.

To enter into a detail of my religious opinions, would be a task almost as trifling and vain as the subject. It is sufficient to say, that I received them as opinions are commonly received, from outward situation, subject to the same mutability and change with all that is outward in human life; and having no deeper ground, they could produce no better effect than the formalities of an outward behaviour, while the heart continued unchanged, a prisoner of darkness and a slave to all the evil of its fallen state.

I entered into the world upon a narrow foundation; which though afterwards enlarged by the unexpected favour of some who suddenly became my friends, was yet made more limited by their sudden and unexpected dislike; and with the loss of them losing all hope of future success, I resolved to disengage myself from business as well and as speedily as I could. In the mean time, it pleased the Almighty in one week to take from me three children, which were all I had left; one nine years old, another seven, and the third an infant. Under this visitation, by far the most awful as well as the most affecting I had known, the same merciful hand that had thus wounded me for my good, led me to your writings; and, through them, to the only remedy for all the disorders of the human heart, the only consolation for all its sorrows.

This coincidence of two such circumstances, I think, I may justly consider, as the most remarkable period of my life; nay, may I not humbly look upon it, as at once the call of God to a participation of His redeeming mercy and His direction how to obtain it? For what benefit could be derived from an outward profession of Judaism? what more salutary ends could be answered by reading the history of the life and precepts of Jesus Christ, than by reading the history of what was said and done by Pythagoras, Socrates or Epictetus?

Indeed, from the doctrines of the imputation of sin, partial revelation, vicarious righteousness, and absolute election and reprobation, my heart constantly recoiled and became the master of my sentiments with respect to those debated points; and not knowing the ground of the blessed Trinity—known only to the humble and repenting sinner, the pride of reason could easily reject that doctrine, as an inexplicable mystery, the invention of schoolmen, and wholly repugnant to its eternal and immutable ideas. And what was left, after this noble separation of truth from falsehood? what, but an idea of Christ as an outward teacher and example of virtue, raised in authority above the masters of the antient schools, only by a power of working miracles: while a Tully, a Hutcheson, and a Shaftesbury, were secretly more regarded, as explaining morality in a more connected series, and upon the deeper and more known principles of nature and life; and while the language or the Blessed Redeemer, when discoursing of His Father, Himself, and the Holy Spirit, His work and His disciples, and of the eternal and inseparable union that subsists between Him and them, was coldly passed over, and impiously apologized for, as a strong metaphorical manner of speaking peculiar to Eastern nations.

I thank my God, and esteem you as his instrument, that he hath brought me out of this tremendous darkness, super-induced upon the Gospel, into a marvellous light, that reveals His holy being, with His kingdoms of nature and grace and all their operations, as harmoniously united in one blessed work, that the will to all goodness may be the one universal will, throughout the whole extent of being and the endless ages of eternity. Of this new knowledge, however, as I can say but little of its influence on my heart and life, let me not too freely speak as if it was my own. True as I believe your doctrine to be, I desire not to receive it merely as changing one set of opinions for another: I would rather, in silence, humbly hope and patiently wait for its birth in the depth of my own soul; *looking only unto Jesus, the author and finisher of faith, in whom alone is life, and whose life is the only light of men.*

Your affectionate heart, I know, will not be displeased at my obtruding upon you this account of myself; and your candour, I dare say, will excuse the general and imperfect manner in which I have given it. If I should be asked, what was my motive for giving it at all; I must answer, that I might so far partake of your benevolent regard, as to receive that testimony which St. Paul has thrice spoken of as an evidence of his affection for repenting souls, the being mentioned in your prayers at the Throne of Grace.

But as it may happen, that I shall never, upon fair occasion and in point of merit, justly obtain that privilege of communicating my thoughts to you, which I have now in a manner usurped; permit me, before I lay down my pen, to say a few words, with all due deference, about the printing of your inestimable pieces.

I have often lamented, that, on account of your distance from town, so many inaccuracies should have escaped the press: not because I think the thing in itself deserves much solicitude; but because I fear, there are people in the world that wanting every other pretence, would endeavour to raise an odium against your writings upon so wretched a foundation; and because I

humain; et nous dirons franchement que la science peut beaucoup gagner à l'examen approfondi

know there are others weak enough to become the dupes of such mean artifice : a significant shrug, a forced smile, a monosyllable expressing contempt, is sufficient to put by the generality from examining into the ground of doctrines in which they have not been trained up, and without which they find themselves perfectly at ease. While I was in business, I undertook the correction of the press for almost every book I published; and by that means acquired a facility in detecting typographical errors, which are commonly overlooked by the eye that has not been accustomed to seek them out. That I have, therefore, been always ready to undertake the office of correcting the press for your service; will, I hope, no more be imputed to vanity, than the forwardness of a limner, who, when a portrait is to be painted, should offer to undertake it in preference to one that had never learnt to draw : for all that man can teach himself, or one man can teach another, is to be learnt only by the concurrence of time, attention, and repeated exercise; and it would have been no impeachment of the skill of Sir Christopher Wren, to have said that he could not build a ship. I would not, however, be thought to insinuate, that you should take this business out of the hands of any person, to whom you have thought proper to entrust it; or assign him an assistant, if an assistant would be disagreeable: it is a matter, even in my own opinion, of no greater importance than I have stated above; and was it of much greater, it would, surely, be no excuse, for giving a good mind a moment's real pain about it. What was not done in a first edition, may be done in a second; and upon that principle, I will, with your permission, send you a copy of the late dialogue, with a few proposed corrections in the pointing and other little matters marked in the margin; all which will be humbly submitted, as they ought always to be whether in the revision of a printed book or a manuscript, to your abler judgment; for I would no more alter another man's writing, without his leave and approbation, than I would alter his dress.

But to come to a subject that may be more worthy of your attention. There are two sets of people that are, very deservedly, the objects of your earnest and affectionate concern, the Clergy and the Deists. It may be said, I have here coupled together two very opposite characters; but I fear there is more real union between them, in spirit life and work, than the world is apt to suppose. In the "Answer to Dr. Trap's discourse" and the "Animadversions on his Reply," there is such an awakening address to the Clergy, as no one in that important station can possibly read without being the better for it: but how few see it there! Dr. Trap and his Discourse are now almost forgotten; and most clergymen, I believe, are so far determined in their opinion with respect to the passage in Solomon, as not to read anything that is published about it: even Dr. Trap, with all his zeal, would not, I think, have ventured a discourse upon it, as the vehicle of his abuse of enthusiasm, if he had not overlooked the circumstances of the case. And yet, to rectify a mistaken sense of this text, is the only subject, that the world is encouraged to expect from the title page of your excellent "Answer." I have, therefore, earnestly wished, that the address [therein] to the Clergy was divested of that covering which conceals it from those for whose benefit it was written: and, if I could have afforded it, I would, with your leave, have printed it some time ago in a pamphlet by itself, and sent it to every one who calls himself a preacher of the Gospel, in the three kingdoms.

The case is nearly the same with respect to Deists. What strength of argument, what tenderness of expostulation, have you used in almost all your pieces, for the everlasting good of those self-deluded souls! How accurately have you stated and explained, particularly in the "Answer to the Plain Account" &c., the office and limits of human reason; how candidly allowed it all its own power, and how irrecoverably stript it of that which it has so long usurped! And yet, nothing of this is singly and separately addressed to the Deist; but is generally the underpart, in connexion with subjects which one christian debates upon with another. And will the Deist think himself at all interested in the different opinions of christians upon Prayer, Regeneration and the Lord's Supper? He knows there is such a difference of opinions, and that is sufficient for his purpose: but to awaken his own sensibility of his own wretched and deplorable state, (for Regeneration is the only possible way of his becoming good and happy, though he had never seen the Bible, or heard of the name of Jesus Christ) he must, I think, be called upon in his own name, and his own character; and if heaven had granted me the ability, I would have done the same for him that I wished to do for the Clergy.

One thing more. In the book of "Regeneration," you have given only the naked proposition, with respect to man's divine original as an image of the holy triune God; but the fine and forcible proof and illustration of this blessed truth, contained in the "Appeal," is only referred to. Now, there are many that do or may buy the book of "Regeneration," that cannot afford to buy the "Appeal;" and many more that receive the former from the hands of the benevolent, who could never read it unless it was given them. I wish, therefore, that when the book of "Regeneration" is printed again, all that is in the fourteen cited pages of the "Appeal," might be either incorporated with the text or inserted in a note. I am sure every reader of that inestimable piece whether rich or poor, would be the better for such an addition; and I think, even as a bookseller, that the sale of the "Appeal" would be rather increased than lessened by it.

After all: what can poor ignorant man do for others—I speak only of what has been here proposed, when he can do nothing for himself? We suffer our blind passions, and our blinder reason, to be alive and active and busy from morning until night; and, in our best moods, to put us upon a thousand trifling projects and contrivances for the good of others and ourselves: not considering, that nothing can do good in and to us and others, but the Spirit of God; that His Spirit is continually doing good to every soul, in its own blessed way; and that all the events and circumstances of outward life, whether great or little, national or personal, are by the same Holy Spirit overruled and made subservient to the final accomplishment of the immutable gracious purposes of infinite love. Was this the living sentiment of every heart, all might soon be well; and the sudden redemption of fallen nature would convince every man, that he contributed as little to its recovery, as to its first creation in its original glory.

If it was proper for me to begin with an apology, it is, surely, much more proper to conclude with one; having, I fear, said many impertinent things, and with a freedom that could only be warranted by a long and familiar correspondence. But whatever I have written, it has proceeded from sincere esteem and reverence of that Spirit which lives in you, from a concern for the honour

de quelques-uns de ces ouvrages: en général ses raisonnemens sont pleins de force; sa logique

and success of the truth as it is in Jesus, and from a brotherly sympathy of the good and evil of those souls which Jesus came to redeem; and in this light hoping you will receive it all, I remain, Reverend and dear Sir, your obliged and affectionate servant.—J. PAYNE.”

Such is Mr. Payne's letter, which is not distinguished by that smartness, point and brevity, that we might have expected on the occasion. Three years subsequently (1763), he edited an edition of ‘Kempis’ (which work will be found highly recommended by Mr. Law in the ‘Three Letters to a Lady,’ and his appreciation of our author's writings is discoverable, we might say, in every page of it, but in the preface most especially, where he distinctly alludes to him, though without mentioning his name. Indeed so thoroughly was he imbued with the spirit and style of Mr. Law (as we have before observed) that his ‘Evangelical Discourses’ and his ‘Letter to Warburton’ published about the same time, are for the chief part nothing more than reapplications of Mr. Law's very language.

We may add here that the Editor of the large edition of Kempis published by Pickering in 1828, notices the reproduction of the ‘Christian Pattern’ by Payne, in highly commendatory terms, though the book itself, (beautifully as it is got up, the subscription price being a guinea,) is a mere literary ornament, totally devoid of the most remote approximation to the true spirit and unction of the original. Indeed it is seldom we find such manifest unconsciousness of the mystery of the cross (and of the nature and spirit of divine love, the life of God enkindled in the soul,) as is displayed by the editor of this new work, in any educated theologian, attempting to write *classic notes* on, and republishing a *spiritual* book. Asevidence of which, we may just refer to a reprint, he has given in the preface, of one of *Haften's* plates, from a celebrated ancient treatise, ‘Regia Via Crucis,’ (illustrative of the various kinds of crosses that *christians* have endured,) with his own comments thereon, to expose (as he considers) the ‘mysticism and vague rapture’ of ‘perverted imaginations’ touching the doctrine of the cross, which, it would appear, he conceives simply to mean the cross on which our Lord was crucified. Had he been master of his subject, (like a *classic* disciple of the cross,) he might have known with the author of ‘Regia Via Crucis’ and of ‘Le Mystère de la Croix’ that the cross is the first, and deepest, and oldest, and most central, and most universal, of all the doctrines and verities of nature and grace; yea that it is the very basis of the outward glory and majesty of God, and of the beatification of all the angels of heaven: and that the ‘cross of Christ’ is not that wooden cross on which he died, but that cross on which he was crucified, ‘a living sacrifice’ all the days of his atoning, redeeming ministry on earth; that cross by which all the children of God are signed, internally and essentially as well as externally in holy baptism, who indeed are born on the cross, and live on the cross, and die on the cross, and shall, as flames of love, for ever rejoice upon and above the cross, in the kingdom of glory. To return.

The ‘Justification’ tract was not only written in much haste, as Mr. Law expresses it in the foregoing letter, but from the intimation in the letter we are about to give, it was evidently thrown out as a parenthesis, while the *Address to the Clergy* was in hand. Upon which work therefore, his last labour, we are to consider Mr. Law engaged in his contemplative intervals, at the close of this year:—

“Nov. 29th. 1760.—My dear friend—This comes by the first post after the receipt of yours. I entirely agree with you as to the presents being made to the whole bench, not one excepted, if they are in or about town. If they can be friends with this, they may be better prepared for that which is to follow. Mr. Richardson has a letter from me this day, in which I have mentioned my following your advice.

Your waking thoughts are such as deserve every one's attention and more especially mine; but as to your night dreams, they may perhaps be little better than my own.

You have been very good to me in your care about mustard oil. There was an oil chemically extracted from mustard seed, by one Dr. Rogers of Stamford; it was celebrated by persons of figure in the faculty. It is not to be found here, and I apprehend that Linden has changed it into his Etherial.

I am glad my philosophic doctor is well and cheerful; and will in a little time send you a mite to be put into his treasury. Mr. Richardson may publish as soon as he will, without any regard to those that are to be sent to me.—Do not forget Mr. Hartley. Adieu.—W. LAW.—P.S. I had no objection to presenting to all the bishops, but as it seemed to speak too much the importance of it.”

The Mr. Hartley who is marked out both in this and the former letter for a presentation copy of the ‘Justification’ tract, was the rector of Winwick in Northamptonshire; whom we have before referred to, as the author of ‘Paradise Restored,’ and other writings of a mystical character. He is perhaps now better known as an admirer and personal friend of Swedenborg, of whose works, as we observed, he was one of the earliest translators.

We have now arrived in the course of our narrative, at the last year of Mr. Law's sojourn on earth, and find two letters, which we propose inserting together:—

“Jan. 10th. 1761.—My dear Langcake—After Mr. Ward has seen the letter to Mr. Brotherson, I desire you to seal it and put it into the penny post, or any other way that you may like. I have no copy of it, nor do I think any need be taken. It took up too much of time to write it once.

I have something of my rheumatic pain daily, but make use of no medicines. The medicine you use may be useful, and I should think without any bad effect; which is a thing much to be regarded in the use of medicines.

Mr. Gurney has been here, but so deaf as to be hardly conversable.—God be with you.”

The second letter is dated ten days afterwards, thus:—“Jan. 20th. 1761.—My dear friend—I think you have taken a needless labor in transcribing the letter [above mentioned to Mr. Brotherson.]—I hope to hear in your next that your enemy has had no power to hurt you.

I desire you would see a copy of the ‘Dialogue’ sent in a handsome cover to Lord Westmoreland, Hanover Square. [We find amongst Mr. Law's papers a letter from Lady W., dated Bath. Feb. 8th. 1759.]—Yours most affectionately—W. LAW.”

The Mr. Brotherson herein mentioned, as one of Mr. Law's correspondents, was a member of the ‘United Brethren,’ who had addressed Mr. Law in consequence of his allusions in the tract of ‘Justification,’ and perhaps in previous writings, to Count Zinzendorf and the alleged doctrines

est serrée; il est difficile de nier ses principes, et souvent plus difficile encore d'en éluder les consé-

of the Moravians. It is a source of regret to us, (for the love of truth and justice,) that we cannot present this reply of Mr. Law, a copy of which, it is evident, was taken by Mr. Langcake, but we have been unable hitherto to discover it amongst the papers that are come into our possession. We hold, however, the original letter of Brotherson, which we now insert, only observing that Mr. Law doubtless believed in the purity and piety of this good man, as of many if not most of his simple sincere earnest and devout brethren (see p. 550, 1,) though he deemed it requisite that the leader and advocates of that society should meet the charges of *Rimius*, as to their doings and principles abroad, as well as to what had been publicly stated concerning certain of their proceedings in this country.

We feel it a duty to express our conviction, notwithstanding the evils that were alleged to be mixed up with their early conduct that they, the Moravians, were the first and most natural *experimental gospel philosophers* of their day, and of protestantism, and that with them began that system of progress and proselytism in gospel enlightenment, which became the *spirit* of Methodism, and whose developments as such are so wonderful and universal of good to mankind, morally, socially, and politically at the present day. The following is the letter of Mr. Brotherson alluded to, addressed by him to Mr. Law:—

"Rolls Buildings, London, Dec. 23rd. 1760.—Dear and honoured Sir—I have read your book of 'Justification by Faith and Works.' Permit me to tell you a few thoughts that occurred to my mind. I am one of the United Brethren. I know there are many of our people who had till now a sincere veneration for Mr. Law, nor should we lose it, if he did shew us anything in doctrinals and practice, whereby we may discover our faults and mend; for that is the use we make of what our most rancorous enemies write against us, we always examine ourselves by the best and most solid meaning of their animadversions.

But when Mr. Law, who must now be near the verge of his dying period, enters himself in the list of our adversaries, and lays to our fault the very reverse of what is taught publicly and in private among us, and insinuates in his way, a character of us, which if true, would be sufficient to render us odious in the eyes of all sober men; then love makes me weep at the bad use he makes of his credit.

Instead of an answer, which modern controvertists might torture to an heresy, I will make a Confession touching those points, which your book, Sir, chiefly treats of, and this Confession can at any time be attested by every true member of our church, whatever may be said to the contrary, or laid to our charge by any runaway, who from motives of a carnal or proud mind, or an unwillingness to see his own spirit broke and subdued by the spirit of Christ, has left us, and now seeks to palliate the conviction of his own conscience. Of this class are our antagonists almost to a man. [To wit,]

'We preach the love of our Saviour to poor distressed sinners, which he hath proved by becoming man, suffering and dying for us; this love of his we can never magnify enough. We have no notion, that a human heart can by *faith* receive his grace and be saved by his merits, without being at the same time sincerely desirous to be cleansed in soul and body from sin, which caused him so much pain; nay, we dare not call ourselves children of God, till we are truly made one spirit with him. And as for *works*, I will appeal to the conscience of every one, who hath made a trial of living among us, whether the true reason of his leaving us was not this, that we went therein farther than he found himself able to follow, for want of the true Spirit. And yet I own, that *works* are very little *spoken* of among us, for they, we think, must be *done* even cheerfully, and directly forgotten by him who does them, because there is more to be done.'

We are so entirely of your opinion, dear Mr. Law, with regard to the absurdity of separating *works* from *faith*, that though a man could speak ever so well of the experience of grace, yet his words and actions must prove it, that the Spirit of Jesus has taken possession of his heart; or we know no greater faithfulness to shew to such a man, than to believe of him, that he neither hath seen or known our Saviour.

This is the foundation of our *daily practice*, and upon that bottom does the Holy Ghost carry on the work of sanctification among us from within.

Dear Mr. Law, I never before wrote to any man, who thought proper to asperse the character of the Brethren; but the pleasure I have taken in reading several of your writings, and what I heard of you from several of my Brethren, made me believe, that you had never given yourself the trouble to be rightly informed concerning what you advance of us. If you will please coolly to weigh what I have said above, you may perhaps repent of your insinuations. I am grieved for your sake, to have lived to see Mr. Law joining that set of spirits, with whom it seems to be a rule, as soon as the question is about the Moravians, to use no measures, but in that case we may see men who hitherto bore the character of patriarchs, sin, and made thousands sin against the ten commandments without blushing.

I write to you thus plainly, because I am unwilling to think of you otherwise, than as of a lover of our Saviour, who would not knowingly do the work of Satan. Our dear Saviour will sooner let the whole existence of our community cease, than suffer us to decay so far as to attack any servant of his out of our pale, (among ourselves we are indeed sharp with one another,) yea there are many among us, who are sorry for every line that ever was wrote in answer to those who attacked us.

Shall I beg leave to be heard with patience, when I tell you, dear Mr. Law, that I have lived for several years in the family of that nobleman, whom you call a *successful deceiver*, and can witness before God, that he was, taught, and did, the very reverse of what every reader of this your book, will conclude from what you say of him. He is now in his Lord's joy; but you cannot take it amiss, that a friend of his, who is still left behind, reads your book with pain. Please for once to set all theological controversies aside, and consider what you have caused to be printed.

I should be glad of an answer, and if I am favoured with one, I shall rejoice to find that Mr. Law looks upon this all well meant; for I have neither myself or my brethren, but him in view. My heart has dictated what I write, it is no apology. I humbly hope, that no ill use will be made of it, for so I call the publishing of letters without the writer's intention or leave. I love dear Mr. Law, and am with much respect, his most obedient and humble servant,—C. BROTHESON."

quences. Quelque opinion qu'on adopte, on ne peut lire qu'avec fruit, 1^o. son *Essai sur les signes*

About this period, or a little later, a portion of the "Address to the Clergy" was sent to the press, the correction of which is the subject of our next letter, which also contains a promise of the remainder of the copy. This, consisting only of a few pages, was duly written out by Mr. Law, but not sent by himself to the press, for immediately on finishing it, he was summoned to the court of his heavenly Lord and Master, having now, as all his writings manifest, fulfilled his mission, as an *Elias* messenger of the consummation of the gospel age to the world, (see note p. 2.) On this "Address" we shall remark in due course, after the notice of Mr. Law's decease, to which we shall be immediately brought by the letter in question:—

"March 27th. 1761.—My dear friend—We are all glad at your safe arrival.—I much approve of Mr. Ward's judgment, for putting the note about *swearing* into the text.

You have sent me two paragraphs. I would have it come immediately after the first, not with a (N.B.), but thus, *But here let it be well observed*, that nothing that has been &c. Afterwards where I say, *I am so far from blaming this*, add these words, *as looking upon it*, as the effect &c.—In the first line of your first paragraph, viz. instead of all this freedom from the evil of an imposed &c., let it be, all this *supposed* freedom &c.

Owen's book is a bundle of rant and calumny.—I intend to send you a parcel by the carrier next week, in which will be the remainder of the copy for Mr. Ward.—We all say, God be with you.—W. LAW." [Mr. Langcake has subscribed to this letter these words, 'The last letter I had from my most beloved friend.']

The allusion to Mr. Langcake's *safe arrival* at the beginning of this letter, is explained by a memorandum in Mr. L.'s handwriting on the fly-leaf of his copy of the "Address to the Clergy," now before us, which reads thus,—[The Gift of] The Rev. Mr. Law, my dear friend [who] died [Thursday] the 9th. April, 1761, whilst this his last book was printing off. T. Langcake.—I was with him, on a visit, upon Easter Sunday, 22nd. March, 1761, but eighteen days before his death." Some readers may perhaps here recur to the postscript of the letter inserted at p. 601, addressed to Henry Brooke, in which this visit is mentioned, and picture to their reverential minds, how appropriate to the contemplation and spirit of such a divine Sage, was that his last private conversation, (for he had not, as evident from the letter quoted at the foot of p. 604, stated what Mr. Langcake recites, even to his most intimate friend and sole legatee, Miss Gibbon,) and may also deem it a singular providence which so ordered it, that he did, on that occasion, express his conjecture, whereby it will now descend (with the considerations, by which the subject ever requires to be guarded,) to all generations. Though certainly a not more singular providence than that, which preserved Behmen's works, and likewise Freher's invaluable MSS.

As to the manner of Mr. Law's death, it is reported that, at the annual Easter audit of the Schools, he caught a cold, which produced inflammation, and ended in the fatal disorder which was to put an end to his days and his labours on earth. 'The disease under which he suffered was sharp and painful, being of the nephritic kind, the torment whereof wrung from the suffering and *sensible flesh* the cries and groans of nature.' This remark we find on a fragment of paper, and it probably applies to the commencement of the disorder, and gave rise to the report of the Doctor, on hearing Mr. Law's earnest cries and prayers in his agony, that he was afraid of death and of futurity. How different the case was in that respect, we have not only the evidence of his life and works, but the repeated evidence of an ear and eye witness, in the person of Miss Gibbon, among whose papers we have found various memoranda, made by herself concerning Mr. Law's death, as follows:—

"Wednesday. April 8th. 1761. He said he had such an opening of the divine life within him, that the fire of divine love quite consumed him [the last remains of *self*]."

And again, (as if uttered by Mr. Law, though we think, not correctly noted down,) "Oh what hast thou done? Thou hast awakened such a spark of divine love that quite devours me. Who would have thought that all my literature should end in my dying a martyr to love!" To which is added, "The fire of divine love was so awakened in him that he knew not what to do."

Elsewhere she wrote, "This death-bed, instead of being a state of affliction, was, providentially a state of divine transport. As to the truth, all his behaviour bore full testimony to it, and the gracious words that proceeded out of his mouth were all love, all joy, and all divine transport."—Again, "After taking leave of every body in the most affecting manner, and declaring the opening of the spirit of Love in the soul to be all in all, he expired in divine raptures."

On another fragment, we find, "Our departed friend ended his process with the words in which our divine Master and Saviour, Jesus Christ ended his [process—alluding to the closing words of the 'Address to the Clergy.']. And they may well be called his farewell speech to the world, calling all men to *repent and believe the gospel*, as he truly proclaimed it in his writings. For these words were written but a few days before his death, and the last time his blessed hand was capable of holding a pen." [The singular fitness, justness and propriety of these concluding words of Mr. Law's public ministrations will be especially manifest to the attentive reader of this work, which indicates the *true and only means for the induction of all unbelievers into the Christian faith*. For when the approaching event, which must infallibly take place, of the great *mystery, revealed by God in Behmen, finding its children*, and reducing all multiplicity of divine and natural knowledge back again into the fountain unity from whence it sprang, and ground on which it stands, then Mr. Law's writings will be the universal horn book, introductory to the diffusion and acquisition of the said knowledge. And thus will they be with us to the end of the world.]

To the foregoing Miss Gibbon added, "His eye was piercing, for it was the organ of his immortal soul, filled with divine light. His heart was filled with God, and therefore his voice was the sweet trumpeter of divine love."—And again, we find written by her, on another fragment, "Mr. Law lived to the age of seventy-five without the infirmities of age, for though the age of man is said to be threescore years and ten, and after that but labour and sorrow, yet it could not be said so of Mr. Law, who retained the strength and vivacity, both in body and mind of a man in the prime of life."

He died Thursday April 9th. 1761, between seven and eight o'clock in the morning. When near expiring, it is reported, he sang a hymn with a strong and very clear voice. This solemn act

et sur les idées relativement à la question de l'Institut : déterminer l'influence des signes sur la

was in perfect accordance with all the previous measured performances of his consecrated life; and the sentiments he therein gave utterance to, were worthy of that celestial simplicity which as a fountain was opened in his soul, and constituted his ordinary declarations, so many divine oracles of light and truth. The hymn he sang was a poetic rendering of that of the heavenly quires, on the annunciation to the shepherds at Bethlehem, of the birth of the redeemer of mankind, 'Glory to God in the highest, peace and love to mankind.' Which however we may consider was not only a natural devotion of his sublimated spirit, but a significant salutation to the world. As if intimating that the mystical dispensation of the "knowledge of Christ after the flesh" and in the contracted, distorted, imperfect manner of even the professed evangelic church, which was opened by the above heavenly proclamation, (though there ever remained a true piety in the established Jerusalem church,) was about to be closed up; and that a new or further dispensation of the Spirit in its large and universal development, of quickening power and holiness, even up to the sublimest theosophic wisdom, and *magical faith potencies*, was, through the instrumentality of his espoused and own writings, about to be unfolded, (though there should remain a true and deep evangelical piety in the settled churches of christendom,) which should, finally, as a torrent sweep away all obstacles to the universal spread of the Gospel, by the revelation of the ground of *all nature*, of mind and matter, eternal and temporal, universal and *particular*, and of the "mystery of Christ," *apprehensively*, to all mankind.

A short notice of Mr. Law's decease was inserted in the public prints of the day; which, as appears from the following letter, having been composed by Miss Gibbon and only corrected by Mr. Ward and Mr. Langcake, so as to preserve her diction, is not remarkable for literary excellence. This, varying the announcement in it, as to his decease, was the same that was afterwards inscribed on Mr. Law's tomb. The letter in question, from Mr. Ward, reads thus:—

"London. April 22nd. 1761.—Madam—Several newspapers are sent with this, in which ~~are~~ inserted the character of our dear and most invaluable friend. With respect to him, for my part, I seem to have lost the best, the noblest, and most valuable part of myself, but yet find God's gracious goodness, and presence with me. And I pray God, you may have His continual support and consolation.—I have again transcribed the Inscription that is to be on the Stone. As it will continue and remain, by that means to future time, so Mr. Langcake and I have consulted to render it as perfect as possible. By comparing it with the copy you have, you will find some variations, which are submitted to your judgment, and final decision. You may wonder, Madam, that the first letter I take the liberty to write to you, should be such a hasty scrawl. But I have but just time to write it, having waited for the copy which I have had taken of the part of the manuscript which is sent. When you return it by the carrier, you will please to direct it to be left at Mr. Crew's and to inform me of it by a line by the post. Mr. Fitzgerald said, when I was with him, that it was necessary you should prove Mr. Law's will, and with his compliments and respects to you, desires you will send the Will and Codicil to him for that purpose. With the most sincere desire of your health and felicity, and with respects to all with you,—I am, Madam, your most obliged servant—GEORGE WARD."

The following is the Inscription before referred to, engraved on the face of Mr. Law's tomb, erected in the Churchyard of Kings-Cliffe, not far distant from where he had in life resided: "HERE LYETH THE BODY OF THE REV. WILLIAM LAW, A.M. WHO DIED APRIL 9TH. 1761, AGED 75 YEARS. He was well known to the world by a number of truly christian, pious writings, exemplified by a life spent in a manner suitable to a worthy and true disciple of his heavenly, divine, crucified Master and Saviour, Jesus Christ, who *lived and spoke* in him, and by him.—In his younger days, he sufficiently distinguished himself by his parts, and progress in human literature. Afterwards, taking the advice of our Saviour to the rich young man, he totally renounced the world and followed Christ in meekness humility and self-denial. And in his last years, he was wholly absorbed in his love to God and mankind; so that Virtue in him was nothing but heavenly love and heavenly flame.

In parts and sense, inferior to none—
With wit most amiable, with learning stored,
His talents great and high, were quite sublimed
In loving God with all his mind and heart.

[This may do for the present, but we hope the time will soon come, when Mr. Law's remains will be transferred to Westminster Abbey, or some similar distinguished but more *central* spot; and have a suitable Epitaph over them.]

The annexed is a copy of Mr. Law's Will and Codicil; the latter, it appears, being made only three days prior to the testator's decease:—

"In the name of God Amen. I William Law of Kings-Cliffe in the County of Northampton, Clerk, being, I bless God, in good health of body and soundness of mind, do make this my LAST WILL and Testament, in manner and form following, that is to say, *Imprimis*, I humbly recommend my soul to the mercies of God in Christ Jesus, and my body I commit to the earth; to be interred in the Church-yard of Kings-Cliffe aforesaid, at the discretion of my executrix herein after named. *Item*, I give to my nephew John Law five shillings. And as to the rest and residue of my estate of what nature, quality or condition the same shall be, whether real, personal, or mixed, whereof I shall die seized or possessed, or whereunto I now am, or at the time of my death shall be intitled, either at law or in equity, or in possession, reversion, or remainder, or otherwise howsoever and wheresoever, I give and devise the same and every part and parcel thereof, and all my right, title, interest, property, claim and demand whatsoever therein and thereto, unto Hester Gibbon of Kings-Cliffe aforesaid, gentlewoman: to hold the same as well freehold as copyhold, to the said Hester Gibbon, her heirs, executors, administrators, and assigns for ever. And I do hereby constitute, nominate and appoint the said Hester Gibbon, sole executrix of this my last Will and Testament, written with my own hand. In witness whereof, I, the said William Law, hereunto set my hand and seal, this thirteenth day of September, in the year of our Lord one thousand seven hundred and fifty three.—WILLIAM LAW. Signed, sealed, published and declared for, and as the last will and testament of the abovenamed William Law, in the presence of us the underwritten

His time was all employ'd in things divine,
By serving God in goodness to mankind.
The poor, the maim'd, the blind, have lost in him,
The kind protector and the ready friend."

formation des idées; 2°. son opinion sur le *sens moral* et sur la distinction entre les *sensations* et les *idées*, objets d'une discussion publique dans la séance des Ecoles Normales, le 9 ventôse an

witnesses, who in the presence of the said testator and in the presence of each other, subscribed our names as witnesses thereto. Henry Law. Thos. Broughton Baker. Francis Rowles."

The CODICIL thus reads: "I, William Law, of Kings-Cliffe, in the County of Northampton, Clerk, do make and ordain this my Codicil (in manner following) to my last will and testament, which bears date the thirteenth day of September, 1753. And whereas I have in my said Will given and devised all my estate whether real or personal or mixed, unto Hester Gibbon of Kings-Cliffe aforesaid, Gentlewoman, to hold to her, her heirs and assigns for ever, and nominated her sole executrix: Now I do hereby order and direct, and give and devise all my said estates unto the said Hester Gibbon her heirs and assigns, to be by her or them disposed and given to and amongst the descendants of my late brother George Law, of Kings-Cliffe aforesaid deceased, in such shares and proportions, and at such time and times, as the said Hester Gibbon shall direct, limit and appoint: And do make this my Codicil to be a part of my said Will and be annexed thereto. In witness whereof I have to this my first Codicil set my hand and seal this sixth day of April in the year of our Lord one thousand seven hundred and sixty one.—WILLIAM LAW. Signed sealed and delivered in the presence of us who have subscribed our names as witnesses hereunto, in the presence of the said William Law.—Eliza Hutcheson. Tho. Jackson. Sarah Law."

The "Address to the Clergy" was published after Mr. Law's decease. Having already descriptively referred to this work, we need only remark, that whether intentionally by the author, or so ordained by the providence of God, or in both instances, it was a judicious and accomplished finishing stroke to his *Elias-baptist* office under the Gospel. We submit this view of it, to the judgment of the reader who has made himself master of Mr. Law's writings.

Among Miss Gibbon's correspondence we find the following letter from Richardson, Mr. Law's publisher, which gives an interesting statement of the arrangements between them, and the generous character of Mr. Law's dealings:—

"London. August 7th. 1761.—Madam—Mr. Ward mentioned to me the desire of your having the accounts between the late Mr. Law, Mr. Innys and myself: the papers that attend this, you will find contains them. One part of these papers concerns Mr. Law and Mr. Innys, the other Mr. Law and myself: from Mr. Innys there is due £26. 1. 2½, to me a balance is due of £6. 15. 6½, the difference of these is £19. 5. 8½, to be paid. Now Mr. Law in one or two letters told me, that whatever sums should appear due to him at any time, he should not think of taking money but the amount in books. This declaration I look upon regarded himself, to you I lay no stress upon it, only mention it: for what might be in the circle of his designs is no obligation upon you, nor shall I expect it, but leave you to take the balance the most convenient and agreeable to yourself; and as all accounts will be closed to this time, I wish you could think with yourself on a method that you could most like, that they may be no more opened. This may be done by paying money, or giving you books upon every impression, or should you choose to have me account as the books are printed: I shall be agreeable to any of the three ways. To the above I shall hope for your answer: in the mean time—I am, Madam, your most sincere obedient—Jo: RICHARDSON.

P.S.—On the other side, to make all as clear as possible have given a list of Mr. Law's works; against which have wrote how I stand in regard to the copyright of them." [It reads thus:—]

"Serious Call—Christian Perfection—Three Letters to Bishop Hoadley—Remarks on the Fable of the Bees 8vo.—On the Stage 8vo.—Case of Reason 8vo.—Answer to the plain Account 8vo. These seven copies sold to the late Mr. W. Innys; of his executors J. Richardson purchased them.

Answer to Dr. Trap 8vo.—Christian Regeneration 8vo. These two J. Richardson purchased, half of Mr. Innys and half of Mr. Manby, supposing them to be their property; but Mr. Law in one of his letters to me, said they had only right to the first impression, but since I had bought and paid the money, he should waive his claim.

Spirit of Love, Two Parts. Presented to W. Innys and J. Richardson.—Appeal—Spirit of Prayer, 2 parts—Way to Divine 8vo.—Confutation of Dr. Warburton—Justification—Letters—Address 8vo. These, half accounted for by the inclosed papers."

The following is a subsequent letter relating to the same subject: "London. March 31st. 1762.—Madam.—Having printed a new edition of Mr. Law's 'Justification by Faith,' you will with this receive fifty of them, being the proportion of one hundred in a thousand, which I was to send, when that number was printed, to Mr. Law; I have only printed now five hundred, as I have many of the small edition besides me. You will also receive four hundred of the little 'Extract.' I have now in the press a new edition of the 'Divine Knowledge,' and am also printing the 'Second and Third Letters to the Bishop of Bangor.' I do this to have all Mr. Law's works complete, and when ready you will I hope give me leave to present you with a set of the worthy author's works complete. Though I am a stranger to Mrs. Hutcheson, yet I beg my respects may be made acceptable, and with the same to yourself, I am, Madam, your most sincere obedient.—Jo: RICHARDSON."

The next letter we propose to insert as an interesting memorial of Mr. Law, is also addressed to Miss Gibbon, and reads thus:—

"Lancaster. July 6th. 1761.—Good Madam—It is my duty to return you my thanks for the late agreeable present you wereso kind as to make me by Mr. Richardson, of our late worthy friend Mr. Law's last work, an 'Address to the Clergy,' which came safe to my hands, with another copy for the Rev. Mr. Hunter. This I have forwarded to him, but as he lives at a distance from me, I have not yet heard of his having received it.

I was greatly affected when I read in the newspaper, an account of the death of my much esteemed and valuable friend, the pious Mr. Law, for whose character I had the highest regard and veneration. To comfort myself upon this melancholy occasion, I recollect what he said to me in his letter on the death of good Dr. Stratford, which I shall always remember. His words were, 'Your loss every one must see is very great, and yet I would fain have you think, that your happiness deserves all your attention, and that you ought every time you think of your great friend, to sing *Te Deum*, both on his and your own account. On his, that he lived to grow so old in piety

III; entre l'élève *Louis Claude de Saint-Martin* et le professeur Garat; l'impression de la lettre qui en contient les détails, et qu'on lit dans le tome troisième du recueil déjà cité, fait selon nous

'and good works; and on yours, that you have been for so many years edified by them, and in a kind of fellowship and communion with them.'

I wrote to Mr. Richardson to enquire into the manner of my late friend's death, but he was able to give me little information. It must I apprehend have been sudden, as the advertisement prefixed to his last 'Address' mentions that some part of that work was written by Mr. Law not many days before his death. But to a person under such a continual state of preparation as he was, death could be no surprise.

So much a stranger as I am I cannot presume to trouble you with making any enquiries on this subject though I am greatly desirous of knowing every particular relating thereto.—Accept however, Madam, my grateful thanks for your kind remembrance of me by this present of my great friend's last performance from the press, of which favour I am truly sensible. And most sincerely wishing you and Mrs. Hutcheson (to whom I beg my compliments) a long enjoyment of health and every blessing.—I remain, Madam, your much obliged and most obedient servant.—J. COLLINSON.

The following (anterior) correspondence may prove of interest, as also showing the occasion upon which the writer had made Mr. Law's acquaintance. It was addressed to Mr. Law:—

"Lancaster, Sep. 23rd. 1753.—Honored Sir—Your kind and obliging letter by Mr. Graves to the late Dr. Stratford, came to my hands soon after the death of that most worthy man, of which I thought it my duty to take this notice. I was at that time (as I still am) under a very great concern upon account of his death; which is to me a loss irreparable, for he was to me as a father and my most generous friend and benefactor. The sight of your letter added to my affliction, as I well knew, it would to him have been the highest pleasure and satisfaction to have received such a letter; but we must submit to the will of heaven. He has for a long series of years been employed in exercising the greatest acts of charity and beneficence, and I doubt not but he is happy. He was seized with a paralytick disorder, which deprived him of speech and in a few days of life, though without much seeming pain or agony. We called in the best physicians in this country; but alas! it was not in the power of their art to restore him, though I sometimes flattered myself there were hopes of his recovery, and that providence would be pleased to continue for a while longer, so useful and valuable a life: but the ways of heaven are inscrutable by us. His loss is a public one. The poor in these and several other parts have lost their best patron and friend, and the world an eminent and shining example of christian piety.

I came to live with this good man when I was very young, and have continued upwards of eighteen years his amanuensis and reader; and as long as I live I shall ever esteem it my greatest happiness to have been early acquainted with so amiable an example. He was for many years a constant reader and great admirer of your pious and ingenious writings, and always spoke of them in the highest terms, especially 'Christian Perfection,' and the 'Serious Call,' out of which he has made large extracts.

By his Will (of which I am one of the executors) he has left to THE REV. MR. LAW, author of 'Christian Perfection' &c., One hundred pounds; and the bulk of his fortune which is very considerable, he has directed to be applied towards feeding the hungry, clothing the naked, and other charitable purposes.—I propose (God willing) to do myself the honour of waiting upon you at Kings-Cliffe sometime next spring, in order to pay this legacy and several others about Northampton, which by his Will he has expressly directed me to do.

If you are so obliging as to favour me with a line, a letter by the post directed to me a Proctor at Lancaster, will come safe.—I most heartily and sincerely wish you the continuance of health and every other blessing, and am, with the greatest respect and esteem, honored Sir, your most obedient but much afflicted, humble servant—JAS. COLLINSON."

In another letter, dated Jan. 15th. 1757, the same party thus writes, "I am greatly obliged to you for your last kind favor *** You would no doubt be informed of the death of your old friend Mr. Innys, who died lately at Bristol. The business will now be carried on by his partner, Mr. Jos. Richardson, a person that I have long known and for whom (upon account of his fair dealings and honesty) I have a great respect. *** I sincerely wish you (for my own sake and the good of mankind) many happy new years and the perfect enjoyment of your health and every comfort, and am, with a heart truly sensible of the many advantages received from you and your writings, your most obliged and most faithful humble servant." And again, under date of May 10th. 1760,

"I lately saw in the papers, an advertisement of 'Letters on the most Important and Interesting Subjects' shortly to be published, which gave me much satisfaction, as I from thence judged that my worthy friend was still in health and good spirits. I have ordered one of these to be immediately sent me on publication; but it will be an addition to my satisfaction, in case you will be kind enough yourself, by a single line to acquaint me that you are well.

A friend of mine, a worthy clergyman and late a Fellow of Trinity Coll. Camb., was mentioning that he had by him a curious MS. of some part of the Works of Jacob Behmen, and upon my expressing some desire (upon your account) to see it, he promised to send it. He has done so, and I find it to be a large quarto, above 600 pages, very fairly wrote in eighteen chapters, ruled with red lines and handsomely bound. The title is *De Triplici Vita, auctore Jacobo Böhmen*. It is marked on the outside "Behmen's State of Man," the language is quite unintelligible to me, but I take it to be High Dutch. It seems quite complete, and at the conclusion it is dated thus, Anno Christi, 1620. Great pains and care have been taken in the writing, which is very good, quite plain and legible, and the MS. has been remarkably well preserved. Though you may have seen this MS., or perhaps it may have been translated and printed, yet as it came thus accidentally into my hands, I thought I would acquaint you therewith, that in case it should happen to be worth your acceptance, I might send it you.

I shall esteem it as a great favour to hear how you do, which was my chief view in troubling you with this, and sincerely wishing you a long continuance of health and every comfort,—I am, with the greatest respect, honored Sir, your much obliged and most obedient servant—J. COLLINSON." To return.

Soon after Mr. Law's decease, the large quarto edition of BEHMEN'S WORKS was commenced, as

le plus grand honneur à ce dernier, qui ne craignit pas de mettre au jour toute la puissance de son adversaire. Qu'en est-il résulté? un avantage réel; c'est que la question la plus abstraite qui fut

we have before stated, at the *sole* expense of Mrs. Hutcheson, two volumes of which were printed in 1763, 4, and a third in 1772. The printing of the fourth, which did not appear until 1781, had been commenced, and was in progress at the close of 1774, when Mr. Ward died. On this event we find the following two letters addressed to Mrs. Gibbon:—

"Clerkenwell. No. 7, Spa-fields. Dec. 6th. 1774.—Madam—Last Sunday evening I buried that eminent christian, the great and good Mr. Ward, after waiting eleven days for the brother and sister coming to town, but to no effect. The Rev. Mr. Clarke, Mr. Langcake and myself, with his old servant, attended him to the grave in Bunhill-fields burying-ground, the spot he pitched on some little time before his death; his desire was strictly complied with, excepting a brick grave. I wrote to the brother the third day, informing him that as the Will could not be found, I had a demand of twenty pounds on Mr. Ward's effects, which if he pleased, I would most cheerfully give up for the erecting this grave; but received no answer to that, not so much as an order for his interment in any manner, but only a desire that I would take care of his most valuable effects. I have however purchased the ground, and ordered a Head and Foot Stone to be put up, that he might not be disturbed. I have no doubt but this covetous man will insist on my paying for it, but that I shall do with pleasure.

Permit me to inform you that I have taken into my keeping the whole of the copy of J. BEHMEN together with the rest of the plates, as your property. Mr. Taylor the engraver, demands eighty pounds; there is due to Mr. Baldwin on this fourth volume about thirty-pounds. Now Madam, I have some doubt whether these hundred guineas which I found were not your property, and to have been appropriated for the discharge of those debts. I shall be much obliged to you for information on this head, because it will enable me the better to settle the affairs with the brother.

This Madam, has been the most severe trial I ever experienced, but through the rich mercy of God to me, a poor unworthy creature, I am enabled to say 'O Lord, thy will be done!'—Be pleased to present my most dutiful respects to Mrs. Hutcheson, and let her know that in searching for the Will, I met with a letter of Mr. Law's and *several others*, which I have taken a proper care of. [We have discovered that the copies of the two letters on Swedenborg, inserted pp. 158—160, are in the handwriting of this Mr. Selfe.]—I am most respectfully yours—S. SELFE." The other letter reads thus:—

"Dec. 15th. 1774.—Madam—I have received yours, and think myself greatly obliged both to Mr. Hutcheson and yourself for the concern you express for my late worthy friend, whom I had for some years revered as my father, and obeyed him in all things as such.

Mr. Ward's Will is not found. The morning he was taken ill he told me he had not seen it since he removed, but that he had brought it to the house, and should find it when he put his things in order. There was a Will, because I have read it more than once, and a copy of it is now in the possession of Mr. Taylor, an attorney in Clifford's Inn.

How wonderful is the goodness of God to them that faithfully serve and love him! for in almost everything Mr. Ward's desire will be as truly executed, as if the Will had been found; for I have received an order from the brother empowering me to act as his agent, in consequence of which I have sold the goods and cleared the house, in hopes of finding the Will, but to no purpose. I found in the bosom pocket of his coat some shares of Lottery tickets: do you know anything of them? I had no doubt when I first found the hundred guineas but that it was Mrs. Hutcheson's or your property. I knew the money was not likely to be Mr. Ward's, but have you any acknowledgments under his hand? because if not, I think it most advisable to let Mr. Taylor make out his bill for the colouring of the plates of Behmen, which Mr. Ward made his own act. The engraving of the plates are paid for. I have put an entire stop to Behmen; there is about thirty pounds due to Mr. Baldwin for printing. The books, [N.B.] together with his papers, his philosophical and chemical utensils, are safely lodged at my house, and will there remain till I have your orders concerning them. I can witness to his bringing a very considerable sum with him from the country, because I disposed of the light gold and weighed the whole, and understood it was for finishing Behmen with all imaginable expedition.

Be pleased, Madam, to accept and likewise to present my most dutiful respects to Mrs. Hutcheson.—I am, your most faithful, humble servant—S. SELFE."

This letter mentions an entire stop having been put to the publication of Behmen. But it was resumed sometime afterwards, and the Fourth volume printed off before Mrs. Hutcheson's death in that year, though not immediately published on account of some dispute with the publisher, Robinson. We ought to state that after part of the impression of this Fourth volume had been issued, the party on whom it devolved, in consequence of Mr. Ward's death, to supervise the completion of it, found among Mr. Ward's papers a MS. in Mr. Law's handwriting, being a paraphrase or enlargement of the chief part of J. B.'s treatise of THE SUPERNATURAL LIFE. This it would appear, had been marked for insertion in Behmen's Works by Mr. Ward, who had probably received it amongst a number of papers and drawings formerly belonging to Mr. Law, from his friends at Kings-Cliffe, to enable him to further the publication of Behmen, and so concluded it to be Mr. Law's own composition; whereas it was merely a copy he had made of part of the MSS. of Lee, which had been lent to him by Mrs. De La Fontaine, (Lee's daughter,) as before mentioned. Both the copy and original are now in our possession.

The following portions of Mr. Langcake's correspondence may be appropriately presented in this place, as elucidating this and other matters that may require a final notice. It was addressed to Miss Gibbon:—

"Bristol. Feb. 20th. 1781.—Madam—I humbly beg leave to acquaint you, that I have just been informed of the departure of dear and honoured Mrs. Hutcheson out of this mortal life, so full of trials, temptations and misery, and the lot or portion in a greater or less degree, of all the sons and daughters of fallen man, in this vale of tears. It is nevertheless very sweet to my spirit, affecting as this account was to me, to contemplate her being called from us hence, conducted by the holy angels to heaven, full of years, full of good works, and ripe for glory. This is matter of strong consolation, and I unfeignedly rejoice with you on the blessed occasion. Dear departed saint, in

jamais a été traitée à fond, et qu'on ne peut rien ajouter aux éclaircissemens, donnés de part et d'autre dans cette dispute mémorable.

whose countenance when living, child-like simplicity and divine love sat smiling, what a flood of glory and happiness is now opened upon your precious and immortal soul, as the happy consequence of your many years ardent love of God, and compassionate goodness to such numbers of your poor fellow creatures! * * *

I have now been for some time in this city, and lodge at one Mr. Field's in Hillgrove Street. Economy, Madam, chiefly brought me here, and I must be a great economist indeed, to live within the boundaries of my income, since the funds are so greatly fallen, in which I had my little all, excepting a trifle, part of which has been taken from me through a long concealed settlement. * * * In consequence of this representation to you, Madam, if good Mrs. Hutcheson out of christian benevolence, should have left any kind of donations to be distributed by you, I should deem it a great favour if you would admit me to a participation of her bounty.

[The following is an extract from Mrs. Hutcheson's Will of the 1st. August 1761, bequeathing a legacy of two thousand pounds to Miss Gibbon, which by a Codicil dated 22nd. Sept. 1777, is rectified, and the following words added,—“I hereby declare my mind to be, that the sum of Two thousand pounds which by my will I have given to Mrs. Hester Gibbon, shall be by her disposed of to and amongst such charitable uses and objects as she shall think proper, particularly recommending to her my God-daughter Elizabeth Law and the rest of that family, out of the respect and regard which I bear to the memory of my late worthy friend the Rev. William Law, and the said legacy is by me given and bequeathed to her in trust for such purpose only.” Mrs. H. was considered not to have acted becomingly in her Will to some of the family of Mr. Law's brother, Thomas, who had been her attendants.]

As I have understood there was some demur and difficulty in settling accounts between Mrs. Hutcheson and Mr. Robinson, concerning the publication of J. B.'s Works, which has retarded the publication of the Fourth volume, already printed off, I thought it fit to inclose to you the copy of a letter, sent to a gentleman of this city some years ago, by Mr. Ward, in answer to one written by that gentleman, wherein he had offered some pecuniary assistance towards going on with the work. This letter of Mr. Ward's serves to shew, that the expence of printing and engraving the Plates for the Third volume, was nearly defrayed above ten years ago. If this information should be of any use or avail, towards determining the matter in dispute with Mr. Robinson, I shall be glad of it, as my end in transmitting it to you will be then answered. Permit me to add, that I would hope this unfortunate difference with that bookseller does not put a stop to all further progress in the publication of J. B.'s Works, with so pious and benevolent a purpose commenced and hitherto carried on, at the liberal expence (as I suppose) of good Mrs. Hutcheson. For if she has not made a provision for the completing that undertaking, I doubt it may not soon if ever be brought to an end as designed; the gentleman above mentioned, who once seemed inclined to forward and go on with it, if necessary at his expence, appearing now to have dropped all such purpose.” [There yet requires a 5th volume, to render J. B.'s Works complete: but this is a disordered publication altogether. Mr. Ward was not fit for the task.]

“Oct. 3d. 1782.—I am more particularly led to write as I do, from having lately transcribed with great pleasure, some glorious MSS. of our dearly beloved Mr. Law, that have providentially fallen in my way, primarily through Mr. Selfe, into whose possession the books and papers of Mr. Ward came, he having purchased them of Mr. Ward's brother-in-law, who on his decease without any will that could be ever found, succeeded to the right and possession of his effects, and among them were found these Manuscripts of dear Mr. Law. On perusing of them I found they contained a great Treasure of natural and divine truths, which have a tendency to give the mind a sublime and noble turn of thought, and I would hope that, under your patronage the public in due season will be enriched with so great a blessing. For they will be found to contain in them, the height and depth of heavenly Wisdom, and to prove the illuminated author of them, to have been the first of philosophers as well as the best of men. The original MSS. will be delivered to you if you choose to have them, and will give me notice thereof.

I hope Madam, my humble ‘Address’ to the public [Bath. 1781,] as well as the ‘Heavenly Vision manifested to Miss Field,’ met with a gracious reception from your hands. * * * I was in London last January, and received of Mrs. Campbell the kind legacy bequeathed to me by dear Mrs. Hutcheson, which came very seasonable and acceptable to me. * * *

P.S.—The above mentioned very valuable MSS. contain an explanation of J. B.'s philosophy, and may make up a volume of 200 pages, which will be about half as big as one of his. That justice might be done it, I could wish it might be published during your life time. I cannot but think it would well defray the expences of publication, but if you should not choose to do it yourself, I doubt not but Mr. Robinson would undertake it, on its being proposed to him. Mr. Law about the year 1730 or 1731, wrote a long Letter to a gentleman upon the point of entering into the Roman Catholic communion; I fear that letter is lost, as it was not among the MS. volumes. * * * If you should immediately resolve upon the publication of the MSS., I should choose strictly to examine my Copy before it was given into the printer's hands. [The work here referred to, may be Freher's *Microcosmos*, Mr. Law's copy, which, as the copy by Leuchter with Mr. Langcake, are both now in the writer's possession. There may likewise have been several others of Freher's pieces, as of *Lee's*.] I shall take a sacred care of them, or send them to Mr. Law's, if you please to order it, immediately.”

The succeeding letters from Mr. Langcake are addressed to Mr. William Law, attorney, Stamford, the son of Mr. Law's nephew, and inheritor of Mr. Law's and Miss Gibbon's property at Kings-Cliffe. Miss G.'s Will (she being recently deceased) will show her disposition thereof:—

“Bristol. Dec. 11th. 1790.—Dear Sir—It gave me great pleasure to see the much beloved name of *William Law* subscribed to your letter, and what made it doubly agreeable was, its informing me that Mrs. Gibbon had kindly remembered me in her Will. * * * Pray dear Sir, are you and your sister the happy favorites, whom my dear and reverend friend used often to sport and play with, in great sweetness and simplicity after dinner? If you are, I remember you as well as your sister, and that he tossed you both up and down upon his foot. I recollect I said upon the occasion, that you were formed for to live eighty years: he replied, Yes, if you did not hurt your

Au reste, ce n'est qu'en lisant ses ouvrages qu'on se formera une idée de la manière dont il traite des questions trop fameuses, celles sur la nature de la matière, sur sa force d'inertie, sur la

constitution. I condole with you and all dear friends upon the affecting occasion of losing Mrs. Gibbon and your uncle [William, formerly of Sun Court,] so soon one after another. * * * P.S.—Pray remember me in particular to your Aunt who lived in Sun Court. I suppose your great Aunt is dead? [query who she? widow of Hayne? or of a brother of Mr. Law?] I long to make one more visit to beloved Kings-Cliffe before I die." Again Mr. Langcake writes to Mr. W. Law,

"Dec. 26th. 1790.—Mr. F. whom you kindly enquire after, was with me a few days ago, and I expect to see him again shortly, when I shall not fail of presenting your best respects to him. I understood from him that your Aunt, who lived with your Uncle in Sun Court, was living with him at Kings-Cliffe, when he (Mr. F.) was upon his visit there; and therefore I am much surprised to hear of her death, as well as of your dear, sweet sister, whom I well remember, as well as yourself, in your sportive play with my dear friend, your good Uncle. I was equally surprised when I heard of the death of the Rev. Mr. Howard, whom I had the pleasure of hearing preach on Easter Sunday, 1761, the very last time I ever saw my beloved friend, who in a few days after departed this life, into the mystery, among the Saints triumphant."

Our concluding notices of the subject of the preservation of Freher's Writings, are contained in the following letter from Mr. E. Fisher to the said Mr. William Law:—

"Bath. Oct. 19th. 1795.—Worthy Sir—I have not forgotten the request I made to you when I had the agreeable opportunity of an interview with you in London in the summer, concerning the MS. original Letters of your truly venerable uncle the REV. WILLIAM LAW, now in your possession, and the hope you very kindly gave me, of your compliance with it. The request was, that you would bring with you when you should next come to London, (which you signified was likely to be in the now approaching month of November,) those Letters, that I might take a copy of such of them as I have not already copies of, or are not already inserted in the printed Collection. I am now here at Bath, where my brother [John Fisher, Esq., Sec., Excise Office, London,] is also at present resident, on account of his health. *** If you will still be pleased to indulge me with the liberty of perusing those Letters, and copying out such of them as I have not already either in transcript or print, and will deposit them for that purpose with any trust-worthy friend in London, where they may be secure, I shall hold myself much obliged to you, for such a gratification of my high regard for the writings of so wise, so good, so great a man.

*error, these referred to thought by him, from the MS. writings of this Freher, appeared to be a letter of Mr. Fisher to you before the letter, dated Kensington, May 21st 1793, and supposed to be addressed to Mr. Tho. Mills of Bristol,] and know that the Rev. W. Law held his performances in so great esteem, as to transcribe a part of them with his own hand, which leads me to think that he might have transcribed more. ***—EDW. FISHER."*

We are now approaching to the close of the general sketch and intimations which we have deemed necessary to give, in respect to a complete and classic biography of Mr. Law. We might have presented a considerable number of letters written to him in his spiritual capacity, as well as intimate communications of his own with his immediate friends, (such as Miss Gibbon in the earlier part of his retirement from town, and previously,) and of his family and friends with himself, also of his MS. remains, papers, a sermon &c.: these however can be made use of if needful, (also a perfect analysis of all Mr. Law's writings, in the order of their appearance, be given,) in the proposed memorial. What we have attempted, has been merely a general outline of his life, and to show the spirit and views in which his future biography should be written: and we think by a due perusal of this entire work, the Candidate may not be at a loss in such respect, nor will it be difficult to fill up the interstices of Mr. Law's life we have left open, and to connect the whole in one unbroken, and truly edifying narrative.—For a general example of the spirit of seriousness and earnestness, of holy christian experience, judgment and heavenly wisdom, which ought to be infused into the composition of such a work, we might again just refer to the seventh, eighth, and ninth, and nineteenth and twentieth chapters of the "Serious Call," as well as the general tone of the "Christian Perfection," and other of Mr. Law's writings. In reviewing which, it may be said most truly of all of them without exception, (as was said of the works of his Great Master which he so closely studied, and whom he so much resembled in so to speak idiosyncrasy of mental apprehension,) "He hath done all things well."—The biography in question, it is desirable should be that of a CLASSIC MAN, who had attained to the highest solid and sober, learned, moral and intellectual perfection: and we think we have furnished in the foregoing pages (with what may follow,) a just conception of, and direct clue to, the peculiar proportions of literary, erudite, scientific, christian, theosophic knowledge and ability, requisite in the candidate, to execute such a design,—or rather to enable him to present a true portraiture of nature, in her respective developments, degrees and harmonies, as such a man—a BEHMEN-FREHER-LAW or a LAW-FREHER-BEHMEN. Let it be remembered that what we propose, is with a view to the amelioration of the world, and the blessing of future ages; that in the contemplated work all who may look into it, whether as regards learning, politeness, religion and divine philosophy, may there find, not only a *beau-ideal* of the highest perfections and accomplishments of human nature, but a *practical exemplification* thereof, and *every step* as it were, leading to such attainments laid down in an orderly manner. We doubt not of the reader's concurrence in the sobriety of our hopes in this respect, after a due comprehension of, and meditation upon, the present work when completed.

We have throughout the preceding pages, considered Christianity as the experimental philosophy of the divine life, of which no knowledge can be had but from the engrafted principle of the divine nature in the soul born into liberty, power and intellectuality. We have therefore spoken of it as a positive and progressive science; and have intimated how the settled regulations of the or-

divisibilité de ses parties, sur le principe du mouvement, etc. On chercherait en vain ailleurs une profondeur égale à celle qu'il a montrée dans ces sujets aussi arides : ses résultats sont quelquefois

thodox mystical divinity of the Romish church, (being the result of vast and varied experience, study and judgment in self knowledge and mental renovation,) will, if complied with, enhance the soul much higher in spirituality and divine purity, than the most perfect instructions of the protestant school, of theoretic or practical divinity : whose place or grade in the initiative scale of evangelical science we yet pointed out in the note of p. 495. Before closing our present Annotation, it may not be improper to present the following elucidation of this advanced Christian progress, (in addition to the paper we before gave on "Passive Contemplation,") as affording to the candidate a special and peculiar glimpse of the pure mystical erudition of Mr. Law, the experience detailed in which, he, from his own remarks in the "Animadversion on Trap," may be supposed to have made his own. The document itself we have found amongst Mr. Law's papers, being in the handwriting of Freher, and most probably accompanying the other MS. documents of that divine and inestimable writer, which he caused himself to be possessed of, for his contemplative retirement. With regard to Mr. Law's *theosophic* knowledge, or his converse with the profound *metaphysics of the schools*, or as a classic *English theologian*, &c., these topics will be found duly touched upon in other portions of the present work. The document in question (which, as exhibiting the sum and end of all *mystical* science, conducting the soul to the very threshold of wisdom's (*theosophic*) temple, will require close and oft-repeated perusal,) thus proceeds :—

"ABSTRACT OF THE SECOND PART, OR APPENDIX OF P. JOHN EVANGELIST'S 'KINGDOM OF GOD IN THE SOUL,' ENTITLED, THE DIVISION BETWEEN THE SOUL AND SPIRIT, OR, THE INWARD ASCENT OF THE BRIDE, THROUGH THE DEGREES OF PURE LOVE.

Chap. I.—*The inward state of a [regenerate] soul, striving forwards to perfection [or purity of heart. Matt. v. 8], is in general, shortly and simply described. Where there is shown, that such a soul cannot be now as formerly, satisfied with her usual exercises of contemplation, meditation upon the passion of Christ, and prayers, etc., but findeth effectually, that by all these things she loseth her time, is scattered, and, instead of drawing near to God, cometh to be at a greater distance from him. When she perceiveth also on the other hand, that in her most inward ground a certain rest, tranquillity and serenity of her mind, and uniformity of spirit, is presented and offered to her, etc.*

Chap. II.—*Of the soul's gathering her to herself the author declareth, that the soul, in this beginning state, knowing not how to attain to that rest, learneth by good advice, and is confirmed by own experience, that by the operations of the Will only she can attain thereunto. Wherein therefore she exerciseth herself gradually, (the manner and means whereof are here described,) until she cometh to taste something of that internal rest and sweetness. But successively these operations also are found by the soul to be too gross, outward and imperfect, and hindering more than furthering; so that at length she can hardly use them in her practice any more.*

Chap. III.—*Of the soul's introversion. Here is at large described the soul's progress, made chiefly by a simple apprehension of, or laying hold on God, by faith. And after a comparison of the soul's new operations, with her former exercises, (where the different effects of both are excellently declared,) the author says, That after such a manner the soul begins to build or raise in herself a place of rest and peace, and an inward city of refuge, from the tumults and noises of this world. Wherein she is frequently visited by God's ineffable goodness, instructed by the Divine wisdom, formed and framed as to her spiritual life and the secret operations thereof like as a child in the womb, and taught also how to worship God henceforth in spirit and in truth.*

Chap. IV.—*Of the soul's penetrating herself. Here the author declareth, that when the soul has attained to some degree of constancy and perfection, in the fore-mentioned state, she still findeth all these things too human, too natural and superficial, and can no more acquiesce therein. For she perceiveth herself to stand too much in herself, and wisheth that she might be able to unload, and to throw out herself from herself. And yet she knoweth not, what that same is which makes her such hinderances, much less how she may be freed therefrom. This causeth in her a great perplexity and anxiety, yet without disturbance of the mind, seeing it makes her full of longings and desires, to know thoroughly and to subject herself wholly to God.—Here the author excellently declareth (1.) the soul's fruitless and ineffectual endeavours, (2.) the great mercifulness of God, kindling as it were a beacon upon a high tower, whereby the present state of the soul, and that also which she is to advance unto, is shown her, and that she is still a great way distant from her desired haven, (3.) the soul's progress, and (4.) her several delusions, which she brings herself under, by taking up wings and intending to fly, before the wings are given her from above. Till at length she comes to see, that God hath dealt with her most graciously, leading her through various ambages, that she might overcome that great difficulty of ascending straight-ways to the top of a steep mountain. But still, says the author, there is a deceit behind, cleaving to the innermost marrow, and this is self-love: before this hath breathed out its last breath, the soul cannot enter into the *sancum sanctorum*.*

Chap. V.—*Of the soul's raising her above herself. Here the author declareth, how the soul further cometh to the inward operations of a perfect abnegation and poverty of spirit, renouncing not only all her rest in, and delightful cleaving to her own exercisings, but also all her taste and comfort in the gifts of God, and intending to attend only the divine drawings in her; to be obedient unto them, to continue all her lifetime in such an abnegation, nay to all eternity also, if God would have it so, etc. In these after-the-highest-manner abstracted operations, the soul, says he, continueth for a time, but findeth afterwards, that she cannot attain to the perfection thereof by her own self, because this is surpassing the powers of nature. Wherefore then she comes into a total mistrusting and despairing of herself, and is still deeper swallowed up into that internal obscurity, (whereof he had treated above,) and enabled also, to continue therein longer than she could hitherto. Herein (viz. in this obscurity) she begins now to observe, that she hath in her a very secret power, which she knew not hitherto; and that in the knowledge and use thereof the extremest perfection consists. Here she begins also to know and discern, this same power is that which formerly she had looked upon as the image of God. But all this she seeth as yet only obscurely, and without true distinction.—The author represents these things most pleasantly and plainly, by the similitude*

bien singuliers, mais toujours puissamment motivés; c'est ainsi qu'il prétend qu'un principe *matériel* est nécessairement la base de toute *corporisation*, et par conséquent de la matière elle-

of a strife or wrestling between a dark mist and the clear beams of the sun, where, now the former and quickly again the latter do prevail. And says, that the soul, with great admiration and delight, beholds these things in herself, and concludes surely, that this latter is that part of her, which she must first have in her power, that so, by the help thereof, she may raise up herself above herself, unto God.

[The qualified reader and candidate will not fail to mark the admirable scientific manner, order and exactness, in which is represented the *experience* herein contained; and its conformity with the *philosophy* thereof, as set forth by Mr. Law, in its standard, classic form, in the quotations given pp. 526—8; 78—80.]

Chap. VI.—*How difficult it is for the soul, to raise herself above herself.* The soul (says the author on this point,) having now discovered herself to the deepest bottom, is full of admiration and rejoicing; but her joy and admiration is soon mixed with pain, fear, and care or sorrow. With *pain*, because she seeth indeed a treasure, but hath not the same in her possession, nay findeth herself at a greater distance from it, than hitherto she had believed herself to be; seeing that same which she had conceived to be the end, was really but the middle, etc. With *fear*, because she seeth this is so high a state, that by reason of her weakness, and chiefly of her instability, she is apt to think, that she never shall attain to it, etc.; all what hitherto she had thought to be clear, light and pure, seeming now but obscure, dark and impure: which the author declared as to several particulars. With *care* or sorrow, because she seeth no way, how to raise in her that *noble power*, in consideration of her present state, which is thoroughly now detected. And after a distinct description thereof, represented by the author under the simile of two pieces of different wax, melted together into one lump, and so mingled and incorporated to each other, that they make up only one substance, when there is nevertheless a division and separation absolutely required, if each of them shall have its own subsistence by itself,—he saith, That when the soul perceiveth this, it makes her truly believe, that nothing under heaven can be more confuse, perplex and irregular, than this her inward state, etc. She wills indeed that this *division* and *separation* shall be done in her, and prepareth herself thereto, but perceiveth also, that this same *self* willing and preparing is but a hindrance, and an occasion of new darknesses, etc. But all these truly inexpressible difficulties, can really effect nothing else, but a total diffidence of herself and confidence to GOD, whom she perceiveth ready to her assistance, when all the difficulties arise but on her own side. At length the soul is convinced of the indispensable necessity for this separation; so that, though she had not to expect any future, either reward or punishment, yet she could not rest in this disordered state, without endeavouring against it all she can. A great *compassion* also ariseth now in the soul with all men, and a great admiration that they carry all of them such a *noble treasure* in them, and yet do nothing know thereof, etc. Upon all this, the soul's new resolution for a deeper and more *universal resignation*, is declared, etc.

Chap. VII.—*Of the manner in which the soul is raised above herself.* Here, the author says, Human instructions, precepts or rules can help very little, and are only so far profitable, as they may encourage the soul to *perseverance*. For a soul thus abstracted, denuded and simplified, cannot give ear unto, nor be directed by, what is prescribed to her from without, etc. That the soul still is in activity, and here also continueth so, he granteth, and saith, That the gathering of all the powers within is a sitting, which is indeed quiet but not idle, for it is incomparably more busy, operating and laborious, than what the soul was doing before. Which clearly seeth, that here she cannot be idle so much as for one moment, without being actually driven back, and that she is like a bird in the air, which never can cease to move its wings. And this he further declareth and confirmeth from the nature of *love*.—Of these operations he says, They are so secret and spiritual, that the soul, used to a gross activity, can hardly discern them from idleness, but discerneth them best by their effects. Concerning especially the manner, and by what operations the division and separation is done in the soul, he describeth it indeed largely and plainly enough, unto the end of the chapter; but the contents of this description cannot be given in short, a translation of the whole context would be required.

Chap. VIII.—*Concerning the wise and manner of the operations of the soul, now raised up above herself.* Though this, he says, is inexplicable, yet, that the efficacy, nature and property of *this power* which hath no name, may be made known but in any measure, he will declare thereof so much as God will give him, and this in the following points, (here represented but in short positions:—) [N.B. what now followeth, referring also to p. 9, 43, 44, 505, etc.; whereby will be seen the uniformity of truth, from whatever side, or by whatever eye, she may be approached unto and viewed.]

(1.) This secret inward *power* sheweth forth itself like a spark, or rather like a *flame*, which in the inmost deep of the soul ariseth suddenly, and is very quick and nimble for motion, as also capable of being expanded or dilated, and contracted.

It ariseth only in the *highest abstraction*, rest and inward silence, and ascendeth immediately into God its centre: but is in the very first moment swallowed up by the senses, if the soul answers not, by introverting herself immediately to God.

(2.) This *introversion* of the soul must be done with great simplicity and purity, so that nothing of her usual operations may concur; but all the senses and powers must be silenced, and must, as it were, not know that this introversion is done, which through the only operation of *this power*, is to be performed. When therefore is said, The soul must answer, this is to be understood negatively, and is so much as to say, The soul must not move herself: the introversion is done through the operation of this power only, and in the twinkling of an eye, and all what the soul will contribute, doth but annulate and spoil it.

(3.) This introversion is answered most internally by the Divine presence; God manifesting himself here, not indeed clearly and distinctly, but as the condition of this life can bear, that is obscurely and mixedly, yet so, that the soul finds herself to be with GOD immediately, (without any medium between them,) and translated out of time into eternity. Wherein she beholds and contemplates GOD, in a manner unknown to herself, and always after the same wise, except only that sometimes she can do it more clearly. [N.B.]

même. Son opinion, à cet égard, nous semble avoir quelque analogie avec celle de *Descartes* sur la matière subtile. Mais, par fois aussi, le philosophe inconnu, craignant de profaner ce qu'il ap-

Here the soul stands open, without hinderance to receive the Divine influences, and is in the nearest way fit and capable of being raised up higher, to a clearer and more distinct contemplation of God. [N.B.]

Here the soul dare not and cannot strive for, or desire any peculiar revelation, but commits all this to Him, whom she finds to be satisfied, and well pleased with her, if she be but industrious after such a manner, to exclude and keep out, according to her power, all impediments between Him and her.

Here the soul is made wholly God-like (*dei-formis*), so that she can desire nothing else, but that the Will of God both in herself and in all men, may be most perfectly performed, according to that end and aim which He had in the creation and redemption, etc.

(4.) This introversion of the soul is done, either by ascending above all things, and surpassing herself also, or by descending and sinking down under all things, and under herself also. The inward power is fit both for this and that. And by this so well as by that, (but not without them both,) this union and communion with God can be performed.

In the first case, the forementioned most inward power of the soul leaveth the nethermost place, (the lowest parts of the breast,) and riseth up to the highest, (to the crown of the head;) and in the second, contrariwise. Above this, this power cannot rise, and beyond that it cannot go deeper down. (To understand here the author's meaning, a translation of the whole context would be required, containing several things.)

(5.) When the soul stands thus exalted in God above herself, or when she is swallowed up in Him underwards, the use of outward senses is utterly stopped and hindered; yet not so, as that she could not hear or feel, etc., but only that she cannot turn unto, or take any notice of, what is done in and about her, without interrupting immediately her introversion.

Smell and taste, she cannot absolutely, or not at all; but she can hear, see, nay also speak. As to the feeling, this is peculiar, viz. that by feeling something grateful and taking notice thereof, her introversion is immediately dissolved; but if the sensual object be painful, that power of the soul can fully and immediately apply itself to the pain, receiving and embracing, nay beholding and contemplating it. Which is wonderful, but certain, from innumerable experiences. etc.

(6.) All the members of the body are deprived of their natural operations, so that all stretchings-out and drawings-in must cease, and no motion can be performed, even not so much as the opening or shutting of an eye, without a total breaking of the soul's introversion. When nevertheless, a man may bow, stand, nay also walk, if it be but without any notice taken thereof. [The soul must become again a will-less, imagination-less, desire-less, pure mirror-Eye, whose only self-hood is the seeing of the Divine wisdom.]

The breathing also ceaseth, and the defect thereof is inwardly after a secret manner, recompensed; so that the warmth of the heart is all this time in a better temperature, than when the breathing performeth its office. [N.B.]

It is the soul's last and most troublesome wrestling, which she must undergo with or about this breathing, etc. And it is the most certain outward sign, by which she can know, whether she hath been duly introverted.

(7.) This stopping of the breath can continue the space of two hours, more or less: etc.

No weariness ariseth from this long continuance of the introversion, but rather the soul and body are wonderfully thereby strengthened and refreshed. Though indeed the inward power loseth something through the long continuance, and is also sometimes quite exhausted and passeth away. (What the effects and dangers hereof are, and how to be remedied, the author declareth also.)

(8.) Concerning the use of this power, in time of outward affairs, it is much more difficult to declare this, than that which hitherto was treated of. For this manner of working is so spiritual and so high, that the soul can hardly reach it with her sight, and so come to the knowledge thereof. (What the author gives us thereof from No. 8 to 12, cannot be represented by pieces, but a translation of the whole would be required if his sense shall be understood. In the conclusion, he says what followeth.)

To this power belongeth and is to be referred, all what the Mystic Writers have delivered, though sometimes obscurely and confusedly, because of the most secret and very little known manner of operation, which they felt in them, and which hardly by words can be expressed. Now to the manifestation or knowledge, use and practice of this power, the soul cometh ordinarily and usually, after the manner that is (in this treatise) described. But nevertheless God is not confined to this method: for unto some he revealeth sometimes this most internal and most noble power, in the very beginning of their conversion; but to the constant use thereof, they cannot come otherwise than after many years, and by a faithful and industrious exercising. Amen.

THE ANNOTATIONS OF DR. LIE: FROMUNDUS, upon several places of this Treatise, contain nothing of extraordinary consideration or importance. He sheweth the conformity of this Author with several others of the Mystics, and quotes *St. Bernhard*, *Card. Cajetanus*, *Joh. Rusbroch*, *Taulerius*, *Greg. Nazianzenus* and *Augustinus*. The chiefest observation is concerning that flame, which according to *J. Evangelist* riseth up into the highest part of the head, and descendeth down into the lowest of the breast. And of this he says:—

That it is not a purely spiritual thing, but hath something of a corporeal property and formation mixed with it.

That such like men, as *J. Evang.* many times examined by him and by others, have confessed, this flame is capable of an alteration in time of a fever, or when the weather is altered; so that sometimes it can with greater ease and quickness rise out of the clouds and obscurity of the brutal part, and ascend to the top of the brain, than at other times.

That this miracle of nature cannot easily be declared; and that he lately in his *Fourth Book of the Soul*, chap. iv. A. 6, 7, 8, has endeavoured to declare something thereof.

That the region of our brain is twofold, a superior and an inferior. That in the inferior are the great and broad *meatus ventriculorum*, (the seat of affections and vehement passions, the cause of the paralysis, if filled with tough viscous humours, and of losing the senses and reason, if filled with

pelle la vérité, devient énigmatique, ce qui ajoute encore à l'obscurité des questions qu'il veut résoudre. * * * Cependant nous sommes bien persuadés que, dans ses nombreux écrits, le philosophe inconnu a été plus d'une fois la dupe de son cœur et de son imagination, et qu'en cela, il a payé sa dette à l'humaine faiblesse."

Thus much concerning Saint-Martin, his writings, and the translations of Behmen's books into the French language; which, with what has been additionally herein stated in reference to the subject, will enable the reader to form a judgment as to the progress made by Behmen's philosophy in France, up to the time of the publication of the above mentioned historic notices. [End of the POSTSCRIPT commencing p. 491.]

Notwithstanding what we have heretofore stated as to our intention to conclude the Extracts from FREHER with what were thereupon presented, we cannot resist the impulse we feel, (considering, moreover, that Freher was probably Mr. Law's constant closet-tutor for Behmen from about the year 1736,) to add one or two more, previous to closing the present SECTION. Wherefore (without further apology) we offer the following edifying and practical Fragment, in elucidation of the nature, depth and universality of what is termed theologically, *original sin*; and which may serve as an appendix to the mystical "Abstract" inserted in the annotation pp. 623—28, wherein will be found especially referred to that "last remains of original sin," or secret root of selfishness in the soul, which, as a last grand obstacle, must be removed out of it ere it can attain to perfect union with God. (See "H. A. Rogers's Life and Experience," for a practical gospel illustration of this subject.) This particular point was also necessarily embraced in Mr. Law's philosophical treatise on "Regeneration," though perhaps without a systematic consideration of the subject such as we now offer, his scope and remarks may not be duly apprehended; as indeed they have not been for the most part hitherto, but, in some instances, e. g. § 46, have given great offence to many well-meaning religionists, not versed in the science of recondite gospel truth. Hereby then, we say, a reader may attain to a full and distinct contemplation of the *entire tree of selfishness and sin*, original and actual, in the human nature, and of the necessity of its destruction, down to its deepest *spiritual roots*, and how that God only is "sufficient for these things," to whom therefore "earnest cries and tears" must be offered up, (Luke xviii. 7) for that end. Which critical knowledge or apprehension, it will be admitted, is of the utmost moment to the advanced regenerate christian, no less than to incipient believers, of all ages and all times. The Fragment in question thus reads:—

"XCV.—That the corruption of human nature, reaching to the very bottom thereof, did indeed show forth itself mightily by the answer Adam and Eve gave to their Creator herein, that neither he nor she would find and own the cause of their fall in their own bosom;—Adam laying the same upon the woman, which God (as he said) had given him, and the woman upon the serpent; which, by not removing the fault from himself upon the devil, but silently as it were owning and bearing it, behaved himself better than both of them. But that notwithstanding this, into this hu-

a mist or vapour, as it is done so in drunkenness,) but that in the superior are the spirits, the forms or images of things, and all in a greater tranquillity.

That the more subtle spirits are either drawn up into that superior part, or are therein made so thin and subtle, or as S. Thomas says, simplified. And that the most subtle images, which are the nearest to intellectual thoughts, are in that superior part, viz. in the superior corners or turnings of the brain, etc.

That this spark of the fantastic or imaginative light, which formeth the images, can be so kindled and ruled by God's natural providence and direction, that it must be subservient to the supernatural glimpse of the intellect, etc.

That this fantastic light is given to assist the superior part of the soul, in the warfare of the spirit against the soul, that so the spirit more easily may extricate and separate itself from the soul. And that therefore this fantastic light is, as it were a helping medium and instrument of the superior light, by which the spiritual part weakeneth the soulish part.

That herein lieth the ground, why to a soul used to introversion, it may be as easy to abide in Contemplation, as it is to live a natural life. As *Rusbrochius*, in his *Book of The Perfection of the Children of God*, witnesseth. Chap. xiii. [N.B.]

That J. Evangelist hath often confessed to him, that always early in the morning, as soon as he was awakened, this flame of light used to arise into the region of his brain, and did shine therein with its usual clarity, until the least imperfection or *veniale peccatum*, committed perhaps by him, did obscure like a mist, the glance thereof.

That the confession and declaration about this matter ought to be believed, and is not to be accounted as a dream or fancy; under pretence that but few* are come so far as to have experience thereof. St. Bernhard, *Rusbroch*, *Taulerus*, *Harphius* and other eminent men say many things to the same purpose. [* few indeed, in this country, that have even any conception of this advanced Christian progress, or purity of heart.]

That the sincerity and holy life of P. J. *Evang.* known unto many that are still alive, makes him free from all suspicion of hypocrisy, of own invention, and of all devilish delusion.

That the same hath spent already about twenty years, in such *abstractions* and *Divine contemplations*, and hath nevertheless esteemed this grace so little, that many times he said to him (*Fromundo*) in familiar discourse, I wish I could give and deliver up into thee all what I have, concerning this, received of God; for I know, [N.B.] that true holiness doth not consist in, nor depend upon, this or the like gifts of grace.

That though these illuminations, like a lightening appear suddenly, and suddenly also vanish away, (according to St. Bernhard and *Franc. Suarez*,) yet all dependeth principally on the Divine grace, to which nothing is impossible, etc.

That such persons, as continue whole days, months and years, in this exalting and cleaving unto heaven, seem to be of that sort, of which St. *Gregorius Nazianzen* speaks, *Orat.* xxix.

That it appears from St. *Augustin* and St. *Bernhard*, that the formation of those likenesses, by which we see divine things as in a glass, or in an obscure word (*in enigmate*), is sometimes performed by the ministry of holy angels.

That the best counsel and surest direction for such as are not yet so far advanced, and yet still

man nature so thoroughly corrupted, grace was spoken again by the promise of the blessed woman's seed, or serpent treader.

[Note.—The antecedent A and B signatures of this piece, containing Positions "1" to "94" inclusive, in quarto MS., (the present signature being marked C, and consisting of forty-two pages of German and English face to face, in the author's own hand-writing,) with the subsequent signatures D &c., are no longer to be found; nor have they been with the remainder of the author's MSS. since the year 1782. If these MISSING SIGNATURES be in the possession of any reader, will he please to communicate to the address given at the foot of p. 51.]

XCVI.—And of this, we believe, that it was not only a bare promise of a thing that should come to pass after several thousands of years, but also a grace even then already beginning and actually showing forth itself. Whereinto Adam and Eve with all their posterity, were not only received again to be children of grace, but had also so much of power given unto them, as that they could rule over the sin dwelling in them, by the assistance of that grace, laid hold on by faith and taken in into their spirit; as this ruling over sin was soon after thus required of Cain.

XCVII.—Also that not only the eternal Word, the Father's only begotten Son, had here already set himself actually as a mediator, in the middle, between the fallen humanity and the anger of God enkindled therein, to withhold the same from devouring these two poor creatures; but also that the heavenly Virgin, [or Divine handmaid] which was departed from Adam in his sleep, did now again in union and communion with the eternal Word, approach to the fallen humanity; yet that she gave not herself into the soul, comprehensibly, much less into the soul's own will; but only that she stood in her own principle of light, over against the soul, or in the inmost deep of the human mind, showing forth herself therein, and opening as it were a door of possibility for all men, through which they can come again to their lost heavenly image. Because in this inspoken grace of the serpent treader, and in the promise of the blessed woman's seed, she hath espoused herself afresh to the human soul, and promised to walk with the soul through the dangerous valley of this world, to warn, to conduct and guide it safely, and at length in the perfect regeneration, to take the same into her arms, as her espoused bridegroom.

XCVIII.—But especially we believe that this holy woman's seed, which alone is the true serpent treader, was inspoken chiefly and directly into the woman, not into the man, that is, not into the masculine fire-ground, or Adam's fiery tincture separated from the light, but into that light and water tincture which in Eve was disappeared: and that so it was set in opposition against the fiery will of the soul in Adam, and against that sinful spring which first had taken its beginning in him. Nay, that in such a manner it could not have been spoken into the man; because this same fiery will and tincture of the soul in Adam, separated from the holy light and soft water, was and is still that serpent in the humanity, whose head was to be bruised by the soft tincture of holy light and water,—that is, whose power was to be broken thereby, and whose predominance was to be taken away. And that therefore in the regeneration, the man is not to apply unto himself any more that

striving after that ænigmatical Contemplation, is that of St. Greg. Nazianz.,—*Keep the commandments*,—*ἡπάξῃς ἐπὶ ἐπιβασὶς θεωρίας*.

THAT which now followeth of another Author, entitled, ELUCIDATION OF THE DOCTRINE OF THIS TREATISE, OF THE REVEREND P. J. EVANG., contains nothing else but a particular enumeration of the chiefest parts thereof, which are these four, (1.) of the soul's gathering her into herself, (2.) of the soul's introversion, (3.) of her penetrating herself, and (4.) of her drawing near and exalting herself into God. Each of which, this author sheweth, is conformable to many others of the Mystical Writers, whose words he bringeth forth, viz. St. Bernh., August., Gregor., Ausbroch., Anon: de Spiritu et Anima, P. Florent: ab Hunsyck, Justus Origelitanus, Harph: Gerson, Hugo a S. Victore, Thom. de Kempis, St. Bonaventura, Richard a St. Victore, Benjamin major, Lib. Fromundus, Joh. Taulerus, B. Teresa, Seraph. Firmianus, Anon: de inter. Domo. One or other place also of J. Evang. he illustrates, for fear his words might be mistaken. Concerning especially the breathing and ceasing thereof, he observes, that the Apostle Paul says something to that purpose, Gal. ii., 'I live, yet not I, but Christ liveth in me;' that Job also says such a thing, chap. xxxiv. 14, 'If he set his heart upon man, if he gather unto himself his spirit and his breath,' (which words sound more favourably for him in the German translation.) And that the same may be found also in the words of B. Teresa, saying, 'This is such a death of the soul, that myself know not, whether or no she can breathe. I have to this hour much thought upon it, and it seems to me that she can not, or at least she herself knoweth not that she can.'

Such is the further paper we have selected to convey to the reader, in brief, a conception of the nature and practical character of the orthodox, or standard mystical theology, (whose relative position on the scale of essential and accomplished Christianity, we especially referred to in the note of p. 495,) and of the exact and orderly attainments of Mr. Law in such spiritual science.

[↪ After what has been stated in the preceding portions of this Annotation, and what will likewise be found in the text above, concerning the point of view and ground from whence to regard and judge of all spiritual subjects and pretensions; whereby we have endeavoured to establish a standard in such respect, according to the Christ-like wisdom and apprehension of a Behmen-Freher-Law, and the experiences of the most profound and practical gospel believers down to the present day,—the Candidate. (having, we say, his mind classically tutored in this divine standard form of apprehension) may now, in this place and relation, (with regard to the mystic character of the subject of the present volume,) be directed to the perusal of Roach's two treatises, the "Great Crisis" of the "Imperial Standard." In these he will find an ingenious, and in some respects valuable collection of materials, which, with his now fixed judgment, he may turn to account in the proposed larger work; selecting therefrom, what may accord with the spirit and design of the undertaking, and necessarily rejecting the rest. We have not space or convenience here to indicate the advisable quotations from, or suggestions afforded in those works; but it may suffice, after preparing and forming the mind of the candidate, thus, to have directed his attention to them.]

Having then sufficiently indicated the two-fold mystic character of Mr. LAW, first in regard to the purification of Christianity both as to doctrine and practice, and secondly by demonstrating the truth and philosophy of it, (thus convincing the reason and understanding of all gainsayers, Heathens, Jews, Turks or Christians, and then affecting the heart and conscience,) thereby in short,

which was said unto Eve, with relation to the outward natural life and order, viz., Thy will shall be subject to thy husband, and he shall rule over thee; but that contrariwise, the sentence against the man is now this, according to the true ground and substance, viz., Thy masculine fiery will shall be subject to the wife of thy youth, or to thy heavenly Virgin, and she shall rule over thee.

XCIX.—This inspoken grace or covenant of grace, we believe, was propagated from generation to generation, yet only in its own inward ground and not in flesh and blood, until the time was fulfilled and had run unto its end, (scope, limit, period,) in the blessed Virgin Mary. Though we cannot properly call it a propagation, because it was not done from the efficiency of men, nor by their concurrence (assistance), but from the efficiency of this covenant of grace which here was made, and by virtue of the promise made therein: according to (in performance of) which, this inspoken grace moved itself freely, and opened itself out of its centre, more or less and in different degrees, from generation to generation.

C.—We hold that herein, one of the strongest arguments lieth against a particular and partial election of some only unto life, and reprobation of others unto damnation. Because this grace was inspoken, and this promise made to the whole life of the humanity, which as yet was still but one, as one only stock of a tree, before the same could have spread forth itself in boughs and branches; nay before these two first parents (which with respect to propagation are to be looked upon as only one) were cast out from the garden of Eden. Which grace and promise therefore can press forward upon all their children, no less than death hath done so from one upon all.

CI.—After the sentence was passed upon Adam and Eve, and this promise was made unto them, they were, we believe, as Moses saith, cast out (driven out) from the garden of Eden, (for paradise they had lost already before,) by a cherub with a flaming sword, turning every way. And though we believe the relation of Moses, even in the literal sense thereof, to be fully true, yet we believe also and have it by experience, that this cherub with his sword, hath something in it much greater and deeper than what in that time was outwardly done; and are besides also well assured, that every man born of man and woman without exception, upon his way returning home to paradise, shall find this cherub and his sword in their own souls, yet every one according to his peculiar state and condition.

CII.—With St. Paul we believe, God would have it so, that all the generations (families) and nations upon earth should come forth from one only blood; and that therefore, this only stock of the human tree hath propagated and spread forth itself successively into innumerable boughs and branches. But especially, that not only from the beginning of the first world, with the children of Adam, but also and even more conspicuously in the beginning of the second world, with the three sons of Noah, it hath divided itself into three great, principal branches; so driving forth still unto this day, its growth in three lines or parties and sorts of people. And that these three lines or generations of men, have divided themselves, and still do so, according to the manner and property of the three principles, divided in the humanity.

CIII.—The first we call justly the line of the serpent's seed, which showed forth itself in Cain, the first born of Adam, and afterwards in Ham, who was accused by his father. The second, the line of the woman's seed, the line of grace or of the covenant of grace, which opened itself in Abel, further in Seth, and among the sons Noah in Shem. And the third we call the line of nature, or of the natural wonders, which in the first world, so much as we have an account thereof given us by Moses, had not yet so distinctly separated and manifested itself in sundry persons and families, but kept most to Cain's posterity; but in the second world, it distinctly opened itself in Japhet, and displayed itself in the heathen (gentiles) that were of his posterity.

rendering it of universal application and efficacy; and having also enabled the Candidate to apprehend the formation and order of Mr. Law's mind, so that he may attain to the same end in the same classic process, we conclude the present biographical and discursive "ANNOTATION," (extending from p. 324,) with the following "Lines," composed by the Rev. Mr. Clarke as already stated, and published by him in the year 1762.

Lines to the Memory of the Rev. William Law, A.M.,

FAREWELL, GOOD MAN!—whose great and heavenly mind,

In love embrac'd the whole of human kind;
From earth's dark scene, to realms of joy and light,

Thy soul, congenial, took her happy flight;
With kindred spirits mix'd, and bright as they,
Thou drink'st with them the streams of endless day!

While we below lament thy absence most,
Like all true worth, then dearest when 't is lost.—
Bound to no sect, to no one party tied,
To sons of God in every clime allied;

Like light's great orb, to no one realm confin'd,
Thy heaven-taught soul, capacious, grasp'd mankind!—

Of pains severe thou felt the torturing smart,
While grace pour'd comfort on thy better part,
Thy will resign'd, with breath unurm'ring, bore
The last sharp passage to the heavenly shore.—
Thy heart's best image, still, thy Writings shine,
One spirit breathe—the dove and lamb divine!
Thou'st thy tongue, thy soul's strong breathings charm;

Thou'st thy clay, thy ardent thoughts still warm:
Awak'd by thee, we feel the heavenly fire,
And, with seraphic flames, to God aspire.

Thy pious zeal, transfus'd to other hearts,
New springs of bliss and nobler life, imparts.—
No time, no numbers can exhaust thy mine,
Thy gifts are full—posterity is thine!
Thro' future ages shall thy labours go,
Like streams enriching nations, as they flow;
Who, while perusing, catch the sacred fire,
Fetch the deep sight, and pant with strong desire
For glory lost! HEAVEN lent thy pencil rays
To paint that glory and diffuse its blaze!
Thou' for these days, thy colours are too bright,
And hurt weak eyes, by their too radiant light,
Yet Wisdom's sons, tho' few, to good awake,
Drink thy sweet spring, and bread celestial break!
'Midst Babel's various tongues, tho' thousands stray,

In thee, the wand'rer finds his Master's way.—
In heaps let critics, commentators, lie,
Thy WORKS will make a Christian's LIBRARY!
In vain shall malice seek to wound thy name,
Or ignorance thy solid worth defame.—
To pride of science, wisdom's fount is seal'd;
To humble hearts, her treasures are reveal'd.
Yet this her child wants no man's pen to praise,
Nor slander dreads, in these degenerate days;—
Far nobler monuments will guard his fame,
Deep in their breasts, the good engrave his name.

mitted to be added to this account the lines written by Henry Bro
author of "Food of Quality", upon Prose, inserted in "Lives of
Chemical Philosophers" p. 65.
so many additional notices of Law in the "Remains of John Bay
published by Chetham Society Manchester 1855 affording with a

CIV.—With the third line of nature or of natural wonders, we understand the honest, wise and prudent among the heathen, which, according to the letter knew nothing of the grace, and were not taken outwardly (like as the Jews) into the covenant of grace, but lived as rational men, according to the testimony of their consciences or to the light of nature; wherein many of them made a great progress in the knowledge of God, of outward nature and of themselves. And these we say have the promise, that 'they shall dwell with Japhet in the tabernacle of Shem.' *Gen. ix. 27.*

CV.—The second line, which is that of the woman's seed or of the covenant of grace, we take either in a narrower sense only, for the seventy-two generations that follow orderly the one upon the other in the genealogy of Christ, down from the first Adam unto the Virgin Mary; or also, in a larger and more extensive one, for all those collateral generations, tribes, or even single persons, that were contained (included) in the covenant of grace, and behaved themselves accordingly in their life and conversation.

CVI.—But with the first line of the serpent's seed, we understand the thoroughly wicked crew of them that despise, nay mock both the light of grace and that of nature, and live after their own lusts like brutes, if not worse; and these (we say) are excluded from the tabernacle of Shem, and accursed with Ham. Though we do not mean that Noah cursed his son Ham thoroughly in soul and body, but only the serpent's seed and spirit, dwelling in him and operating through him.

CVII.—These three lines we do not so distinguish, or separate so far, as that we should say on the one side, All the children of grace stand through and through, from within and without in the grace, and have nothing on them neither of the serpent's seed nor of the outward corrupt nature; or that we should say on the other side, All the children of nature and of the serpent's seed are totally in body, soul and spirit, excluded from the covenant of grace, and have no possibility for grace to be obtained in them. No, but we distinguish them only so far, that we say on the one side, The children of nature, but more especially the children of the serpent's seed, have not the covenant of grace in a moving (working) life in them; because the corrupt nature and the serpent's life in them, keepeth under and as much as it can, killeth the motion of the covenant of grace which liveth in itself or in its own internal principle in them: but they have still the possibility in them, to draw back their will and to sink it down into the grace which lieth in them, though in many of them deeply shut up, and which calleth upon them in their consciences, and will manifest itself in them; because no man was ever born out of a serpent's seed only and solely, but all are born out of the one only human seed, into which indeed the serpent's seed was crept in, but into which also the grace was inspooken, even before any man was generated out of it. And on the other side we say, that all the children of grace and of the covenant bear also on them from without, the serpent's seed and the corrupt nature; and that there is none to be found, even not the most sanctified, who dare boast himself to be wholly free therefrom; but that they do not suffer these to rule in them, because the grace is in them moveable, stands in a working life, keeping under continually and casting out all what is not in and from itself.

ing out all what is not in and from itself.

CVIII.—For we believe and confess, that herein as to the outward life, if the same be considered only as to itself, as abstracted from the grace living and operating therein, there is no other difference between men and men but only this, that one man sticks perhaps more and deeper than another in this or that peculiar kind of dirt and mire, when contrariwise the other may stick more and deeper in another sort thereof; whereby the one as well as the other is so polluted, that neither of them is able to come into that city, wherein nothing of pollution is admitted. And that therefore, [G] **WE WOULD BESPEAK THE MOST SERIOUS AND CONSIDERATE ATTENTION OF EVERY READER, TO EVERY LINE AND WORD FOLLOWING, TO THE END OF THESE POSITIONS.** none hath any reason to upbraid another with his defilement, and to boast of his own purity, though, in the sight of others as well as in his own eyes, he might be truly pure of this or that particular dirt (filth), wherewithal he seeth his neighbour is abominably defiled. Because the one as well as the other is out of the serpent's seed, and both together belong but to the corrupt nature; because also, the one as well as the other must of himself confess and say, Behold I am generated out of a sinful seed, and in iniquity hath my mother conceived me.

And considering in sin we believe, that it doth conclude all under

CIX.—Of this generating and conceiving in sin we believe, that it doth *conclude all under sin*, that is, not only them that generate, conceive and bear, but also them that generate, conceive and bear, and that it cannot work-out or bring forth anything else but what is alike unto itself; there must needs therefore be sin in them also that are generated and born, though it cannot presently from their birth, act and work in them after the same or the like manner. From whence then, that well known distinction ariseth between the so called *original sin* and *actual sin*, though in itself it be not a doing, acting and

CX.—Concerning original sin we believe, that though in itself it be not a doing, acting and working, as actual sin is, it nevertheless bears the name of sin, justly and properly; because it is the inward root, ground and bottom, and the universal original of all those outward evil works that can be called sins.

CXI.—That in short, it consists in nothing else but in that disorder and corruption, which the first Adam, quite contrary to his creation and to the will of his creator, introduced into all the properties of human nature, and manifested in all his essences. Whereby he dislocated in himself the three principles from their due place and order; giving so much room and leave to the spirit of this world, that the same could exalt himself above the paradisaical life in him, and make out of the heavenly image of God, an earthly beast as to the outward life. Whereout then nothing else could arise, but darkness in the intellect, perversity in the will, a false love turned unto himself in the heart, and a great impotence in all the powers and faculties.

CXII.—That this disorder and corruption is in and for itself indeed, without activity with respect to children in their conception and birth, so that it cannot presently break forth in actual sins; but that nevertheless it is the true and only root, out of which necessarily and unavoidably, the actual sins must spring up and break out when the child comes to an age, though in one it may be more and in the other less: and that absolutely nothing else but sin and what followeth upon sin, but nevermore anything good and pleasing unto God, can be generated out of it. Nay that this is much less possible, than it is for a thistle to bring forth figs, or for a thorn-bush to bear grapes. It is enough brought upon, and communi-

CXIII.—That Adam must necessarily and unavoidably have brought upon, and communicated unto his children in their conception and natural birth, all this disorder and corruption, together with all that belongs to this fruitful root of sin; because he could not have generated out of

himself any other image but what he was himself, and could not raise up another and better life in them than he had in himself. And that again, his children must necessarily have propagated upon their children and children's children from generation to generation, this root of sin; because none of them all could in this case, have given unto his children a better portion than what himself before had received of his father.

CXIV.—We hold that, if a proper name should be given unto this original sin, a fitter and more convenient one could hardly be found than selfhood or *selfishness*, provided only that something deeper be understood thereby that commonly is done. It is commonly apprehended that selfhood or selfishness is to say so much as own-will and self-love, and that all these three together are to be accounted as actual sins: which in a certain sense we grant, and do not censure it, but leave willingly unto every one the apprehension he hath thereof. But we do here understand by *selfishness*, [N.B.] the human nature as it is broken-off from its right and true inward centre, as it is entered into its own government of the divided and contrary (fighting) properties of life, as it stands upon a ground and bottom of its own making, and as it hath settled itself as it were to rest only in and upon itself. Which nature is such in every man, even from his conception and birth; and is in its own inward spiritual signature in the sight of God so qualified and conditioned even before any will or love can move or stir therein perceptibly, or can act and operate in the least.

CXV.—For we cannot but conclude rationally thus: all what the corrupt human nature, by means of its sinful activity in every man born of man and woman, operates and effects, that very same it hath received already in the mother's womb a natural inclination, disposition and ability to operate and effect; or else it could not work those sins which it worketh. Like as no tree in this world could bear such or such fruits, if the peculiar kind and property thereof, together with a natural disposition or tendency for bearing of such fruits, had not been before in the seed. Or like as no man in this outward macrocosm, could either inwardly contrive anything with his thoughts and senses, or outwardly make any works with his hands, if he had not received within his own microcosm, when the same was prepared in his mother's womb, such senses and hands, together with a natural genius, inclination and disposition for this or that, even before he was able to employ them, nay, before he knew anything either of the one or of the other.

CXVI.—This sinful inclination and disposition to actual sins, we know not how to express or represent by words better, than by saying, When the sinful seed is sown by the male and conceived by the female, then already all the disordered and corrupted properties, nay the whole fallen human nature doth lie therein: like as a whole tree with all its boughs, leaves, fruits and qualities doth lie in a kernel, though these things are then not yet unfolded in a distinguishability. And this human nature, as well in this sown sinful seed as in the parents from whom it comes, is even then already formed in itself, as it were in a circle like a serpent in a spire; for instead of stretching forth and tending directly to the Creator of the true paradisaical life it bends and turns itself crookedly or in a round, enters into itself, combines firmly its own end with its beginning, makes in this circle both its own circumference and its own centre, and settles itself therein exactly in the property of a serpent, which, out of the midst of his spire, lifts up his head and prepares himself to shoot forth like an arrow from a bow. Such a signature we say, the human nature hath even in the seed sown in the mother's womb, and before the rising of its natural life. And [N.B.] this we call *selfishness*, with respect to its own spiritual figure; and with respect to parents and children together, we call it *original sin*.

CXVII.—This selfishness, propagated upon us all from the first Adam, or this seed or character by our parents imprinted in us all when we still were but a seed, which seal hath not only engraven upon it, as it were from without, an image of the serpent, but is also in its own self being a true image of the old serpent; the impression of which makes us all to be the first corrupt Adam's natural children, nay children of wrath and guilty of death,—this selfishness, I say, we own to be the *deepest ground* of our corruption, and compare it justly to the root of a tree firmly fixed wide and broad, stretching forth itself, or rather comprising all in itself, and bringing forth all out of itself, but continuing itself always deeply hidden under ground: and this tree we call the tree of death.

CXVIII.—But own-will and self-love, which denote already and carry along with them a more outward and more perceptible activity of sin, sprung up out of that root, we compare to a gross, thick and twofold stock of the same tree; yet so, that these two are strongly grown together, firmly united (interwoven) and inseparable from each other. Which stock is indeed the next immediate ground of all the branches and fruits that stand above it; but hath itself nevertheless also still a deeper ground under it, standing between this and them in the midst, like as the stock of every natural tree.

CXIX.—But all the other activities, together with the outborn works, or actual sins, not only of the gross earthly flesh but also of the subtle senses and reason, nay of the whole natural life and of all the powers and faculties thereof,—we compare according to their differences and degrees, partly to the greater or lesser branches, partly also to the blossoms, leaves and fruits of this tree; saying, that death is the end of them all like as also death was their beginning.

CXX.—But here we do include also expressly, all those good works that were wrought out before the regeneration, and did thus not proceed from a renewed ground; where they might have had indeed a form of goodness, nay more also than a bare form thereof, and might have been called good in a sense of this outward world, and in comparison to those that were notoriously evil. For, because they came not out of faith, which faith belongeth to the regeneration, and to the inspoken (incorporated) grace; because also without faith no man can please God, they must needs be sins, as the Apostle witnesseth.

CXXI.—Yet we hold that, between these so-called good works before the regeneration, there is still a considerable difference to be observed, because the persons that wrought them out must needs be distinguished. For first, some abide in their unregenerate state, and so depart this life, and fall into death. Secondly, others return, enter into repentance, attain at least to the beginning of regeneration, and sink down through death into life. And thirdly, others again may backslide from their good beginning of regeneration, wherein they had wrought good works, turn with the dog to their own vomit again and with the sow that was washed to their wallowing in the mire, and continue to lie therein unto their end, and then fall into a deeper damnation. And the works of all these three follow after them, but with a great difference.—Of the *first*, we believe that all

their good works falsely so called, which were not good before God but originated from the evil root of self-hood, and coloured over, as it were only from without, with a shining form of goodness out of the astral light,—such works we say, as well as those other of theirs that were notoriously evil, shall go together with themselves into perdition. Concerning the *second*, we believe that all their works, washed in the Lamb's blood, separated from all the evil, and made white as snow though before they might have been red as blood, shall stand before them for ever, to an eternal hymn of praises and thanksgivings for their redemption. And of the *third*, we believe that all their truly good works shall be remembered no more, but shall be taken from them and put up into that good principle whereout they were born, when they themselves shall go without them into their place; because every principle is to gather its own fruits into its barn, and neither of them can take in anything but what is grown out of, and according to its properties.

CXXII.—Of this tree of death, whose root is *selfishness*, whose stock is *own-will* and *self-love*, and whose whole superior part is *all other actual sins*,—we further believe and have it by sure experience, that many of these evil fruits may be plucked off and cast away, nay, that a man through assistance of the Spirit of God may resist powerfully, and prevent the coming forth of others the like instead thereof; and that nevertheless, that stock which beareth them all, may still abide in itself unaltered and unknown also to such a man. Further still, that even this stock also, which is much thicker and stronger than to be shaken by human strength, may be truly shaken by an Almighty arm and hand stretched out from on high, so that all what stands upon it in that man must tremble; and that nevertheless, the root of this tree may still stand fast and unmoveable in the ground, and may still also, as to its proper serpentine figure and properties, continue unknown unto such a man. And lastly, that this *root* in its own figure (signature), cannot be seen and known by any living, except a strong spiritual earthquake, out of the first principle, do violently shake his whole ground; and that then only, the very foundation pillars of all his natural being are moved and weakened, all what is in him to the very deep is denuded, and all must tremble, both what is above and what is beneath howsoever it might be called.

CXXIII.—And this same *root* we believe, was chiefly that which made in the *second Adam*, our only Saviour and Redeemer, the most difficult battle in his *spirit*, caused the greatest and most vehement anxiety in his *soul*, and forced out a bloody sweat from his *holy body*, when he was to lay hold on the human nature he had taken upon him, to pull it up by this root powerfully out of its own selfish ground, and to transplant it again into its right field, or into its first Divine original. For to this same end he was sent by his heavenly Father, that he might destroy the works of the devil, (which altogether, so far as they concerned the corrupt humanity, did centre in *this root*;) and that he might procure a perfect redemption to the whole human nature. Nay for this same end, God made him who knew no sin, to be not only a sacrifice for sin, as St. Paul says in one place, but also, as he says in another place, he was made sin for us, that we might become in him, not only righteous but also righteousness."

CXXIV. [We possess this position in the German, but the English translation of it in face, with the remainder of this invaluable piece in MS, as we have stated, is no longer to be found.]

Pursuing our object with regard to practical edification, we would next have given insertion to FOUR EPISTLES addressed by Freher, in the years 1712—15, to a religious assembly he frequented, (at the special request of one of its members,) which held its meetings in Bow Lane, having commenced its existence about the year 1706. It was, we find, to the conduct of certain members of this meeting, that Freher's remarks applied, in the quotation inserted pp. 582—5, and not as we have supposed and stated hitherto, to the 'Philadelphian Society,' with which this body had no connexion, though it would appear their objects were not dissimilar. And Mr. Law we have reason to conclude, was likewise mistaken in the statements of his letter to Mr. Penny, before given, the objects of his censures being undoubtedly the individuals referred to by Freher in these letters and the recent quotation; whom Mr. Law, when transcribing these writings, might have supposed to have been Philadelphians, but which was not the case, as is clearly evident from one of the original letters we hold, dated Nov. 24th. 1712, of a correspondent of that assembly, residing in Scotland, one James Inglis, and from Freher's reply to the said Mr. Inglis, dated Sep. 20th. 1715. Nor is this meeting of the number of those mentioned or referred to in Roach's treatises.—What we would call attention to in these EPISTLES, is their pure and illuminated evangelical character, in reference to personal holiness, the nature and blessedness of the communion of saints, and the duties of members of a Gospel Society, as likewise exposing the delusions and sinful proceedings of a certain individual, who is referred to in the above-mentioned extract. But we find we must defer the publication of these most edifying Epistles, until another opportunity; merely observing, that if convenience had allowed, we should have inserted them in this place, and that in this place and relation the Candidate should turn to, and carefully peruse them: which will introduce his spirit out of the coldness and insensibility of abstract mystical study, into the warm sunshine and refreshingness of heavenly light and life.

We now terminate the present POSTSCRIPT, which has run out to an extent of which we had not any conception* on its commencement, (at p. 188,) but which seemed to grow naturally as we proceeded, the contents appearing necessary in order to the accomplishment of our design by this work. And with it also, the SECTION.

END OF SECTION SECOND.

* The same remarks will apply also to the preceding Section, it being our supposition and intent, on commencing printing (for the getting up of the matter was almost simultaneous with the

SECTION III.

We now resume the immediate subject of the present work, (from which we broke away on page third into a large digression, which has continued we may say up to the close of the last Section,) relative to the literary and other qualifications needful for the editorship of the proposed biography.

The treatises numbered I, II, III, IV, V, VI, are then to be regarded as general models for the style of writing, and the earnest and serious spirit alluded to in the Advertisement, taking care withal (we would add) that the particular subject-word or words of each sentence or proposition, as well as those upon which the argument may rest or turn, be placed in *italic* letters, with special words or nouns according to their relative dignity or importance, in large or small capital letters: in the former respect, as in Mr. Law's early writings and "Case of Reason," and in the latter, somewhat after the manner (though improved and more determined) pursued in that ingenious and *admirable* little work, Dr. Fordyce's "Elements of Moral Philosophy." So that indeed, the reader, (as a talented musician with a piece of music before him properly marked,) may perceive at a glance, the relations of all the several divisions, sentences and words, thoughts, propositions and arguments, of the discourse, both to each other and to the conclusion: which may thus be an exact spoken 'word,' platform, mirror and embodiment of the entire just conception, ratiocination and judgment of the writer.

To those who are not already conversant with the writings which are thus offered as general models of style, it may be simply observed, that "great ease, purity, copiousness and correctness, place them among the purest and

printing of it, having formed but a general scheme of our projected work,) to comprise what we might have to offer, in some five or six sheets; but as we proceeded we found it necessary, to do justice to the subject and in regard to the reader, to enter into elucidations, which also induced further notices, and hence the Section became enlarged to its present dimensions. But notwithstanding the imperfections of the entire work, as we consider it will tend to effect the purpose contemplated by it, we are content to let it remain, and so proceed with our task. Had we waited until we might have been able to produce a faultless work of the same purport, we feel assured we should never have done anything, but have left the world as unacquainted with the rich treasures of divine wisdom and knowledge that have been given to it by the counsel and grace of God, as we found it; or rather had we been able to compose in that perfection of logic and rhetoric, which we understand and see to be needful, the present preliminary treatise would have been needless; for we ourselves should have done what we seek to obtain by means of it. But our talent is confined to the architectural science for a work such as is desired, and deemed needful for the age, (embracing a systematic universal revelation of the mystery of Nature and her developments, as of "God and the Father, and Christ,") and to the searching-out and collecting together all the needful materials for its construction, from indeed the richest quarries and mines and the first workshops and schools; the mechanical or handicraft portion of the labour being not in our ability. And this our calling we have endeavoured to perform faithfully, having been singularly aided therein by the Divine providence, and our faith and hope is that our labour will not be in vain in the Lord, but that thereby, finally, Divine wisdom and Christian truth, revealed through Behmen, shall flourish to the ends of the earth, and all nations come to know the Lord, even *Jesus Christ*. We may just remind the reader, that the last Section, as to its contents, was originally purposed to form an Annotation to the following Section III, as a further elucidation and development of the holy spiritual life, which is especially referred to therein, as necessary to be experienced and understood by the Candidate, to do justice to his subject; as in fact all that we have stated from p. 3 is of the same character, to initiate him into the qualifications for that same end. Having therefore cleared the way by what has thus been presented, the remainder of our task will necessarily be very brief and simple, though we may deem it proper, as we proceed, again to enlarge, where the best interests of mankind may appear concerned in what could be appropriately offered and suggested.

most classic models of English composition; whilst for pregnancy of wit, poignancy of irony, power of ridicule without ever entrenching upon the dignity of the subject, dexterity of argument, and justness of conclusion, they stand unrivalled." A Whately, or some other modern professor of logic or the belles-lettres, may have a more oily smoothness of diction, or even a more refined individual characteristic of the aggregate of those which distinguish Mr. Law's compositions, but for the accomplished qualifications we have above and previously named, as combined in his talent, not to mention his masculine sense, and the musical cadency and natural aspiration of his periods, we do not remember to have met with any writer, that may be compared with him, or whose style may be so justly held up as a standard of pure English and general literary excellence. Nor can any be expected to write like him on moral and religious topics, philosophically or casuistically, unless they shall have been well-grounded in youth and early manhood, in the same solid and enlightened, ancient ascetic principles, and Spartan discipline of wisdom and piety.

(*The Continuation, from page 3.*)

We incidentally mentioned on page 4, a number of treatises as advisable to be studied by the Candidate, if not well versed in evangelical science, prior to entering upon the consideration of the Works of Behmen, a view of the contents of which was then about to be presented; and in our Second Section we inserted a large Catalogue of writers upon spiritual truth—each it is true according to his own peculiar mode of apprehension. We have now to say, in reference to the *theological* qualifications for the editorship of the Work contemplated by the present treatise, that it will be of absolute necessity for the Candidate to master the scope of understanding of these writings; so that the diversified spiritual erudition, the profound and accomplished Christian science and experience contained in them, may be blended with the exalted views and purified principles of holiness of the aforesaid models of style, (as so many additional beauties and odours in a refreshing nosegay,) and the concentrated spirit of the whole be ingeniously transfused through every page of the work in question.—But as the number of such authors and treatises is so great; and as what is sufficient for the Candidate to acquire in such respect, may be derived from the study of a well chosen few from amongst them, we shall here enumerate such a selection for his guidance, referring him for more extensive variety to the Catalogue itself. He may also consult for the like purpose, more recent treatises of spiritual piety in the French, German and English languages.

The particular objects of these selections will be found described annexed to each as with their predecessors in the series (pages 1 and 2,) and by the due perusal and study thereof, in the order in which they are set forth, the Candidate we say, may get his mind thoroughly imbued with the perfect principles of evangelical sanctity, free from partial, abusive, sectarian dogmas and opinions; for he is recommended to pass over all merely Romish, or indeed Protestant peculiarities of doctrine, crudities and idiosyncrasies, that he may meet with in his researches, and to simply extract from each work, the pure Christian honey and edifying instruction contained therein.—And such a ground of qualification we may remark is needful, not only to do justice to the personal subject or subjects of the memorial, but with regard to the world at large, inasmuch as the work is proposed to be rendered a kind of standard text book of divine science, elemental and recondite, in all its solid theoretic and practical diversities, with rules and directions for its attainment, all being set forth in the purest classic simplicity.

One very important result we may mention, to be expected from the proposed work, if duly executed, will be the refinement and exaltation of the *genius* of Methodism, which is undeniably the most advanced system of *practical*

[After an interval of fifteen months, this work resumed, July, 1858.]

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evangelism that this country has ever witnessed; by which however, we would intimate, as well the spirit of religious philanthropy now so universally operative, (originated instrumentally by it,) as the religious principles more immediately designated by that name. This simple system of practical Gospel doctrine, and of preaching and applying the same, being *crossed*, so to speak, with the large and diversified erudition and experiences of the great masters of spiritual science of former ages, of the ascetic and mystic schools, and further sublimated with the maturing light of Theosophy, may no longer remain a mere elementary and dogmatic theology, adapted to the masses of our own country or heathen lands, who can receive and believe without rational demonstration, and who, indeed, for the most part, are incapable of logical and metaphysical research, (of tracing back all the issues of a conclusion into the premises, or the perfect development of the premises in the conclusion, so as to know assuredly the beginning and the end to be one; or again of discerning whether the tendered and received doctrines of faith, in all their parts and involutions, be in harmony or identical with natural and infallible abstract truth,—) but, we say, be exalted into a perfect philosophy, or complete logical science, commending and approving itself by the highest demonstration; not only of rational elucidation, from the ground of *nature*, and a clear interpretation of the signatures and forms of its science and qualities in its vegetations; but also by the display and evidence of a complete mastership over all the manifested powers of the dark principle, transmuting by a touch, (or by a mere act of the will upon a right subject,) all their predominant evil qualification, only into more sublime vitality. All which was *continually* referred to by our Lord, as being the natural prerogatives of his faithful, illuminate, perfect disciples, after the redemption and glorification of the humanity; and confirmed by him after his resurrection from the dead, as summarily related at the close of St. Mark's Gospel.—Then we say, shall the Gospel be rightly and fully preached, and no rational understanding (whether of the East or the West,) on hearing it, (*Rom. x. 8—17*.) shall be able to gain-say or resist the belief of it. Then, as we have observed, may Missionaries go forth, who shall be capable of meeting the honest objections and just demands of the most refined rationalist or inveterate sceptic, by demonstrating (as well to his *senses*, as to his understanding, soul and spirit,) the verities of the Christian faith, and the identity thereof with the universal voice of nature: (which is perhaps embraced in the scope of the prophetic declaration inserted in the Note of page 496.)

The following then is the selection of Works in question, the distinguishing edifying sentiments and spirit of which, the Candidate will make his own, so as to incorporate them (so far as they may be original) with those of the treatises, already presented as models of style.

- VII.—TREATISE of CHRISTIAN PERFECTION. By W. LAW, A.M. JEREMY TAYLOR. Of HOLY LIVING and DYING. KEMPIS. Of the IMITATION of CHRIST. Vols. I. and II. 8vo. 1710. QUESNEL. REFLECTIONS on the GOSPELS. 2 Vols. 8vo. 1719.
—LETTER on the PRIMITIVE CHRISTIANS, appended to Horneck's *Happy Ascetick*.—[Bp. Wilson's *Letter to Lady Eliz. Hastings*, p. 356, 7, *supra*.]
ST. AUGUSTINE. MEDITATIONS, SOLILOQUIES, &c., 8vo. 1720. With other works of the ancients, Crystostom, Greg. Naz., Bernard, &c., where they especially treat of high sanctity, of holy virginity, perfect purity, &c.—DUPIN. METHOD OF STUDYING DIVINITY. 8vo. London, 1720; (pp. 232-7, 118-22, 129.)
FLEURY. MANNERS and BEHAVIOUR of the CHRISTIANS. 8vo. London, 1698.—(*Query*, CALMET. COMMENTARY, with the *Dissertations and Prefaces*, in French.)

TAULERUS. Les DIVINES INSTITUTIONS de, avec sa VIE. 18mo. Paris, 1650.—Also, his EXERCISES sur la VIE et la PASSION de JESUS CHRIST, avec quelques OUVRAGES EDIFIANS sur le MEME SUJET de l'excellent et pieux DOCTEUR, ESCHIUS. 18mo. Paris, 1718.—Also, his EVANGELICAL POVERTY, with LIFE prefixed, in English. 8vo. London, 1708.

RELATION de la MORT de quelques RELIGIEUX de la TRAPPE. in 5 vols. 18mo. Paris, 1755.—TOUR to ALET, (in *Volume Second* of Schimmelpennick's *Port Royal Memoirs*.—) La VIE de l'ABBE' de RANCE', par Dom PIERRE le NAIN.

DE RANCE'. SANCTITY of the MONASTIC STATE. 2 Vols. 12mo. Dublin, 1830 ;—regarding therein what is of the essence of Christianity, or of expedient Christian practise ; and imbibing its earnest and serious spirit.

To form a right foundation for the high superstructure of a perfect Christian, regenerate, divine life. In the first place, inducing in the mind a profound and piercing conviction of the vanity and emptiness of all worldly things, and of the degraded sinful state of the humanity by nature ; and therewith an earnest conversion of the soul to God. Secondly, to arm the mind with a stedfast immovable purpose, to follow Christ fully, in his process of the regeneration ; in the way of his precepts, counsels, and example,—the narrow way, the way of the cross, the way of faith ; as being the one only true and direct way, from defilement to purity, from sin to holiness, from darkness to light, from death to life. And thirdly, to furnish the soul with principles to walk manfully and surely in that way ;—that is, in the perfect spirit and power of prayer, of self-denial, of contempt of the world, of divine love and universal charity ; of humility, of patience, of meekness, long suffering, obedience, silence and resignation ; in heavenly foretastes of the world to come, in absolute trust and dependance upon God, with all that is earthly and temporal—all the goods and evils of the present life, under the feet.

VIII.—W. LAW. [Serious Call to a Holy Life, p. 1, *supra*.—] THREE LETTERS to a LADY INCLINED to the CHURCH of ROME. 8vo. London, 1779.

LIFE of BARONESS de CHANTAL, (the translation by Mrs. Blachford,) 12mo. London, 1787.

A TREATISE of the VIRTUE of HUMILITY, by A. RODRIGUEZ. 18mo. London, 1733. With a Preface, containing *Cautions and Directions with respect to Spiritual Books of the Church of Rome*.—Also, to look over the Author's CHRISTIAN PERFECTION, (from which this treatise was extracted and purified,) 3 vols. 8vo. Dublin, 1841 ; regarding therein, as in other similar writings, what is of the essence of Christian practise, or expedient to the attainment of universal holiness and purity.

LIFE of IGNATIUS LOYOLA, (translated from Bouhours,) 8vo. London, 1686. Also, his *Spiritual Exercises*, 12mo. London, 1847. To read the Life with the eyes of an earnest seeker, and as free from a critical or judging spirit, as an infant-school pupil. *Be earnest, earnest*, is the motto of the faithful and truly enlightened child of God. *Earnestness, labour, perseverance*, with understanding, (or faith,) are the essentials for high attainments, both in grace and nature.

LIFE of the apostolic FRANCIS XAVIER, (abridged from Bouhours,) by James Morgan. 12mo. London, (Cordeux,) 1813.—Also, LIFE of JOHN FRANCIS REGIS, 8vo. London, 1738.—Also, Le MODELE des PRETRES, ou la VIE de BRYDANE, 18mo. Lyon, 1816.—See also, *Lives* (in French and Spanish) of C. Borromeo, d'Avila, B. des Martyrs, Alvares, and of some of the Oratorians of Paris, &c.—Also,

- Burnet's PASTORAL CARE. Third edition, 12mo. 1713.
- ESPRIT de FRANÇOIS de SALES, par CAMUS, 8vo. Paris, 1747. Also, to peruse the spiritual, unctuous, non-historic portions of his *Life*, in French, &c.—The SPIRITUAL COMBAT, with the PEACE of the SOUL, &c., 12mo. Birmingham, 1769.
- BUTLER. LIVES of the SAINTS. 2 vols. imperial 8vo. (fine paper.) Dublin; the devotional reflexions and memorials thereof.—(*Query*, Gottfried Arnold's *Church and Heretic History*, 2 vols. fol. and 4to., (in German,) 1699, 1710, and *History of Mystic Theology*, in Latin?)
- BOURIGNON. APOLOGY for, 8vo. London, 1699. Also, her *Renovation of the Gospel Spirit*; and *Light of the World*, 8vo. To pass over her "accessory" doctrinal crudities, and petulant whimsies.
- DISCOURSES on SUBJECTS relating to the SPIRITUAL LIFE, translated from the French, (of MARSAY,) with a prefatory Letter containing Remarks on the *Mystick Writers*, 12mo. Edinburgh, 1749.
- LIFE of the MARQUIS de RENTY. 12mo. London, 1684.—La VIE d'ELISABET de l'ENFANT JESUS, (in French.)—*Query*, LIFE of ANNA MARIA SCHURMAN, (in German.)
- La VIE d'ARMELLE NICOLAS, (*la bonne Armelle*,) thick 18mo. Rennes, 1679; also (edited by Poiret,) Cologne, 1704.
- LIFE of GREGORY LOPEZ, (translated from the Spanish,) 18mo. London. 1675.
- DEVOTIONAL TRACTS from the FRENCH, 8vo. 1724. Also, LIFE of NICHOLAS HERMAN, Native of Lorraine, 18mo. Edinburgh, 1741, (translated from the *Théologie de la Présence de Dieu*.) Both relating to *Frère Laurent*.—OPUSCULES de MAD. de la MOTHE GUION, 3 Vols.
- THE INTERIOUR CHRISTIAN, by BERNIÈRES. 12mo. 1684, translated from the Twelfth Edition.—BONA. GUIDE to HEAVEN, 12mo. Dublin. 1755.—MAXIMES SPIRITUELLES, de l'Abbé GROU. 12mo. Besancon, 1827.
- SURIN. CATECHISME SPIRITUELLE. 2 Vols. 18mo. 1740.
- JEAN de la CROIX. VIE et MAXIMES. Par M. COLLET. 18mo. 1769. —TERESA. Sa LETTRES enrichies des REMARQUES de PALAFOX; traduites par PELICOT. 12mo. Bruxelles, 1661, &c.
- THEOLOGIE REELLE ou GERMANIQUE. 18mo. Cologne, 1700. A rude translation of this ancient work, in English, 18mo. London, 1646, and again 1648.
- THEOLOGIE de CŒUR. En DEUX PARTIES. 18mo. Cologne, 1697.
- LIFE of LADY GUION. 8vo. Bristol, 1806; also in 2 Vols. 8vo. (translated by Josiah Martin.)—Or, the EXTRACT from this Life, with (the foolish) NOTES, by Wesley, 12mo. 1776.
- MOLINOS. SPIRITUAL GUIDE, 18mo. 1688.—See also *Malaval*, *Bertot*, *Barbançon*, *Fénélon*, *Boudon*, *S. Samson*, *Maur de Jesus*, &c.
- Fenelon's PASTORAL LETTER, translated by Nelson, 18mo. 1715.
- JUSTIFICATIONS de GUION, (in French,) 3 vols. 8vo. and 12mo.
- [LAW. Animadversions on Trap's Reply. p. 2. *supra*.]

In elucidation of the manner, more or less perfect, according to the light with which they were favoured, in which devoted souls have walked, in the process of regeneration or way of faith. And how according to their peculiar complexions and dispositions, (having first sought and found the kingdom of God and his righteousness,) they have been led out to serve their neighbour and the world. But especially may herein be studied the *secret arts* and *instruments* of entire sanctification, even to the utter destruction of self love and self-will in the spirit of the soul, and the attainment of that purity of heart which alone can see God. In fine, to lead the soul by a natural process, of a

self-conscious, experimental growth of regeneration, up to the very vestibule of the temple of Wisdom—the supersensual, intellective or divine life.

The order of regeneration is divided by the mystic doctors, and that very justly, into the *purgative*, the *illuminative*, and the *unitive* states; but, as such must be the actual course of experience of all the truly and fully regenerate, we, in this serial order of study, have made provision for the soul to progress (surely) to that end according to its own natural complexion and constitution, rather than to confine it to a certain form of growth or advancement. And in support of our views, we refer the reader to the remarks in italics, at the head of the note of p. 166, *supra*.

IX.—W. LAW. APPEAL—WAY to DIVINE KNOWLEDGE—SPIRIT of LOVE—[Confutation of Warburton. p. 2, *supra*.—] LETTERS—(See also, CUDWORTH, Of ETERNAL MORALITY, &c., and *Thomas Taylor's Translations* &c., of the *ancient Philosophers*, 4to. and 8vo., 1790—1815. *Monboddos Metaphysics*, vols. i. and ii.)

BEHMEN. His Complete WORKS, the original editions in English.—Also, MEMOIRS of BEHMEN by OKELY, 18mo. 1780.—Also, in opposition to his doctrine, and for reference to his early partisans, see ANTI-BOHMIUS. à D. ABRAHAM CALVIO, P.P. *Lipsie*, 4to. 1690. For recent works in his favor, see, Die LEHRE des Deutschen PHILOSOPHEN, JACOB BOHME, . . . von Dr. JULIUS HAMBERGER. 8vo. *München*, 1844.

FREHER. Complete WRITINGS with DIAGRAMS and SYMBOLIC ILLUSTRATIONS, all in MSS.—Also, MYSTERE de la CROIX, 12mo. 1786.—Also, IDEALIS UMBRA SAPIENTIÆ GENERALIS, à *Paris* (Jablier,) 1679.—*Query*, the forthcoming Work of Prof. MOLITOR (of Frankfort) on the *Cabala*?

GICHTEL. THEOSOPHIA PRACTICA; being the *Spiritual Letters* of John George GICHTEL, (in German.) 6 vols. 8vo. *Leyden*, 1722. Also, his *Wonderful and Holy Life*, (in German,) 8vo. 1722.—Also, GROFFNUNG und ANDWEISUNG der DREYEN PRINCIPIEN und WELTEN in MENSCHEN &c. . . . durch JOHAN GEORG GRABERN von RINGEHAUSEN, & JOHAN GEORG GICHTELN von REGENSBURG, (1696;) 8vo. 1736.—KANNE. LIVES of AWAKENED CHRISTIANS, (in German.)

SAINT MARTIN. De L'ESPRIT des CHOSES. [Also, *L'Anthropologie*, dont un des amis de Saint Martin s'occupait à *Paris*, l'an 1824, si cet ouvrage est fini et publié. And, Oken's PHISICOPHILOSOPHY, 8vo. *London*, 1847.—] Also, Le MINISTERE de l'HOMME-ESPRIT. See text of pp. 518—25 and 531—43 *supra*. To consult *Jung Stilling's Life*, 3 vols. 12mo. *London*, 1836, the third volume, p. 223; the remark there made applying to all St. Martin's Writings but the above two, or perhaps to all but the last.

ASCETICKS, or HEROICK PIETY of ANCIENT ANCHORETS; with *Life of St. Anthony*. And, *Theologia Mystica*, or *Two Discourses concerning Divine Communications to Souls duly disposed*. And, *An Apology for, and Invitation to, the Quakers*. 12mo. 1696, 1697. (By Edwd. Stephens, Esq., Son in law of Judge Hale, for a Religious Society, by him established.) A most judicious treatise in all its parts; especially as considered through the *Remarks* upon it, in pp. 255—63 of the THEOSOPHICAL TRANSACTIONS. (See Note next page, on *Theol. Mystica*.)

MEMOIRES pour Servir à l'HISTOIRE de PORT ROYAL. Par M. FONTAINE. 2 vols 12mo. 1738.—Also, Schimmelpennick's PORT ROYAL MEMOIRS. 2 vols. 8vo. 1835. To consult the authorities therein given, for further information concerning the Port Royal worthies—learned, polite, holy sages,—in respect also, to the proposed

No. IX. *continued.*]

establishment of a Theosophic College or Colleges.

FRONTEAU. DISSERTATIO de VIRGINITATE honorata, erudita, adomata, fecunda. Paris, 1651.

TRYON. KNOWLEDGE of a MAN'S SELF; being a Second Part of the *Way to Health*, &c. 8vo. 1703. Also, *WAY to HEALTH*, &c. 8vo. 1697. Also, the other Works, and MEMOIRS of T. TRYON, 18mo. 1705.

Pure Foods. Here to read some standard treatises on the necessity of pure diets, or a pure fuel for the fire of life, and indeed of an universal cleanness, in order (in common with the spiritual exercises of earnest religion,) to the regeneration, or purification and sublimation of the humanity, according to the true scope of the gospel. Also, to examine some works treating of high Indian, Persian, &c. religious virtue and piety; and likewise, concerning the real purificative rites, and inductive physical and mental training* of the ancient vestal pythoneses, sibyls, &c.

Popular Experimental Transcendentalism, or, *Animal Magnetism*, with its subsequent inductions. To peruse, in this place, Dr. Haddock's PSYCHEISM and SOMNOLISM, 12mo. London, 1851.—Also, Dr. Gregory's LETTERS on ANIMAL MAGNETISM, 12mo. London, 1851, with other sober treatises, both home and foreign, elucidatory of modern developments and accidental discoveries of the Magic philosophy. And along therewith, to witness some really good cases of *Magical sleep, trance, &c.*, with lucid *clairvoyance*.

After having gone quite through the present division of study, (referring likewise again to the Notes of pp. 522—24, 549, 550, 553, 556, 559, and of 467—9, 464, 449, 495, and to the text of pp. 320, *supra*, &c.) the Candidate will perceive its scope and object; as opening out to him a glimpse of the whole field of the natural and divine Magic, and of the accidental entrances therein made by the astral spirit and by faith, up to the present time; besides enabling him to advocate with superlative force of reason and earnestness of zeal, the necessity of the establishment of Theosophic Colleges, in regard to the perfect triumphs of the Gospel. Which should be, not mere ancient schools of the prophets, but brilliant evangelical seminaries, worthy of the age, for the training of children of God in high perfection of sanctity and wisdom, even to the matured apprehension and exercise of those *angelical arts and powers*, which are the prerogatives of the regenerate humanity.

The considerations that will ensue upon a review of this particular of study will also elucidate the original doctrines and mysteries of Christianity, of *imposition of hands* (by a regenerate and official medium,) of *baptism*,

* The antiquity of Mystical Theology (writes the Editor of the *Theosophical Transactions*, in commenting upon the above treatise, of ASCETICKS,) is here derived down from Noah; and the instances of Melchisedec, Abimelech, the two Pharaohs, Jethro the Midianite, Rebekah, Balaam, and Job, with his friends, are adduced to prove, that it was anciently believed in all nations, that there were *means* whereby men and women might come to have some acquaintance and communication with God. The tradition and succession hereof through the Colleges of the Prophets, among the *Jews*; through the Priestly colleges of the eastern Magi, among the *Egyptians, Chaldeans, and Arabians*; and through the *Pythagorean and Platonic* schools,—were it accurately and judiciously done, would be a considerable work; but this is not to be expected within a few sheets. And as for the *media* which the Gentiles did use, to attain the intimacies and communications of their peculiar Deities, or of the Soul of the world, or of the supreme Demi-urgus and Creator, a particular and distinct explication thereof, would necessarily lead us into a disquisition concerning the ancient *Theurgic* mysteries.

What was the spirit of *Plotinus* and *Iamblicus*, what also the spirit of *Porphyry*, cannot thoroughly be understood without a more than ordinary insight into these. The *Porphyrian* spirit is a very great mystery. But as it is in witchcraft, or in demoniacal obsessions, so also is it here. The evil *dæmons* are able to do nothing of themselves: it is Nature that works all, and produces those strange and wonderful operations. They also know how to apply *actives* to *passives*, and leave her to bring about what they design; to which the present *corrupt state* of nature is subservient, and wherewith they fail not to add somewhat of their own malice. (*This Note is to be considered as appended or applicable to other references and remarks of this Ninth Division of study.*)

of the *supper of the Lord*, &c.—yea, even of the supplementary ‘sacraments’ of the Romish Church. Here, may be perused with advantage, *Law, on the Sacrament*.—(Query, who or what the stranger that accosted Behmen when a youth, in so impressive a manner, (as related in his Life,) after having purchased of him ■ pair of shoes? and what ensued therefrom? Also, respecting the silver platter, by the lustre of which, reflected upon him, it is stated, he became immediately entranced, with ‘double consciousness,’ into the deepest ground of nature; he however being manifestly prepared for such ■ revelation?)

La PHILOSOPHIE DIVINE, appliquée aux LUMIERES NATURELLE, MAGIQUE, ASTRALE, SURNATURELLE, CELESTE et DIVINE; ou, aux IMMUABLES VERITES que DIEU a révélées de LUI-MEME et de ses CEUVRES, dans le TRIPLE MIROIR analogique de l’UNIVERS, de l’HOMME et de la REVELATION ECRITE. Par KELEPH BEN NATHAN, (*Monsieur Duthoit*,) 3 vols. 8vo. 1793. To peruse carefully the judicious Notes of the first Volume, and a few of the second volume, concerning the astral magic, somnambulist, alchemic, and Swedenborgian delusionism, &c.—The Candidate may in this place, further conceive respecting the glorious manifestations that might be expected in and by the divinely illumined subjects of a right Theosophic College.

A SUGGESTIVE INQUIRY into the HERMETIC MYSTERY and ALCHEMY, being an ATTEMPT towards the RECOVERY of the ANCIENT EXPERIMENT of NATURE. 8vo. London, 1850. (Query, to look over some Hermetic works, *Hermetical Triumph*, Basil Valentine, Ripley, &c. &c.?)

TRAITE’ du DISCERNMENT des ESPRITS. Par CARDINAL BONA. 18mo. Paris 1675. A judicious work.—GENERAL DELUSION of CHRISTIANS touching GOD’S REVEALING HIMSELF. 8vo. 1713; (*supposed* to be written by the author himself of the *History of Montanism*, 8vo. 1708, which *also peruse*; and this latter to have been a strained work, drawn up to oblige Hickes and others.)

LEAD. Fountain of Gardens, 4 Vols. 12mo. 1697. Also, her REVELATION of REVELATIONS, 4to. 1683; also, her first work, the *Heavenly Cloud*, 2d. ed.; and *Enochian Walks*.—[APOLOGETICAL LETTER of LEE to DODWELL, *supra*, pp. 188—258.] To cast a glance (in this place) over Roach’s *Imperial Standard*, 8vo. 1727, and his *Great Crisis*, 12mo. 1725.—Bromley’s *SABBATH of REST*, &c., &c., 12mo. London. [Mrs. Pratt’s *Letters*, pp. 587—91, *supra*.]

THEOSOPHICAL TRANSACTIONS, by the PHILADELPHIAN SOCIETY, for the advancement of *Piety and Divine Philosophy*. pp. 294, 4to. 1697. The close perusal and study of this Work, in this place, is highly recommended to the reader of *this treatise*, especially pp. 248—268, though indeed, it is full of mystical and spiritual gems, the editor being the celebrated Francis Lee, *author of Kettlewell’s Life*, &c. &c. &c.—LEE, Francis, M.D., *Dissertations*, 2 vols. 8vo. 1752.

[Here to peruse again Freher’s *Dissertation*, pp. 581—587 *supra*. Also, the *Evangelista Abstract*, pp. 623—627, *supra*.—Also, CANFIELD. RULE of PERFECTION, the THIRD PART, of the *Essential Will of God*, wherein is treated of the *Supernatural Life*.—Also, Jean de la Croix’s sublime experimental writings, the ASCENT of MOUNT CARMEL &c. &c., in French.—Also, Behmen’s *Supersensual Life*; his *Way from Darkness to Light*; and his *Divine Contemplation Tract*, Chapter Second, see p. 26, *supra*. Also, his *Abstract of the Mysterium Magnum*.]

The object of this ninth division of study, in the series, has already been sufficiently intimated, viz. to afford to the so advanced student and candidate,

■ knowledge of all the science and art which has hitherto been revealed and discovered in regard to the high sublimation of the human life, and of the true and lawful mode whereby to advance steadily to the very central throne of the divine revelation, even to become a *holy artist*, a lord, a prince over nature, to the praise and glory of God.—For the humanity, as before observed, being now fully redeemed, man is therefore capable of a transcendently exalted spiritual renovation and illumination, (and if of a spiritual, then of an outward and physical,) even of an *Enochian life* on earth! And therefore it ought to be the aim of the enlightened Christian, to press on to this high perfection, —to prove the arts of *paradisical horticulture*, first in himself, with his own life and intellect, and then to raise up others to the same faith and inward glory: which again confers upon man *de facto* as well as *de jure*, his original prerogatives of *dominion over all temporal creatures*, and to open the latent powers of God and *scientz* of the Divine Wisdom in everything.—Our Lord spake to his wondering disciples to this purport, Ye seem surprised at what I now effect, deeming it a *miracle: verily, far greater works than these shall ye* (my faithful, theosophic disciples) *do*, after my ascension. St. Paul also, in the same scope of apprehension, observes, *Henceforth know we no believer after the flesh . . .* (but only as members of a God of glory in heaven.) And again, *For ye are come &c.* Hebrews xii. 22—24. And what St. John declares, respecting the *paradisical glories* of the New Jerusalem, *i. e.* of that Christianity, in which we are all *set and growing up*, if of the regeneration, needs not to be particularized in this place.

[[X.—Bishop P. BROWN'S Sermons, Volume Second, 8vo. Also, the sermons and other solid theological writings of Cudworth, Barrow, Bull, Hall, South, Ken, Hickee, Nelson, Horneck, Tillotson, Dean Sherlock, Young &c.—Book of Common Prayer. Nelson's Feasts and Fasts, &c. Arndt's TRUE CHRISTIANITY. 3 Vols. 8vo. 1720, translated from the German, by Boehm; also, Boehm's other publications in English. With Sermons and works of other German Protestant Divines, as A. H. Francke, &c. Also, Freylinghausen's *Abstract of the whole Doctrine of Christian Religion*, 12mo. London. 1805.

And lastly, the practical discourses and other writings of ENGLISH DIVINES of the idiosyncrasy of Goodwin, Ambrose, Owen, Preston, Baxter, Scougal, Bunyan, Reynolds, Mason, &c.

As illustrative of the English Theology in its two chief forms of development,—of solid, impressive, rational exposition, and of animated application to the affections and imagination. But the practical christianity of these last ages, to which we have before alluded as the spirit of Methodism, may be understood from the next following division. It may be considered a general offshoot of these two above-mentioned forms.]]

[[XI.—WESLEY'S SERMONS, 3 vols. 8vo.—METHODIST HYMN BOOK, with the *natural* Tunes marked to each hymn. Also, to refer to *Hymns and Sacred Poems*, by J. and C. Wesley, both Parts, with the *Prefaces* to each. 12mo. 1743.

ARMINIAN and METHODIST MAGAZINES, up to the year 1819.—Also, Notices of recent *Methodist Missionary Operations*, in the South Sea Islands and the coast of Africa; as likewise of those of all sections of the Church, (including the Hernhutters or Moravian Brethren.—) *Williams's Missionary Narrative*.—*Ridley H. Herschel's Visit to my Father Land*.—The *London City Mission Magazines*, &c., &c.—The *Christian Advocate and Journal* of New York; with other publications of America, illustrative of the efficient evangelical action, and high individual holiness of that country.

LIFE of BRAINERD, original edition.—LIFE of THOMAS WALSH, by Morgan. 12mo. London. (Mason.)—LIFE of JOHN NELSON, 18mo. London. (Mason.)—FINNEY, on REVIVALS.

LIFE of J. W. de la FLECHERE,—a stiff, idiocratic, unpleasing work, unworthy of the accomplished Christian it professes to describe.

LIFE of HENRY LONGDEN.—Also, LIFE and EXPERIENCE of HESTER ANN ROGERS. Both 18mo. London. (Mason.)

LIFE of BRAMWELL, by SIGSTON; with B's own Account of ANN CUTLER.

In illustration of the simple experimental christianity and evangelical action of these last days, though according to its best examples and theory. Which requires to be impregnated, as we have observed, with the universal and recondite science, wisdom and experiences of the antecedent divisions of this series, in order to be raised to its true and perfect efficiency.]]

[[XII.—The OLD, but especially the NEW TESTAMENT of our LORD JESUS CHRIST,—the pillar and standard of the truth.]]

(Conclusion.)

Such, then, are the series of works which are deemed calculated to afford to the Candidate, a correct general apprehension of the profound and universal theological science of the chief subject of our proposed standard Biography. As likewise, a conception of his far-seeing fideal realizations of the effects that should flow from his own Elias-restoring, Baptist-purifying ministration: not only in the general diffusion of a simple practical gospel christianity among the unsophisticate of the earth, as we behold in progress in our day; but also with regard to the induction of the intellectual aliens and unbelievers of all nations into the Christian *faith*,—which is yet to be effected, as the final result of the *revelation of the mystery* in Behmen, and of the refinement of all natural knowledge, philosophy and theology, arts and sciences, which has ensued as a consequence or development of it.

These writings are then to be devoutly studied, until the mind be thoroughly imbued with the divine science and heavenly wisdom contained in them; whereby to expand and strengthen the purified principles and just and elevated views contained in the works prescribed as models of style.

As a suitable close to these remarks, and to the present Section, the following Fragment is offered to the Candidate's consideration:—

“It is for want of considering *religion* as a new nature, an *inward life*, a *seed of God*, a *plant of paradise*, and therefore as something that is to be nursed and cherished, to be cultivated and raised up to perfection; as something that is to be made part of our business, that is to be improved with care and contrivance, by art and method, and a diligent use of the best helps and most expedient means or instruments; it is for want of considering it in this light, that so many people are so little benefited by it, and live and die strangers to that *interior renovation* or *new birth* prescribed to them in their baptism, that spirit of *holiness*, *purity* and heavenly *love*, which, by a prudent use of proper means, they might have enjoyed in a supereminent degree.

For though the spirit of holiness is the gift of God, and not attainable by any *mere* power of our own, yet it is mostly given, and *never withheld* from those who, by a wise and diligent use of proper means, prepare themselves for the reception of it.

And it is amazing to see how eagerly men of science and business employ their parts, their *sagacity*, *time*, *study*, *application*, and *exercise*—how all helps are called to their assistance, when anything is intended and desired in worldly matters; and how *dull*, *negligent*, and unimproved they are—how little they use their parts, sagacity, and abilities, to quicken and cultivate the *incorruptible seed* of grace, of the Word and Spirit of God, (which is the source or root of all holiness, truth, heavenly life and *divine knowledge*), sown in the soul.

Mundanus is a man of excellent parts, and clear apprehension. He is well advanced in age, and has made a great figure in business. Every part of trade and business that has fallen in his way has had some improvement from him; and he is always contriving to carry every method of doing anything well to its greatest height. *Mundanus* aims at the greatest perfection in every thing. The *soundness* and *strength* of his mind, and his just way of thinking upon things, make him intent upon removing all imperfections.

He can tell you all the defects and errors in all the common methods whether of *trade*, *building*, or improving *land* or *manufactures*. The clearness and strength of his understanding, which he is constantly improving by continual exercise in these matters—by often digesting his thoughts in writing, and trying every thing every way—has rendered him a great master of most concerns in human life.

Thus has *Mundanus* gone on increasing his *knowledge* and *judgment* as fast as his years came upon him.

The only thing which has not fallen under his improvement, nor received any benefit from his judicious mind, is his *devotion*. This is just in the same poor state it was when he was only six years of age.

Thus *Mundanus*, who hardly ever saw the poorest *utensil*, or ever took the meanest *trifle* into his hand, without considering how it might be *made* or *used* to better advantage, has gone on all his life long, without ever considering how *improvable* the spirit of devotion is, how many helps a man may call to his assistance, and how necessary it is that our prayers should be enlarged, varied and suited to the particular state and condition of our souls.

Now how poor and pitiable is the conduct of this man of sense, who has so much judgment and understanding in everything, but that which is the *whole wisdom* of man!

And how miserably do many people, who pass for persons of *genius*, more or less imitate this conduct!

All which seems to be owing to a strange infatuated state of negligence, which keeps people from considering what *religion* is. For if they did but once proceed so far, as to *reflect* about it, or ask themselves any questions concerning it, they would soon see, that the spirit of religion, (*i. e.* the spirit of *love*, with its fruits of perfect *humility*, *meekness*, *patience*, and *resignation to God*.) that this was like any other sense or understanding, that is only to be improved by *study*, *care*, *application*, and the use of such *means* and *helps*, as are necessary to make a man a proficient in any art or science.—

Again, *Classicus* is a man of learning, and well versed in all the best authors of antiquity. He has read them so much, that he is entered into their spirit, and can very ingeniously imitate the manner of any of them. All their thoughts are his thoughts, and he can express himself in their language. He is so great a friend to this improvement of the mind, that if he lights of a young scholar he never fails to advise him concerning his studies.

Classicus tells his young man, he must not think that he has done enough, when he has only learnt *languages*; but that he must be daily conversant with the best authors read them again and again, catch their spirit by living with them, and that there is no other way of becoming like them, or of making himself a man of *taste* and *judgment*.

How wise might *Classicus* have been, and how much good might he have done in the world, if he had but thought as justly of *devotion*, as he does of *learning*?

He never, indeed, says anything *shocking* or *offensive* about devotion, because he never *thinks* or *talks* about it. It suffers nothing from him, but neglect and disregard.

The two testaments would not have had so much as a place amongst his books, but that they are both to be had in *Greek*.

Classicus thinks that he sufficiently shows his regard for the Holy Scriptures, when he tells you, that he has no other book of piety besides them.

It is very well, *Classicus*, that you prefer the bible to all other books of piety; he has no judgment that is not thus far of your opinion.

But if you will have no other book of piety besides the *Bible*, because it is the best, how comes it *Classicus*, that you do not content yourself with *one* of the best books among the *Greeks* and *Romans*? How comes it that you are so greedy after all of them? How comes it that you think the knowledge of one is a necessary help to the knowledge of the other? How comes it that you are so earnest, so laborious, so expensive of time and your money, to restore *broken periods* and *scraps* of the ancients?

How comes it that you read so many *commentators* upon *Cicero*, *Horace*, and *Homer*, and not anything upon the high, heavenly, Divine spirit of the gospel? How comes it that your love of *Cicero* and *Ovid* makes you love to read an *author* who writes like them; and yet your esteem for the gospel gives you no desire, nay prevents your reading such *spiritual books* as breathe the *very spirit* of the gospel?

How comes it that you tell your *young scholar* he must not content himself with barely understanding his authors, but must be continually reading them *all*, as the only means of entering into their spirit, and forming his own judgment according to them?

Why, then, must the Bible lie alone in your study? Is not the spirit of the saints, are not the holy *contemplative exercises* and *practical piety* of the devoted followers of Jesus Christ, as good and necessary means of entering into the *spirit* and *taste* of the gospel, as the reading of the ancients is of entering into the spirit of antiquity?

Is the spirit of poetry to be enkindled by much reading of poets and orators? And is not the spirit of devotion to be also assisted in the same way; by a frequent reading and meditation upon the holy thoughts and pious strains of devout and heavenly-minded men?

Is your young poet to search after *every line* that may give new wings to his fancy, or direct his imagination?

And is it not as reasonable for him who desires to advance in the divine life, to study all the *certain means* of sanctification and purity; to imitate Jesus Christ, in his spirit of entire self-denial, renunciation of the world, and devotion to God; to live by strict rule, to rise early, to watch, to fast, and to pray without ceasing, to walk in fellowship with the people of God, and heartily join in every pious and charitable exercise that may strengthen and perfect the Spirit of heaven in the soul.

Do you advise your *Orator* to translate the best orations, to commit much of them to memory, to be frequently exercising his talent in this manner, that habits of thinking and speaking justly may be formed in his mind? And is there not a similar benefit and advantage to be derived from books of spiritual piety, hymns and devotions? Should not a man use them in the same way, that the spirit of perfect charity may be well formed and well supported in his soul, and that he may be enabled powerfully to awaken, to edify, and inflame the hearts of others with the love of God, and all holiness and purity of life,—by the deep experience and piercing vigour of his discourses, and the seraphic ardours of his devotions.

Now the reason why *Classicus* does not think and judge thus reasonably of devotion, is owing to his never thinking of it in any other manner, than as repeating a *form* of words. It never in his life entered into his head, to think of devotion or religion as a *state of the heart*, as an *improvable talent* of the mind, as a *seed of the Divine life*, that is to *grow* and *increase*, (like our reason and judgment,) and to be formed and raised up to *perfection*, to the *stature of a man in Christ Jesus*, by such a regular, diligent use of proper

means, as are necessary to form any wise habit or temper of mind.”
Thus much by way of suggestion to the Candidate and general reader.

APPENDIX.

“It is manifest to me that all our education must be Christian, and not be sectarian.”—DR. ARNOLD. See *Life*, Vol. ii. p. 23.

As the present treatise may perchance fall into the hands of some who have the direction of Education in this country, who would cheerfully assist in the establishment of a system of tuition wholly based upon the purest and most enlightened principles of Christianity,—somewhat analogous, indeed, in respect to the cultivation of pure wisdom and perfecting self-discipline, to that of the ancient Egyptian, Pythagorean and Platonic schools; or, of that magnificent institution which arose under the rule of the Romish episcopacy, in the sixteenth century of Christianity, and which, during the brilliant period of its early and healthy existence, may be said to have left no degrees of lofty sanctity unattained, or of practical piety unfamiliar to the world; “no treasures of knowledge unexplored, and no field of literature uncultivated,” and all from a pure seraphic regard to the greater glory of God; (or again, to that still later refined institute of *Port Royal des Champs*, near Paris,—) the following General Hints and Suggestions how to begin the experiment, without entrenching upon the existing educational studies, are here subjoined for consideration, as an Appendix to the present Section, and having reference to the leading subject of this work:—

But the thing I now mean, the education that I here intend, is such as were to be expected from virtuous and wise parents and learned and devout tutors and governors in a Christian country.

Had we continued perfect as God created the first man, perhaps the perfection of our nature had been sufficient self-instruction for every one. But as sickness and diseases have created the necessity of medicines and physicians, so the change and disorder of our rational nature have introduced the necessity of education and tutors.

And as the only end of the physician is to restore nature to its own state, so the only end of education is, to restore our rational nature to its proper state. Education therefore is to be considered as *reason* borrowed at *second-hand*, which is, as far as it can, to supply the loss of original perfection. And as physis may justly be called the *art* of restoring health, so education should be considered in no other light, than as the art of recovering to man the use of his reason.

Now as the instruction of every *art* or *science* is founded upon the *discoveries*, the *wisdom*, *experience* and *maxims* of the several great men who have laboured in it; so *human wisdom* or *right use* of our reason, which young people should be called to by their education, is nothing else but the *best experience*, and *finest reasonings* of men, that have devoted themselves to the study of wisdom, and the improvement of human nature.

All therefore that *great saints*, and *dying men*, when the fullest of light and conviction, and after the highest improvement of their reason, all that they have said of the necessity of *piety*, of the excellency of *virtue*, of their *duty* to God, of the emptiness of riches, of the vanity of the *world*; all the *sentences*, *judgements*, *reasonings*, and *maxims* of the wisest of philosophers, when in their highest state of wisdom, should constitute the *common lessons* of instruction for youthful minds.

This is the only way to make the *young* and *ignorant* part of the world the better for the *wisdom* and *knowledge* of the wise and ancient.

An education which is not *wholly* intent upon this, is as much beside the point, as an *art* of *physic*, that had little or no regard to the restoration of health.

The youths that attended upon *Pythagoras*, *Socrates*, *Plato*, and *Epictetus*, were thus educated. Their every day lessons and instructions were so many lectures upon the nature of *man*, his true end, and the right use of his faculties; upon the immortality of the soul, its relation to God, the beauty of virtue, and its agreeableness to the divine nature; upon the dignity of reason, the necessity of temperance, fortitude, and generosity, and the *shame* and *folly* of indulging our passions.

Now as Christianity has, as it were, new created the *moral* and *religious* world, and set every thing that is reasonable, wise, holy, and desirable, in its true point of light; so one would expect, that the education of youth should be as much bettered and amended by Christianity, as the *faith* and *doctrines* of religion are amended by it.

As it has introduced such a *new state* of things, and so fully informed us of the *nature* of man, the *ends* of his creation, the state of his condition; as it has fixed all our *goods* and *evils*, taught us the means of purifying our souls, pleasing God, and becoming eternally happy; one might naturally suppose, that the *government* of every Christian country would take care and see that it abounded with *schools* for the teaching, not only a few questions and answers of a *catechism*, but for the actual *forming*, *training*, and *practising* all our rising youth in such an outward course of life, as the *highest* precepts, the *strictest* rules, and the *sublimest* doctrines of Christianity require.

An education under *Pythagoras*, or *Socrates*, had no other end but to teach youth to *think*, *judge*, *act*, and follow such *rules* of life, as *Pythagoras* and *Socrates* used.

And is it not as reasonable to suppose, that a Christian education should have no other end, but to teach youth how to think, and judge, and act, and live according to the *strictest* laws of Christianity?

At least one would suppose, that in all *Christian* schools the teaching youth to begin their lives in the *spirit* of Christianity, in such *severity* of behaviour, such *abstinence*, *sobriety*, *humility*, and

devotion, as *Christianity* requires, should not only be *more*, but an *hundred times* more regarded, than any or all things else.

For our education should imitate our *guardian angels*, suggest nothing to our minds but what is *wise* and *holy*; help us to discover and subdue every *vain passion* of our hearts, and every *false judgment* of our minds.

And it is as *sober* and reasonable to expect and require all this benefit of a *Christian education*, as to require that *physic* should strengthen all that is right in our nature, and remove that which is *sickly* and *diseased*.

But alas! our *modern education* is not of this kind.

The *first temper* that we try to awaken in children, is *pride*; as dangerous a passion as that of *lust*. We stir them up to vain thoughts of themselves, and do every thing we can, to puff up their minds with a sense of their own abilities.

(1.) To instance, in the first place, in our *sons*; whatever way of life we intend them for, we apply to the *fire* and *vanity* of their minds, and exhort them to everything from corrupt motives. We stir them up to action from principles of *strife* and *ambition* from *glory*, *envy*, and a desire of distinction, that they may excel others, and shine in the eyes of the world.

We repeat and inculcate these motives upon them, till they think it a part of their duty to be *proud*, *envious*, and *vainglorious* of their own accomplishments.

And when we have taught them to scorn to be outdone by any, to bear no *rival*, to thirst after every instance of applause; to be content with nothing but the highest distinctions; then we begin to take comfort in them, and promise the world some mighty things from youths of such a *glorious* spirit.

If children are intended for *holy orders*, we set before them some eminent *orator*, whose *fine* preaching has made him the *admiration* of the age, and carried him through all the *dignities* and *preferments* of the Church.

We encourage them to have these *honours* in their eye, and to expect the reward of their studies from them.

If the youth is intended for a *trade*, we bid him look at all the rich men of the same *trade*, and consider how many now are carried about in their *stately carriages* who began in the same low degree as he now does. We awaken his ambition and endeavour to give his mind a *right turn*, by often telling him how very rich such and such a *tradesman* died.

If he is to be a *lawyer*, then we set great *counsellors*, *Lords*, *Judges*, and *Chancellors*, before his eyes. We tell him what great *fees*, and great *applause* attend *fine* pleading. We exhort him to take fire at these things, to raise a spirit of emulation in himself, and to be content with nothing less than the highest honours of the *long robe*.

That this is the nature of our *best education*, is too plain to need any proof; and I believe there are few parents, but would be *glad* to see these instructions *daily* given to their children.

And after all this, we complain of the effects of pride; we wonder to see *grown men* actuated and governed by *ambition*, *envy*, *scorn*, and a *desire* of glory; not considering that they were all the time of their youth called upon, to all their action and industry upon the same principles.

You teach a child to scorn to be outdone, to thirst for *distinction* and *applause*; and is it any wonder that he continues to act all his life in the same manner?

Now if a youth is ever to be so far a *Christian*, as to govern his heart by the *doctrines* of humility, I would fain know at what time he is to begin it; or if he is ever to begin it at all, why we train him up in views and tempers quite contrary to it?

How *dry* and *poor* must the doctrine of humility sound to a youth, that has been spurred up to all his industry by *ambition*, *envy*, *emulation*, and a desire of *glory* and *distinction*? And if he is not to act by these *principles* when he is a *man*, why do we call him to act by them in his youth?—

Envy is acknowledged by all people, to be the most *ungenerous*, *base* and *wicked* passion, that can enter into the heart of man.

And is this a temper to be instilled, nourished and established in the minds of young people?

I know it is said, that it is not *envy*, but *emulation*, that is intended to be awakened in the minds of young men.

But this is vainly said. For when children are taught to bear no *rival*, and to *scorn* to be outdone by any of their age, they are plainly and directly taught to be *envious*. For it is impossible for any one to have this *scorn* of being outdone, and this contention with *rivals*, without burning with *envy* against all those that seem to excel him, or get any distinction from him. So that what children are taught, is *rank envy*, and only covered with a name of a less odious sound.

Secondly, If *envy* is thus confessedly bad, and it be only *emulation* that is endeavoured to be awakened in children, surely there ought to be great care taken, that children may know the one from the other. That they may abominate the one as a great crime, whilst they give the other admission into their minds.

But if this were to be attempted, the *fineness* of the distinction betwixt *envy* and *emulation*, would shew that it was easier to divide them into words, than to separate them in action.

For *emulation*, when it is defined in its best manner, is nothing else but a *refinement* upon *envy*, or rather the most *plausible* part of that black and venomous passion.

And though it is easy to separate them in the *notion* yet the most acute *philosopher* or *schoolman* that understands the art of distinguishing ever so well, if he gives himself up to *emulation*, will certainly find himself *deep* in *envy*.

For *envy* is not an *original* temper, but the natural, necessary, and unavoidable effect of *emulation*, or a *desire* of glory.

So that he who establishes the one in the minds of people, necessarily fixes the other there. And there is no other possible way of destroying *envy*, but by destroying *emulation*, or a *desire* of glory. For the one always rises and falls in proportion to the other.—

I know it is said in defence of this method of education, that *ambition*, and a desire of glory, are necessary to excite young people to industry; and that if we were to press upon them the doctrines of humility, we should deject their minds, and sink them into *dulness* and *idleness*.

But these people who say this, do not consider, that this reason, if it has any strength, is full as strong against pressing the doctrines of humility upon *grown men*, lest we should deject the minds, and sink them into *dulness* and *idleness*.

For who does not see that *middle-aged men* want as much the assistance of pride, ambition, and vain-glory, to spur them up to action and industry, as *children* do? And it is very certain, that the precepts of humility are more contrary to the designs of such men, and more grievous to their minds, when they are pressed upon them, than they are to the minds of young persons.

This reason therefore that is given, why children should not be trained up in the principles of true humility, is as good a reason why the same humility should never be required of grown men, and at once goes to uproot Christianity.

Thirdly, Let those people, who think that children would be spoiled, if they were not thus educated, consider this.

Could they think, that if any children had been educated by our *blessed Lord*, or his holy *Apostles*, that their minds would have been sunk into dulness and idleness?

Or could they think, that such children would not have been trained up in the *profoundest principles* of a strict and true humility? Can they say that our *blessed Lord*, who was the meekest and humblest man that ever was on earth, was hindered by his humility from being the *greatest example* of worthy and glorious actions, that ever were done by man?

Can they say that his *Apostles*, who lived in the humble spirit of their master, did therefore cease to be *laborious and active instruments* of doing good to all the world?

A few such reflections as these, are sufficient to expose all the *poor pretences* for an education, such as the *Christian world* at present bestows upon its *sons*.

(2.) And then with respect to the education of *daughters*. That turn of mind which is taught and encouraged in the education of *daughters*, makes it exceeding difficult for them to enter into such a sense and practice of humility, as the spirit of Christianity requireth.

The right education of the *sex* is of the utmost importance to human life. There is nothing that is more desirable for the common good of all the world. For though *women* do not carry on the *trade and business* of the world, yet as they are *mothers*, and *mistresses* of families, that have for some time the care of the education of their children of both sorts, they are entrusted with that which is of the greatest consequence to human life. For this reason, *good or bad*, women are likely to do as much good or harm in the world, as good or bad men in the greatest business of life.

For as the *health and strength*, or *weakness*, of our bodies, is very much owing to their *methods* of treating us when we were young; so the *soundness or folly* of our minds are not less owing to those *first tempers* and ways of thinking, which we eagerly received from the *love, tenderness, authority*, and constant conversation of our mothers.

As we call our first language our *mother-tongue*, so we may justly call our first tempers our *mother-tempers*; and perhaps it may be found more easy to forget the *language*, than to part entirely with those *tempers* which we learnt in the *nursery*.

It is therefore much to be lamented, that this *sex*, on whom so much depends, who have the first forming both of our *bodies* and our *minds*, are not only educated in *pride*, but in the *silliest* and most contemptible part of it.

They are not indeed suffered to dispute with us the proud *prizes of arts and sciences*, of *learning and eloquence*, in which I have much suspicion they would often prove our superiors; but we turn them over to the study of *beauty and dress*, and the whole world conspires to make them think of nothing else. *Fathers and mothers, friends and relations*, seem to have no other wish towards the *little girl*, but that she may have a *fair skin, a fine shape, dress well*, and dance to admiration.

Now if a fondness for our *persons*, a desire of *beauty*, a love of *dress*, be a part of *pride*, (as surely it is a most contemptible part of it,) the first step towards a *woman's conversion* to God, seems to require a *repentance* of her education.

For it must be owned, that, generally speaking, good parents are never more fond of their daughters, than when they see them too *fond* of themselves, and *dressed* in such a manner, as is a great reproach to the gravity and sobriety of the *Christian life*.

And what makes this matter still more to be lamented, is this, that women are not only spoiled by this education, but we spoil that *part* of the world, which would otherwise furnish most *instances* of an eminent and exalted piety.

For I believe it may be affirmed, that for the most part there is a *finer sense, a clearer mind, a readier apprehension, and gentler dispositions* in that *sex*, than in the other.

All which tempers, if they were truly improved by *proper studies*, and *sober methods* of education, would in all probability carry them to greater heights of piety than are to be found amongst the generality of men.

For this reason I speak to this matter with so much openness and plainness, because it is much to be lamented, that persons so *naturally* qualified to be great examples of *piety*, should, by an erroneous education, be made *poor and gaudy spectacles* of the greatest vanity.

The *Church* has formerly had *eminent saints* in that *sex*; and it may reasonably be thought, that it is purely owing to their *poor and vain education*, that this honour of their *sex* is for the most part confined to *former ages*.

The corruption of the world indulges them in great vanity, and mankind seem to consider them in no other view, than as so many *painted idols*, that are to allure and gratify their passions; so that if many women are *vain, light, gewgaw creatures*, they have this to excuse themselves, that they are not only such as their education has made them, but such as the *generality* of the world allows them to be.

But then they should consider, that the *friends* to their *vanity* are no friends of theirs: they should consider, that they are to live for *themselves*, that they have as great a share in the *rational nature* as men have; that they have as much *reason* to pretend, and as much *necessity* to aspire after the *highest accomplishments* of a Christian and solid virtue, as the *gravest and wisest* amongst *Christian philosophers*.

They should consider that they are *abused and injured*, and *betrayed* from their *only perfection*, whenever they are taught, that any thing is an *ornament* in them, that is not an ornament in the *wisest* amongst mankind.

It is generally said, that *women* are naturally of *little and vain minds*; but this I look upon to be as *false and unreasonable*, as to say, that *butchers* are naturally *cruel*; for as their cruelty is not owing to their nature, but to their *way of life*, which has changed their nature; so whatever *littleness*

and *vanity* is to be observed in the minds of women, it is like the cruelty of *butchers*, a temper that is wrought into them by that life which they are *taught* and *accustomed* to lead.

At least thus much must be said, that we cannot charge anything upon their *nature*, till we take care that it is not perverted by their education.

And on the other hand, if it were true, that they were thus naturally vain and light, then how much more blameable is that education, which seems contrived to *strengthen* and *increase* this folly and weakness of their minds? For if it were a virtue in a woman to be proud and vain in herself, we could hardly take better means to raise this passion in her, than those that are now used in their education.

Some people that judge hastily, will perhaps here say, that I am exercising too great a severity against the sex.

But more reasonable persons will easily observe, that I entirely spare the *sex*, and only arraign their *education*; that I not only spare them, but plead their *interest*, assert their *honour*, set forth their *perfections*, commend their *natural* tempers, and only condemn that *education*, which is so *injurious* to their interests, so *debases* their honour, and *deprives* them of the benefit of their *excellent* natures and tempers.

Their education, I profess, I cannot spare; but the only reason is, because it is their *greatest enemy*, because it deprives the world of so many *blessings*, and the Church of so many *saints*, as might reasonably be expected from persons, so formed by their natural tempers to all goodness and tenderness, and so fitted by the clearness and brightness of their minds, to contemplate, love, and admire everything that is holy, virtuous and divine.

If it should here be said, that I even charge *too high* upon their *education*, and that they are not so much hurt by it, as I imagine.

It may be answered, that though I do not pretend to state the *exact degree* of mischief that is done by it, yet its plain and natural tendency to do harm, is sufficient to justify the most *absolute* condemnation of it—

And now taking for granted, the reader will be able to infer from the preceding remarks, what is implied by a wise and enlightened Christian education, and the necessity of attempting its establishment in this country,—it is asked, what simpler or more efficient mode can be suggested of introducing the principles (as well as the practice) of exalted wisdom and piety into the now established systems of education, (and at the same time the almost lost invaluable *habit* of strictly logical thinking, writing and speaking,) than by at once rendering the Tracts as arranged and composing the GRAMMAR OF WISDOM, (see p. 8, 9, *supra*.) a common every day school book, or grammar of experimental christianity, containing the principles of sound practical piety, and at the same time, the elements of the most sublime Theosophy,—which each pupil from a certain age, should learn by heart, as the classical student learns his Eton grammar, until he can repeat at least the First Part correctly and perfectly.

After the Pupil (or a class of pupils) can repeat by heart the three first chapters, and then nine, and then thirteen, with the conclusion, for so are the Sections of the First Part divided, let him begin to be examined by the Tutor, (for which however, supposing the book to become a regular Class Book, a series of Questions would require to be ingeniously prepared,) in every sentiment, reason, argument, inference, dependence, and connexion of the discourse. This accompanied by critical observations upon the logical construction, the ease, simplicity and rhetorical beauty of the composition; the pure and correct, though high standard of duty and sentiment; the radical exactness of the reasons, and mathematical strictness, so to speak, of the argumentation; the order and mode of the author's procedure, the justness of his conclusions, (and if so be the application of the truths demonstrated;—) the inference leading to the next gradation in the order of thought towards the intended final conclusion;—then the mode of proceeding again, the objections, comprehending all that can be offered, whether they be substantial, or untenable though plausible, or only those of hasty, irrational thinkers, with the answers thereto in logical order; and so on, not failing to strongly impress on the attention of the students, the duties and moral obligations, as they become manifest, in the course of the argumentation. Let the pupils we say, be thus exercised every day, till they really KNOW the several named Sections, and the entire discourse; till the principles, duties, and sentiments thereof, become the very approved *natural* feelings and reflections of their own minds*; and the logical construction, the objects, the foundation, reasons, arguments,

* In order to engraft their contents clearly and deeply in the mind, the pupils might, as a regular exercise, write them out in an analytical logical form, as in the following attempt:—(See the *Serious Call to a Devout Life*.)

PROPOSITION.—That it is the duty and happiness of all persons, of all ages and conditions of life, to intend and devote all to the glory of GOD. Required the Demonstration, and the Application of it to common life. (This will give pure religion without sectarianism.)

and conclusions of the whole, be as familiar to their understanding, as the grammar or construction of the Latin language is to a ready classical scholar, or the elements of Euclid or Algebra, to a sound and expert mathematician. (N.B. Our remarks throughout apply equally to both the sexes.)

Being grounded in the *rules of composition*, which (as the former Questions for examination) would also require to be deduced and illustrated from the entire book, which it is therefore proposed to render, *by revision and alteration*, a perfect model of elementary argumentative English composition, the Pupil, by way of exercise, might take a whole chapter to pieces, (e. g. as we have represented in the NOTE under-

SECTION FIRST. Devotion consists not in prayers, whether public or private, but in giving and devoting the *whole life* to God.

Chapter I.—Of the nature and extent of Christian devotion.

II.—An inquiry into the reason why the generality of *Christians* fall so far short of the holiness and devotion of Christianity.

III.—Of the great danger and folly of not *intending* to be as eminent and exemplary as we can, in the practice of all Christian virtues.)

SECTION SECOND. It is in the *several instances and particulars* of our common life, that we must exercise devotion.

Chapter I.—We can please God in no state or employment of life, but by *intending* and *devoting* it all to his honour and glory.

II.—Persons who are free from the necessity of labour and employments, are to consider themselves as devoted to God in a *higher* degree.

III.—The great obligations, and the great advantages of making a wise and religious use of our *estates and fortunes*.

IV.—How the imprudent use of an estate corrupts all the tempers of the mind, and fills the heart with poor and ridiculous passions, through the whole course of life: this represented by a character.

V.—How the wise and pious use of a fortune naturally carries us to great perfection in all the virtues of the Christian life: this represented by a character.

VI.—Some reflections upon the character last delineated; and showing how it may, and ought to be imitated.

SECTION THIRD. Devotion is the duty of *all* persons, of every rank and condition, and the only source of peace and happiness.

Chapter I.—How all orders and ranks of men and women of all ages are obliged to devote themselves to God.

II.—How great devotion fills our lives with the greatest peace and happiness that can be enjoyed in this world.

III.—The happiness of a life wholly devoted unto God, farther proved from the vanity, the sensuality, and the ridiculous, poor enjoyments, which they are forced to take up with, who live according to their own humours. This represented in various characters.

IV.—That not only a life of vanity or sensuality, but even the most regular kind of life, that is not governed by great devotion, sufficiently shows its miseries, its wants, and emptiness, to the eyes of all the world. This represented in various characters.

CONCLUSION. Of the excellency and greatness of a devout spirit.

SECTION FIRST.

Proving that Devotion consists not in prayers, or any particular instances of piety, but in giving and devoting the *whole life* to GOD.

CHAPTER FIRST.

Concerning the nature and extent of Christian devotion.

- I. 1. DEVOTION is neither *private* nor *public* prayer, [Q.E.R.]
 . but prayers whether private or public, are particular parts or instances of devotion,
2. DEVOTION signifies a life given or *devoted* to GOD.
3. ... HE therefore is the devout man,
 . who lives no longer to his *own will*, or the *way* and *spirit* of the world, but to the sole will of GOD.
 .. who considers GOD in everything,
 .. who serves GOD in everything,
 .. who makes all the parts of his *common life*, parts of piety, [1. 1. 32.]
 .. by doing everything in the name of GOD and under such rules as are conformable to him glory.
4. ... WE readily acknowledge
 . that GOD ALONE is to be the rule and measure of our *prayers*
 .. that in them we are to look *wholly* unto him and act *wholly* for him.
 .. that we are only to pray in such a *manner*, for such *things*, and such *ends* as are suitable to his glory.
5. ... NOW let any one but find out the reason why he is to be strictly pious in prayers,
 . and he will find the same as *strong* a reason to be as strictly pious in all the other parts of his life. [Q.E.D.]

Every Theological Student before
 taking his degree should do
 this exercise of Law - after Paley's Evidences

neath,) giving the rule for the *analysis* or the construction ; and then, commencing at the foundation, be directed to build up again the whole superstructure, until it be re-produced, as at first, a solid, well connected, elegant structure. For, as observed, one of the merits of the work (or of which it is capable,) will be found to be that of being composed according to true logical art, where the premises are first laid down undeniably stable, and the conclusions drawn therefrom, with rigid exactness and in regular sequence.

Another important exercise, to go hand in hand with the aforesaid studies, should be the practice of writing essays, embracing and exhibiting solid elementary *meta-*

6. ... FOR there is not the least shadow of a reason
 - . why we should make GOD the rule and measure of our prayers,
 - .. why we should then look *wholly* unto him, and pray according to his will,
 - . but what equally proves it necessary for us,
 - . to look *wholly* unto GOD
 - .. and make him the *rule* and *measure* of all the other actions of our life.
7. ... FOR any ways of life,
 - . any employment of our talents, whether of our *parts*, our *time*, or *money*,
 - . that is not *strictly* according to the will of GOD,
 - .. that is not for such *ends* as are suitable to his glory,
 - . are as great *absurdities* and *failings* as prayers that are not according to the will of GOD.
8. ... FOR there is no other reason
 - (a)
 - . why our prayers should be according to the will of GOD,
 - .. why they should have nothing in them but what is *wise*, and *holy*, and *heavenly*,
 - . there is no other reason for this,
 - . but that our lives may be of the same nature,
 - .. full of the same *wisdom*, *holiness*, and *heavenly* tempers,
 - . that we may live unto GOD in the *same spirit* that we pray unto him.
 - (b)
 - Were it not our strict duty
 - . to live by *reason*,
 - . to devote *all* the actions of our lives to GOD ;
 - . were it not absolutely necessary
 - . to walk before him in wisdom and holiness and all heavenly conversation,
 - . doing everything in his name and for his glory,
 - . there would be no excellency or wisdom in the most *heavenly prayers*.
 - (c)
 - Nay such prayers would be absurdities ;
 - . they would be like prayers for *wings*, when it was no part of our duty to fly.
9. ... AS sure therefore as there is any wisdom in praying for the Spirit of GOD, [I. i. 6.]
 - . so sure is it that we are to make that Spirit the rule of *all* our actions ;
 - . as sure as it is our duty to look *wholly* unto GOD in our prayers,
 - . so sure is it that it is our duty to live *wholly* unto God in our lives.
10. ... BUT we can no more be said to live unto GOD
 - . unless we live unto him in all the *ordinary* actions of our life,
 - .. unless he be the rule and measure of *all* our ways,
 - . that we can be said to pray unto GOD,
 - . unless our prayers look wholly to him.
11. ... SO that unreasonable and absurd ways of life
 - .. whether in *labour* or *diversion*,
 - .. whether they consume our *time* or our *money*,
 - .. are like unreasonable and absurd prayers,
 - . and as truly an offence unto GOD. [I. i. 5. Q. Erat D.]
12. ... IT is for want of knowing, or at least considering this, [I. i. 8 (b)]
 - . that we see such a *mixture* of ridicule in the lives of many people.
13. ... YOU see them strict as to some *times* and *places* of devotion,
 - . but when the service of the *church* is over, they are but like those who seldom or never come there.
 - . In their way of life,
 - .. their manner of spending their *time* and *money*,
 - .. in their *cares* and *fears*,
 - .. in their *pleasures* and *indulgences*,
 - .. in their *labours* and *diversions*,
 - . they are like the rest of the world.
14. ... THIS makes the loose part of the world generally make a jest of those that are *devout*,
 - .. because they see their devotion goes no farther than their prayers,
 - .. and that when they are over, they live no more unto GOD, till the time of prayer returns again ;
 - .. but live by the same *humour* and *fancy*, and in as full an enjoyment of all the follies of life, as other people.
15. ... THIS is the reason,
 - . why they are the jest and scorn of careless and worldly people ;
 - .. not because they are really devoted to GOD,

physical knowledge, such as clear conceptions and exact definitions of virtues and vices, and their various modifications, possible approximations and other relations; and that from the deepest discovered ground of the *nature* of things, such as opened in Mr. Law's "Spirit of Love." For instance, upon the distinctions and essential qualifications of love and wrath in the Divine nature, and then in the human spirit, that is in eternal or intellectual *nature*; or of self-love and divine love, how distinguished and how generated in the mind; and upon such useful practical points, as pride, envy, covetousness, and anger, and their reverse spirits, or opposites, humility, meekness, patience, and resignation to God, &c.,—proceeding gradually from shorter to

.. but because they appear to have no other devotion but that of *occasional prayers*.

16. ... JULIUS is very fearful of missing prayers:
 (a) . all the parish supposes Julius to be sick if he is not at *church*.
 (b) But if you were to ask him,
 why he spends, &c. &c. &c.

[and so forth, dissecting in the same manner, the remainder of the first Chapter, and then the second and the third chapters.]

SECTION SECOND.

Proving that it is in the *several instances* and *particulars* of our *common life*, that we are to exercise devotion.

CHAPTER FIRST.

We can please GOD in no state or employment of life, but by *intending* and *devoting* it all to his honour and glory.

- I. 1. HAVING in the first chapter stated the general nature of devotion,
 . and shown, that it implies not any *form of prayer*, [I. i. 9.]
 . but a certain form of life, that is offered to GOD, not at any particular *times* or *places*, but
 . every where and in every thing;
 . I shall now descend to some particulars, and show,
 . how we are to devote our *labour* and *employment*, our *time* and *fortunes* unto GOD.
2. AS a good Christian should consider every place as holy,
 . because GOD is there,
 . so he should look upon every part of his life, as a matter of holiness,
 . because it is to be offered unto GOD. [Q. E. D.]
3. ... THE profession of a *clergyman* is a holy profession
 . because it is a ministration in *holy things*,
 . . an attendance at the *altar*,
 . but worldly business is to be made holy unto the Lord,
 . by being done as a service to him,
 . and in conformity to his divine will. [Q. E. D.]
4. ... FOR as all men and all things in the world, as truly belong unto GOD,
 . as any *places, things, or persons* that are devoted to Divine service;
 . so all things are to be *used*
 . and all persons are to *act* in their several states and employments,
 . for the glory of GOD.
5. ... MEN of worldly business therefore must not look upon themselves as at liberty to
 live to themselves,
 . to sacrifice to their own *humours* and *tempers*,
 . because their employment is of a worldly nature:
 . but they must consider,
 . that as the world and all worldly professions as truly belong to GOD as *persons* and
 . things that are devoted to the *altar*,
 . so it is as much the duty of men in worldly business to live wholly unto GOD,
 . as it is the duty of those who are devoted to divine service.
6. ... AS the whole world is GOD's,
 (a) . so the whole world is to act for GOD.
 (b) As all men have the same *relation* to GOD,
 . as all men have all their *powers* and *faculties* from GOD,
 . so all men are obliged to act for GOD with all their powers and all their faculties.
 (c) As all things are GOD's,
 . so all things are to be used and regarded as the things of GOD.
 . For men to abuse things on *earth*, and live to themselves, is the same rebellion
 against GOD, as for *angels* to abuse things in *heaven*.
 . because GOD is just the same Lord of all on earth, as he is the Lord of all in
 heaven.
 (d) Things may and must *differ* in their *use*,
 . but yet they are all to be used according to the will of GOD.
 (e) Men may and must differ in their *employments*,
 . but yet they must all act for the same ends, as dutiful servants of GOD; in the right
 and pious performance of their several callings.

longer disquisitions, but in all cases by strict, and manifestly sound reasoning. This at first might be pure, nervous argument merely, expressed in as few, well-chosen, forcible words as possible; then occasionally a flower of rhetoric might be chastely introduced to relieve its strictness; then its mathematical severity might be concealed under a sober and easy classic dress; finally, it might be arrayed in the perfect charms and fascinations of the most refined and accomplished arts of rhetoric, displaying the clearness and strength of the argumentation, and the simplicity and elegance of its investiture, (in other words, the sound sense and good taste of the artist,) in equal force and brilliancy. And thus might the exercises proceed day by

7. ... CLERGYMEN must live wholly unto GOD, in one *particular* way,
 - .. that is, in the exercise of *holy offices*,
 - .. in the ministration of *prayers and sacraments*,
 - .. and a zealous distribution of spiritual goods.
 - But men of other employments are in their *particular* ways as much obliged to act as the servants of GOD,
 - and live wholly unto him in their several callings.
 - This is the only difference between clergymen and people of other callings. [II. i. 3 & 13.]
8. ... WHEN it can be shown, that men might be vain, covetous, sensual, worldly-minded, or proud in the exercise of their worldly business, then it will be allowable, for *clergymen* to indulge the same tempers in their sacred profession.
9. ... FOR though these tempers are most odious and most criminal in *clergymen*,
 - who, besides their baptismal vow, have a second time devoted themselves to GOD, to be his servants,
 - .. not in the *common offices* of human life,
 - .. but in the spiritual service of the most holy, sacred things,
 - .. and who are therefore to keep themselves as separate and different from the *common life* of other men,
 - .. as a *church* or an *altar* is to be kept separate from houses and tables of common use;
 - yet as all Christians are by their baptism *devoted* to GOD, and made professors of holiness,
 - so they are all in their several callings to live as holy and heavenly persons,
 - .. doing everything in their *common life*, only in such a manner as it may be received by GOD, as a service done to him. [I. i. 35.]
10. ... FOR things spiritual and temporal,
 - (a)
 - .. sacred and common,
 - .. must, like *men and angels*,
 - .. like *heaven and earth*,
 - .. all conspire to the glory of GOD.
 - (b)
 - As there is but one GOD and *Father of us all*,
 - .. whose glory gives light and life to everything that lives,
 - .. whose presence fills all places,
 - .. whose power supports all beings,
 - .. whose providence ruleth all events,
 - .. so everything that lives,
 - .. whether in *heaven or earth*,
 - .. whether they be *thrones or principalities, men or angels*,
 - .. they must all, with one spirit, live *wholly* to the praise and glory of this one GOD and Father of them all. [I. iv. 18.]
11. ... ANGELS as angels in their heavenly ministrations,
 - .. but men as men,
 - .. women as women,
 - .. bishops as bishops,
 - .. priests as priests,
 - .. and deacons as deacons,
 - .. some with things spiritual, and some with things temporal, offering to GOD the daily sacrifice of a reasonable life, wise actions, purity of heart, and heavenly affections.
12. ... THIS is the *common business* of all persons in the world, to trifle away their time in the follies and impertinences of a *fashionable life*,
 - .. nor to any *men* to resign themselves up to worldly cares and concerns:
 - .. it is not left to the *rich* to gratify their passions in the *indulgences* and *pride* of life,
 - .. nor to the *poor* to vex and torment their hearts with the *poverty* of their state.
 - But men and women, rich and poor, must with *bishops and priests*, walk before GOD in the same wise and holy spirit,
 - .. in the same denial of all vain tempers,
 - .. and in the same discipline and care of their souls;
 - .. not only because they have the same rational nature,
 - .. and are servants of the same GOD,
 - .. but because they *all want* the same holiness, to make them fit for the [II. i. 3, 7.]
 - .. same happiness to which they are called. [Q. Erat 1b.]
13. IT is therefore absolutely necessary, for all Christians, whether *men or women*, to consider themselves as persons that are *devoted* to holiness,

day to the most elaborate, comprehensive and minute investigations. And when the pupil should be well practised in his art, thus regulated and established by fixed rules, he would be left to treat his subjects according to his particular genius and judgment, just as a complete master of Painting or Music when indulging his well tutored graceful imagination and perfected talents, in his own particular branch of art.

Again, the true scholastic style of *reviewing* a treatise will not fail to constitute

. and so order their *common ways of life*, by such rules of reason and piety, as may turn it into *continual service* unto Almighty GOD. [II. i. 2. Q. Erat D.]

- I. 1. NOW to make our *labour* or *employment* an acceptable service unto GOD,
 . we must carry it on with the same *spirit* and *temper* that is required in giving of *alms*,
 or any work of *piety*. [Q.E.D.]
2. ... FOR if whether we eat or drink, or whatsoever we do, we must do all to
 the glory of GOD, 1 Cor. x. 31;
 . if we are to use this world, &c., &c.
 (and so forth to the end of the Section.)

SECTION THIRD.

Proving that *devotion* is the duty of *all* men, of every rank and condition, and the *only source* of peace and happiness.

CHAPTER FIRST.

Showing how all orders and ranks of men and women of all ages are *obliged* to devote themselves to GOD.

- I. 1. I HAVE in the foregoing chapters gone through the several great instances [II. *passim*.]
 of Christian devotion,
 . and shown that all the parts of our common life, our employments, our *talents*, and
gifts of fortune, are all to be made holy and acceptable unto GOD, by a wise and
 religious use of everything, and by directing our actions and designs to such ends as
 are suitable to the honour and glory of GOD.
2. I SHALL now show that this regularity of devotion,
 . this holiness of common life,
 . this religious use of everything we have,
 . is a devotion that is the duty of all orders of Christian people. [Q.E.D.]
-
3. ... FULVIUS has had a learned education, and taken his degrees in the university;
 . he came from thence that he might be free from any rules of life.
4. ... HE takes no employment upon him, nor enters into any business, because he thinks
 that every employment, or business, calls people to the careful performance and
 just discharge of its several duties.
5. ... WHEN he is grave he will tell you
 (a) . that he did not enter into holy orders, because he looks upon it to be a state
 which requires great holiness of life,
 . and that it does not suit his temper to be so good.
- (b) . He will tell you,
 . that he never intends to marry, because he cannot oblige himself to that
 regularity of life, and good behaviour, which he takes to be the duty of those
 that are at the head of a family.
- (c) . He refused to be *godfather* to his nephew
 . because he will have no *trust* of any kind to answer for.
6. ... FULVIUS thinks he is conscientious in his conduct,
 . and is therefore content with the most *idle*, *impertinent*, and *careless* life.
 . He has no religion, no devotion, no pretences to piety.
 . He lives by no rules,
 . and thinks all is very well, because he is neither a *priest*, nor a *father*, nor a *guardian*,
 nor has any *employment* or *family* to look after.
7. ... BUT Fulvius, you are a rational creature, [II. iv. 13,
 . and as such are as much obliged to live according to *reason* and *order*, 27—32.]
 . as a *priest* is obliged to attend at the *altar*,
 . or a *guardian* to be faithful to his trust.
 . If you live contrary to reason,
 . you do not commit a small crime,
 . you do not break a small trust;
 . but you break the *law* of your nature,
 . you rebel against GOD who gave you that nature,
 . and put yourself amongst those whom the GOD of *reason* and *order* will punish as
apostates and *deserters*. [II. iv. 33.]
8. (a)... THOUGH you have no employment, yet as you are baptized into the profession of
 Christ's religion, you are as much obliged to live &c. [II. i. 9.]
 (and so forth, to the end of the Section, and then again with the "CONCLUSION.")

another subject of common instruction in the course of the above studies. For instance, (a pure, devout regard to the glory of God, and to the public good, being of course premised; without which motive, indeed, every employment—but more especially that of a public writer—loses its innocence and piety, and sinks him only into a greater difficulty of salvation,) the pupil would first of all feel that he is perfectly master of the ground and philosophy of the subject upon which he has to express a discriminating judgment; he would then read over, and analyse the treatise to be reviewed, till he sufficiently apprehended its scope and particulars. Should those grounds or the superstructure in any of its parts, feel heterogeneous to the principles and developments of truth, sound reason and real knowledge, which will have been well formed in his mind, by the process of education we propose, he would after a little reflection and examination, easily discover where and why and how the discrepancy, whether in the premises, the reasonings, or the conclusion. And so, having clearly apprehended the source and nature of the errors, fundamental or partial, and the briefest mode of their effective confutation, he would proceed in the usual classical order,—first, to state the case of the question simply and clearly, for the understanding of the *commonest, dullest* reader; then give a just summary in so many propositions, of the several grounds on which the question rests, verifying his statements; then, by pure argumentation, from self-evident or tersely demonstrated principles, (in whatever purity, elegance, or ornaments of dress, his taste and judgment may deem suitable,) he would proceed in logical order, to lay open in variety of lights, the fallacy of the propositions, the misapprehension of the author, or the incorrectness of his reasoning, till the unsound edifice, however specious and imposing in its general aspect, or renowned its architect, appear in its true character, as an unsound and dangerous structure. Moreover by way of an accomplished and erudite finish to the review, and as before observed, always having regard to public good, (like a rigid, yet benevolent sage and guardian of truth,) he would at every suitable opening in the argumentation, make a digression, in order to throw off some masterly theosophical and edifying information, incidentally relating to the subject under discussion, summing up the whole with a well executed finishing stroke of some lucid and rousing truths, calculated to impress, to captivate, and to carry off with him the understanding, judgment and affections of the reader.

Again, for further exercises, the pupils might be directed to run through Law's "Christian Perfection," or some similar stringent casuistical dissertations upon the essential duties and obligations of wisdom and Christianity; or it may be of patriotism and moral virtue. (The work on *British Education* and eloquence, by Thomas Sheridan, M.A., 8vo., London, 1769, is here strongly recommended to perusal and consideration.)

And now may the inquiry be made, whether it might not be perfectly consistent with the true spirit and genius of Protestantism, as well as the nature and design of pure Christianity, to institute a kind of religious *Colleges* of Retreat*, where young persons after the attainment of a certain age, or when their education should be said to be finished, might, if so disposed, enter and remain for a period of five or seven years, for the simple and avowed purpose of being taught and exercised in the *most enlarged practice* of the divine virtues of Christianity; so that after being there daily trained by a holy and enlightened Superior, and his assistants, in everything that could strengthen and perfect them in evangelic virtue, they might be rightly prepared to enter upon public life, and exhibit living illustrations of the purity and glory of the Gospel. Would that such establishments had long been common in this our land, and that our senators, our priests, our public journalists, and leading public men, might have undergone such a wise and devout course of *practical discipline*, as an indispensable qualification for their respective offices in life,—the public manners and condition of this nation, and of the world itself, had been at the present time enjoying most blessed effects of it.

[* or elementary 'Theosophic Colleges.']

Now, though experienced, wise, and holy must needs be he, who should have the *direction* of an institution, wherein all that was perverse and rebellious in the blind reason and human will should be taught to die, to be suppressed, denied, crucified, and extirpated, as a foul disease, by its inexperienced subjects; where all that was evil, unamiable, partial in the human mind, should, by ingeniously devised trials and exercises, private and public, be made to show itself in its glaring opposition to the nature of the Divine will, and the happiness of the creation; where all that was wise,

* See more fully on this important topic the
Advertisement Article at the end of Vol. I.
"Introduction to Theosophy".

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good, generous, noble, dignified, meek, humble, patient, silent, resigned, lovely, impartial, heavenly, would be made to vigorously shoot forth as so many natural births of the new life of Jesus, upon the gradual destruction and death of the respective contrary properties. Now, though thus conceivably high, we say, must be the qualifications of the heads of such an establishment, (who each from the *Xavier-like* superior downwards, would be elected solely for his surpassing excellency of understanding, profound wisdom, and great experience, for his high sanctity, and *laborious, Bramwell-like* devotional spirit); yet no fears need be entertained, we think, of a paucity of duly qualified individuals to fill such offices, were the system but once in operation, and a single College established upon such principles. Indeed, the world we believe, would be more astonished at the wonders of human nature flowing from such a *fresh opened point* of life, than it has ever yet been at the greatest marvels of natural or inspired effort; whilst ample precautions would be afforded, through the watchfulness of the public, the growing universal sentiment of piety, the reckless libertinage of the anonymous press, the stringent action of pure principles, and of a holy jealousy and mutual vigilance over each other, amongst the members themselves:—by these and other providential means, the Institute, we think, might be kept for *fifty years*, from being abused or degraded by a jesuitical spirit, and selfish interests; such Christianity, indeed, as is here contemplated, not admitting of secretiveness and scheming, but requiring the most open simplicity, the tenderest purity of mind, and the constant pursuance of perfect goodness. It may not be altogether superfluous once more to observe, that the simple sole intent of what we here advance, is the, so to call it, *Spartan* cultivation of a perfect and enlightened morality, or Christian perfection, wherewith to enter upon the common everyday duties of life. But to return.

For another exercise, the pupils might take the two volumes of Kempis, or the *Spiritual Combat*, or some similar works, selecting therefrom all the purest and most evangelical counsels and precepts, concerning self-government, holiness, and perfection, that might not have been specially comprehended in the former studies; preserving their original fire and unctuousity, yet turning them into logical, spirited *tracts upon Christian virtues*, or finely expressed holy devotions. (And the same remarks will also apply to the sentiments of *moral prudence*, which are to be found in several judicious treatises published in the early part of the eighteenth century.)

Again, another most profitable exercise for pupils who had become moderate proficient in the aforesaid studies, might be that of epistolary composition, directed to individuals supposed to be labouring under various kinds of spiritual distress, (whether “children,” “young men,” or “fathers” in Christ,) and also to others oppressed with the several troubles and trials, to which human life, in its various states, is every day subject,—to be critically examined and corrected by the superior; and thus they would be acquiring the qualifications for the ever-requisite office of a wise director and comforter of souls.

A further and very important exercise would be that of *devotional biography*, the channel through which so much valuable instruction may be effectively conveyed to the world. For instance, having been exercised in framing and painting characters, with classic talent, spirit, force, justness, charming delineation of perfect virtue, and ironical exposure of the deformity and folly of vice, as in the *Serious Call*, the pupil might select a few of the most edifying Biographies out of Butler's *Lives of the Saints* (or some other modern pious works), and, from their present tame, monotonous, inelegant style, might reproduce them in Law's simple, unctuous, masculine character of thought and expression; throwing in original sentiments of virtue, but keeping edification, truth, and pure history steadily in view, as the sole end and aim of all that be written, at the same time, omitting all Romish or Protestant peculiarities and eulogies; in short, merely extracting the pure Christian honey, and needful historical facts, and so (with the natural, ingenious, introductory remarks and concluding reflexions, into which the characters and incidents would be dovetailed,) forming, for the reader, a standard and a fascinating example, to win attention, and to provoke as well as guide emulation.

The same remarks may generally apply to the composition of *fables*, another invaluable source of instruction, and which when terse, elegant, weighty, and full of point, that is, when the previously mentioned rhetorical accomplishments are displayed in their construction, form another charming literary ornament and relief, as well as

powerful means of instruction. For instance, instead of illustrating the subject under discussion by a character, a fable might be employed, as good taste and judgment would suggest, and so richness and variety be afforded to the subject, &c. For this purpose, besides English editions of ancient and modern authors, Fontaine should be studied in French, (also the preface to Perrin's school fables,) not for servile imitation, but with a view to engraft some of the classic elegances and perfections of his sylphine style, as likewise those of other talented classic writers, upon the pupil's own natural and standardly trained genius; so that whatever he shall put out of hand shall bear the marks of a powerful and finished talent, radiant with common sense, good taste, and sterling erudition.

Other suggestions might be offered of equally manifest utility, but without entering further into the subject, it may in conclusion be remarked, that by some such simple practical course as has been here sketched out and proposed, (in the spirit, indeed, of *Sheridan*, in his work on *British Education*, before recommended, or of the *school in Germany*, described in the "Theosophical Transactions"), might the minds of youth be easily imbued with the sublimest spirit of heavenly wisdom and piety. At all events, these exercises might serve for a beginning, leaving to the natural course of time and experience, to mature and perfect a simple, comprehensive system of instruction in the theory and practice of pure, natural religion and evangelical virtue—in other words, of a religion perfectly Christian, yet unsectarian; and that, we say, without injuriously trenching upon the existing modes and routine of education.

END OF SECTION THIRD.

See hereupon
"Introduction
to Theosophy
pp. 506-1

SECTION IV.

We have now completed what we purposed by this work, which was to fully elucidate the scope of the Advertisement, inserted at its commencement, in reference to the peculiar understanding and talent deemed needful for the adequate and just representation of the character of Mr. Law, and of the extraordinary individuals, agencies, and events, which, under God, were instrumental in the formation or development of it.

This undertaking is, in effect, comprehended in the first three, and the last fourteen pages, which, with an additional sheet or two, constituted the extent of the publication we had in our contemplation, on entering upon it; but which, as explained in the Note of p. 631, *supra*, is now found to be run out to its present large dimensions.

The entire work may then be considered of the nature of a general plan and specification, for the erection of a noble edifice, or temple, dedicated to the Deity of Christianity, that is, to the true, rational apprehension and worship of the universal Spirit of wisdom, goodness, and truth, according to his now consummate revelation of himself. And as moreover, furnishing the needful materials for its construction, or affording directions where to obtain them.

It only remains for us to add a few words by way of conclusion. The candidate is supposed to have qualified himself as indicated, for the great and noble work that is presented to his genius by this entire treatise;—a work that, if duly executed, cannot fail to have a most important and happy influence on the future destinies of the world. Should it now seem desirable to him to *test his abilities*, the subject we would suggest to him for that end, in the first place, in regard to *theology* and *literary* power, is contained in the following writings, being therein summarily, yet completely handled, viz., (1.) the tract of *Regeneration*, described p. 40, *supra*, (2.) the tract of *Repentance*, p. 41, (3.) the book of *Prayers*, p. 44, (4.) the tract of *Temptation*, p. 42, (5.) the tract of *Resignation*, p. 43, and (6.) the treatise of the *Supersensual Life*;—the sum and tenor of the whole, being, a comprehensive and practical elucidation of this grand verity and text of Scripture, “*unless a man be born again, he cannot see the kingdom of God* :” which, for the purpose in question, might be rendered into the following proposition, viz., that it is the indispensable obligation of all men to be born again, and to grow up in such new spiritual humanity, to perfection; otherwise they cannot have any divine knowledge, nor become right magical artists in nature or the creation.

By this or some similar proposition, we conceive, may the candidate test his powers to do justice to the biography of so eminent a son of wisdom, and mystic evangelical prophet, as was Mr. Law. That is, in regard to *theoretic theology*, and mystical, spiritual, *experimental divinity*, he would elucidate the *scope* and *implications* of the text or proposition, according to the orthodox science and experience set forth in the above specified tracts, and the other works serially enumerated on pp. 634—41, *supra*; whilst as to the *style of diction* and *argumentation*, it would necessarily be according to the prescribed models and defined characteristics thereof. Wherein, by the

way, amongst its general *illustrations*, might be introduced, as sacred ingenuity should dictate, sketches of modern character, in its common phases of injustice, baseness, depravity, and folly—these placed in strong antithesis or amenableness to the inflexible requirements, and sure reactionary, retaliatory laws of the Universal justice, righteousness, truth and wisdom; but especially scrutinising conventional pretensions to honour, justice, respectability and sanctity, probing them to the quick, and as groundless, exhibiting their moral degradation and loathsomeness in its true light; yet all touched off with the charming delicacy of a La Fontaine, the felicitous brevity and irony of a La Bruyère, and the devout wisdom, masculine sense, and pungent wit, displayed in the fine moral sketches of the* “Serious Call.” In short, the essay might present a spirited exhibition of the talent and genius of the writer in the above named instances. embracing all needful, general and particular instructions concerning the states and degrees, the experiences and the doctrines of christian regeneration; and being composed with all that classical simplicity, perspicuity and logical exactness, befitting an elementary treatise of essential practical truth, or a national grammar and exercise book of Christianity,—somewhat correspondent, for instance, with Potts’s Euclid, or a logical treatise on the elements of Arithmetic, in regard to mathematical science.

So far then as to the mode of ascertaining the theological and literary ability of the candidate. With reference now to pure *theosophical* science, (which, as will doubtless have been seen, is equally necessary in order to a just appreciation and portraiture of the mind and understanding of Mr. Law,) the subject we would offer for the exercise of the candidate’s attainments in that respect, is contained in the following references of Scripture, (though indeed, implied in every chapter of the Book,) namely, Luke xxiv. 26, 27, John i. 1—29, Romans xv. 22—27, Ephes. i. 3—22, iii. 9—19, Colos. i. 15—26, and ii. 2, 3, Heb. i. 1—3, and ii. 10, 1 John i. 1—8, Apoc. i. 8, and xii. 13. This subject, the “mystery of Christ”—the mystery of Deity revealed, or of God, nature and all things; or again, the mystery of the *supernatural* universal Will-spirit of Love, and wisdom, with all its creaturely outbirths and developments, may, for the purpose here in question, be ranged under ten chief heads or distributions, and further, into one hundred and seventy-seven propositions, put in the form of questions, thus:—

(1.) Concerning the Deity in his abyss and as eternal nature—in four chief questions. (2.) Concerning angels and their creation—in ten questions. (3.) Concerning the creation in general, according to the three principles, namely, of the first eternal principle, or dark centre—in three questions; of the second eternal principle, the angelical, holy, light-world—in two questions; of the third principle, the visible, material, temporal creation—in seventeen questions. (4.) Concerning the creation of man, and that whereunto Adam had relation whilst he stood in innocence, and then after his fall—in forty-one questions. (5.) Concerning Adam’s offspring, down to Moses—in sixteen questions. (6.) Concerning the figures and sacrifices in Moses and the prophets—in eight questions. (7.) Concerning CHRIST, his birth, life, sufferings, death, descent, resurrection, apparition to and conversation with his disciples, and ascension—in forty questions. (8.) Concerning Christ’s glorification, pentecost, the disciples speaking with all tongues, and what was that language; also of the two testaments, Baptism and the Supper, and the power of the *keys*—in eighteen questions. (9.) Concerning a true christian and antichrist, Babel, the beast and the whore—in four questions. (10.) Concerning the slaying of the beast, and the dying

Gen. i, ii,

* To the First Part of which work, as analytically set forth in the note of pp. 647—52, *supra*, it might form a suitable appendage, or Second Part; and both together constitute a GRAMMAR OF WISDOM according to the *idea* thereof, traced out in the Annotation of pp. 8, 9, *supra*.

of a true christian, viz. what in him dieth. Also, of the dying of the unregenerate and wicked, called an eternal dying. Also, of the soul's separation from the body, the different estates of souls, the resurrection, and final judgment, this world's dissolution, the eternal habitation of the saints, and the eternal prison and horrors of the unregenerate and lost, and whether they shall admit of any alteration,—these in thirteen questions: making in the whole, one hundred and seventy-seven questions.

The particular questions, (comprising an epitome of the whole gospel revelation, theosophically apprehended,) are these following:—

- I.—What is GOD, considered *extra naturum et creaturum*, in himself?
- II.—What is the ABYSS of ALL things, where there is no creature, viz. the unsearchable NOTHING?
- III.—What is the *love* and the *wrath* of God? How is he an angry God, whereas he himself is the *unchangeable love*?
- IV.—What was there anterior to the angels, and the creation? *Col. i. 17.*
- V.—What is the ground and *substance*, out of which the angels were created? What was that *power* in the Word of God, which did flow out, and become creatural? *Rom. xi. 36, Col. i. 16.*
- VI.—What are the office and doings of the angels, and why did God's power introduce itself into *imagings* or figures?
- VII.—What moved *Lucifer*, that he lusted against God, and turned himself away from the good?
- VIII.—How was it possible, that an angel *could become* a devil? Or what is a devil? In what essence or being doth he now stand after the fall?
- IX.—Seeing God is omnipotent, why did he did not *withstand Lucifer*, but let it come to pass that he became a devil?
- X.—What hath the devil *destred*, whereupon he is departed away from God's love?
- XI.—What was the strife between *Michael* and the *Dragon*? *Rev. xii. 7.* What is *Michael* and the *Dragon*; or how is the vanquishing and *thrusting out* effected?
- XII.—How are men to consider or conceive of the *eternal council* of God, in the Divine contemplation: seeing the *Spirit searcheth all things, yea, the deeps of the Deity*, (as St. Paul saith, concerning it, *1 Cor. ii. 10*), whereas it standeth not in the creature's ability, and yet is *possible*? How may a man really understand this ground of the deep UNITY?
- XIII.—How is the *thrusting out* of the *Dragon*, and of the legions of *Lucifer*, effected? Whether is he *thrust*, *Rev. xii. 9*, that he can be without God, whereas God *filleth all things*, *Jer. xxiii. 24*? Or what is the foundation of *hell* where he dwelleth?
- XIV.—What is the office of *Lucifer* in hell, with his *legions*?
- XV.—Hath the foundation of hell received a *temporary* beginning; or hath it been from *eternity*? Or how may it subsist eternally, or not?
- XVI.—Why hath God poured forth such fierce wrath, wherein shall be an eternal *perdition*? *Rev. xvii. 8, 11.*
- XVII.—Whereas God is and remaineth eternally *undivided*; what then is his working in the place of hell? Is there indeed a certain *place* of hell, or not?
- XVIII.—Where is the place of heaven, wherein the angels dwell? How is it severed and *distinguished* from hell? Also whether is it a certain place; and *how* is that to be understood?
- XIX.—What are the dominions, or thrones, and principalities of angels, *evil* and *good*, in the invisible world? *Col. i. 16, Ephes. vi. 12.* How may the spiritual nature of eternity be understood in the visible world? Whether also are they divided asunder by space and *place*; or what is the inward foundation?
- XX.—Out of what is the *visible* world created; seeing the Scripture saith, *God hath made all things by his Word*? *John i. 3.* How is that to be understood? (*Three Principles, xxii. 11.*)
- XXI.—Whereas God and his Word are only *good*, *Gen. i. 25*, out of what then is flowen forth the *evil* in the substance of this world, as venomous, poisonous worms, beasts, herbs, and trees; as also in the earth and other things? (*Mysterium Magnum, lxi. 63, 68.*)
- XXII.—Wherefore must there be strife and contrariety, or opposite willing in nature?
- XXIII.—What is the ground of the four elements? How is the division effected, that out of one element, *four* are come to be?
- XXIV.—Wherefore, and to what *use* and *benefit*, were the stars created? *Gen. i. 14—19.*
- XXV.—What is the ground of the temporal nature *light*, and of the darkness? *Gen. i. 2—6.* Out of what did they exist?
- XXVI.—What is the heaven created out of the midst of the waters? And what is the separation of the waters above the firmament, from the waters beneath the firmament? *Gen. i. 6, 7.*
- XXVII.—What is the ground of the masculine and feminine kind, in the substance of this world? Whence hath the *conjunction* and desire existed? Whether might it not be done in one only ground, without dividing?
- XXVIII.—What are the principles in the *spirit* of this world, of the superior and inferior substance?
- XXIX.—What is the *sperm* of the generation of all things?
- XXX.—What is the distinction or *difference* of the sperm or seed, betwixt the metals, stones, and vegetables, viz., herbs, trees, and mineral earths?

XXXI.—How is the conjunction and copulation of the feminine and masculine kind effected; whence their seed and growth exist?

XXXII.—What is the *tincture* in the spermatic kind or species, whence the growth and lustre exist?

XXXIII.—Out of what, are all creatures of the *mortal* life become sprouted and created?

XXXIV.—What was the *archæus* and separator of their kind or species and property; which hath formed, and still at this day doth form them?

XXXV.—What are the *six* days' work of the creation, and the *sabbath*?

XXXVI.—What is the difference or distinction of the mortal creatures? And what is their *chaos* wherein every generation or species liveth, and wherein they are become *distinguished* one from another?

XXXVII.—To what end, and wherefore, did the *mortal* creatures come to be?

XXXVIII.—Out of what, as to the *body*, did man become created? *Gen. ii. 7–22.*

XXXIX.—What was the *breathing in*, whence man is become a living soul?

XL.—What is the *immortal* life in man, viz., the soul? And what is the spirit of man, and the *outward* life of this world in him?

XLI.—What is the *IDEA*, or express reflex *image* of God in man, *Gen. i. 26*; wherein God worketh and dwelleth?

XLII.—What was *paradise* wherein God created man? Is the same changeable and a creature; or doth it stand in the eternal ground? (*Forty Quest. xxxix. xl. Myster. Mag. xv. 16, Epis. xiv.*)

XLIII.—Why did God in the beginning create but *one* man; and not instantly a man and wife at once, as with the other kinds of creatures? *Gen. i. 27.*

XLIV.—Whether was the first man in such a habit of *condition*, created to eternal life; or to change or alteration.

XLV.—What manner of image was *Adam* before his *Eve*? In what *form* and *condition* was he when he was neither man nor woman, (without bestial propensities,) but the Son of God, *Luke iii. 38*?

XLVI.—Whether had *Adam*, before his *Eve*, also masculine members, and such bones, stomach, entrails, teeth, and also such things as we now have? *Gen. ii. 7–22.*

XLVII.—If *Adam* also had been thus as we are now, how was it possible that he should stand in such a manner, in impassibility and incorruptibility?

XLVIII.—Had *Adam's* eating and drinking been after a *paradisical* manner, without care and necessity or want, if he had stood out the trial or *proba*?

XLIX.—Whether also should *Adam* have eaten such fruit in paradise, as the heavenly food *after this time* shall be? or whereinto should he have eaten? Where should that have remained, or what would have become of it; seeing that all substances of this world are earthly and transitory, and he only was an eternal *heavenly image*, and needed not the vanity?

L.—Whether also did the four elements govern *Adam* in his innocency, or but *one* only, in the equality of the four elements; also whether did he feel heat and cold, before he fell?

LI.—Whether also should any thing have been able to kill him, or destroy him?

LII.—What should *Adam's* state and condition upon earth have been; what should he have done, if he had continued in Paradise?

LIII.—What was the earth with its fruits before the *curse*, when it was called paradise? *Gen. ii. 17.*

LIV.—Whether also should it have been possible, that the propagation should be effected without man and wife; seeing that in the resurrection from the dead, they shall be neither man nor wife, but as the angels of God in heaven? *Luke xx. 35, 36, Matt. xxii. 30.*

LV.—How should it have been possible, that a man and wife should have remained eternally; or whether would God have altered and changed this creature, man; seeing that in the eternal life, man shall be like the angels? Whether also *Adam* in the beginning, became created in that very angelical image, or in another image that shall rise again and live eternally?

LVI.—What were the trees in paradise, which were amiable to behold, and good to be eaten of? *Gen. ii. 9.*

LVII.—What was the tree of life, and also the tree of knowledge of good and evil, *Gen. ii. 9*; each in its power, essence, and property?

LVIII.—Wherefore did God create these trees; seeing he knew well that man would lay hold on them, and so hurt himself thereby?

LIX.—Why did God forbid man these trees, *Gen. ii. 17*; what is the cause thereof?

LX.—Why should man rule over all the living creatures or beasts of the earth, *Gen. i. 26*; how should that have been, and to what end?

LXI.—Why did God say, *It is not good for man to be alone*? Whereas yet in the beginning he beheld all his works that he had made, and said they are very good; but concerning man he now said, *It is not good that man should be alone*: why was it not good? *Gen. ii. 18*; i. 31.

XLII.—Why did God suffer or cause a deep sleep to fall upon *Adam*, *Gen. ii. 21–24*, when he built or framed a wife out of his rib? What doth that signify?

XLIII.—How became the wife or woman made out of *Adam*? What doth the rib out of his side signify, out of which God made the wife or woman, as *Moses* writeth?

XLIV.—Whether also did *Eve* receive a soul and spirit from *Adam's* soul and spirit, or a new strange one especially and severally given from God?

LXV.—How was the dividing of *Adam* into the wife or woman effected?

LXVI.—Why did *Adam* take his *Eve* instantly to him, and say that she was his flesh, *Gen. ii. 23*; how could he know her?

LXVII.—What was the serpent on the tree of the knowledge of good and evil, which seduced *Eve*? *Gen. iii. 1.*

LXVIII.—Why did the serpent persuade *Eve* and not *Adam*, to lust after the fruit; what was the fruit, on which they both did eat death?

LXIX.—What was the sin, and how is it become a sin, so that it is enmity against God? *Gen.* iii. 6.

LXX.—Why did not God hinder that, that it should not be done or committed, seeing he had forbidden it to them? *Gen.* ii. 17.

LXXI.—How did *Adam's* and *Eve's* eyes become opened, so that they saw that they were naked, *Gen.* iii. 7; which they did not know before?

LXXII.—What was *Adam* and *Eve's* shame, that they hid themselves? *Gen.* iii. 8. Whence came the fear and the terror?

LXXIII.—How did *Adam* and *Eve* in the fall, really die (*Gen.* iii. 8) to the kingdom of heaven and paradise, and yet lived naturally as to this world?

LXXIV.—What was the voice of God in the Word, when the day became cool? How did God call *Adam* again, *Gen.* iii. 8, 9; how is that to be understood? (*Myst. Mag.* xxiii. 11—16, *Three Principles*, xvii. 91.)

LXXV.—What is the seed of the woman, and the crushing or treading upon the serpent, *Gen.* iii. 15? What did God speak or breathe into them again; was it only an outward promising, or an incorporating of the operative or effectual grace? *James* i. 21, *Gen.* iii. 17.

LXXVI.—What is the curse of the earth, *Gen.* iii. 17; and what is effected thereby? (*Mysterium Mag.* xxv. 38, *Three Principles*, xx. 40.)

LXXVII.—How did *Adam* and *Eve* become thrust out of paradise into this world? And what was the cherubim with the naked sword before paradise? *Gen.* iii. 24.

LXXVIII.—Why did the first man born of woman, become a murderer? *Gen.* iv. 8, (*Three Principles*, xx. 45, 84.)

LXXIX.—What was *Cain* and *Abel's* sacrifice, *Gen.* iv. 3, 4? Wherefore did they offer sacrifice; what did they thereby effect? (*Myster. Mag.* xxvi. 44.)

LXXX.—Why was *Cain's* murder committed because of the sacrifice; what was the ground of that? And what manner of type or prefigurations are these two brothers? (*Myster. Mag.* xxvii. 41.)

LXXXI.—In what grace did the first world, without law, become saved? What was their justification? (*Myster. Mag.* xxviii. 4—25.)

LXXXII.—Whether did *Cain* become damned in respect of his sins? What was his doubting or despairing of grace? (*Myster. Mag.* xxix. 54, 57.)

LXXXIII.—Why did God make a mark upon *Cain*, and say, *Whosoever slayeth Cain, his blood shall be avenged sevenfold*? *Gen.* iv. 15. (*M. M.* xxix.)

LXXXIV.—Wherefore said *Lamech*, one of *Cain's* posterity, to his wives *Zilla* and *Ada*, *Lamech shall be avenged seventy times seven times*, *Gen.* iv. 23; what doth that signify?

LXXXV.—What was the greatest sin of the first world? *Gen.* vi. 1—8.

LXXXVI.—What is the *Enochian* life? Where is *Enoch* remained; or what hath become of him, as also of *Moses* and *Elias*? *Gen.* v. 22—24, *Hebrews* xi. 5, *Luke* ix. 30, 31. (*Forty Quest.* xxxv.)

LXXXVII.—What did the deluge, (*Gen.* vii. 21,) or flood for sin, signify? (*M. M.* xxxiv. 87.)

LXXXVIII.—What signifieth *Noah's* drunkenness; upon which he cursed his son *Ham*? *Gen.* ix. 21, 22, 25.

LXXXIX.—What is the tower at *Babel*; and wherefore did the languages there become altered or changed? *Gen.* xi. 2, 4, 9. (*M. M.* xxxv. xxxvi.)

XC.—What was the covenant of *Abraham* concerning the blessing; together with the circumcision? *Gen.* xvii. 5. What doth that signify?

XCI.—What manner of figure is the destruction of *Sodom* and *Gomorra*? *Gen.* xix. 13, 24, 25. How was that effected? (*M. M.* xliii.)

XCII.—Wherefore did *Lot's* wife become a pillar of salt? *Gen.* xix. 26. How is that to be understood? (*M. M.* xliv. 28.)

XCIII.—Wherefore did *Lot's* daughters lie with their father; and beforehand made him drunk, that they might be impregnate or with child of their father, whence two mighty nations existed? *Gen.* xix. 30—38. What doth this figure signify? (*M. M.* xliv. 3, 36.)

XCIV.—What doth *Moses's* figure signify, that he must be taken out of the lake of water, and be preserved for so great an office? *Exod.* ii. 3—10.

XCV.—Why did the Lord appear to *Moses* in the bush after a fire-flaming manner, when he elected and chose him? *Exod.* iii. 2, *Acts* vii. 30.

XCVI.—Out of what power did *Moses* do his wonders before *Pharaoh*? *Exod.* vii.—xiii. What doth this figure signify?

XCVII.—What manner of figure is the bringing forth of the children of *Israel* out of *Egypt*? *Exod.* xiii.

XCVIII.—Why must *Moses* remain forty days upon *Mount Sinai*, when God gave him the law? *Exod.* xxiv. 18, xxxiv. 28, *Deut.* ix. 9.

XCIX.—What is the law in one total sum? *Rom.* xiii. 9, 10.

C.—What were the sacrifices of *Moses*? How did sin become overthrown and atoned in and through these sacrifices? *Heb.* ix. &c.

CI.—What is the ground of the prophetic prophesying? By what knowledge and spirit did the prophets in the Old Testament prophesy? *2 Pet.* i. 19—21.

CII.—What is CHRIST, of whom the prophets in the Old Testament prophesied? *John* i. 41.

CIII.—What was *John the Baptist*, the forerunner of Christ? *Mal.* iv. 6, *Luke* i. 13, 15, 16, &c.

CIV.—What manner of virgin was *Mary*, (in which God became man,) ere she became impregnate or with child? *Luke* i. 26, 27.

CV.—Wherefore must *Mary* beforehand be betrothed to old *Joseph*, ere she became impregnate of the Holy Ghost? *Luke* i. 27.

CVI.—How is GOD viz. the WORD become *flesh*? *John* i. 14, 1 *Tim.* iii. 16. What hath he assumed from man?

CVII.—Wherefore would God become man? Could he not *forgive* man his sins, without becoming man? *Matt.* i. 21, 23, *Luke* i. 31.

CVIII.—How was the uniting of the DEITY and the Humanity in this becoming-man?

CIX.—How did Christ become born of *Mary* to this world, without *prejudice* to her virginity? How could she after the birth, remain still a *virgin*? *Isaiah* vii. 14, *Matt.* i. 23.

CX.—Why did Christ converse *thirty years* upon earth before he entered upon his office? *Luke* iii. 23. Why did he *increase in age and grace with God and man*, *Luke* ii. 52; seeing he is God himself, and needeth no increasing?

CXI.—Why did Christ suffer himself to be baptised by *John* with water, *Mark* i. 9; whereas he himself was both the baptism and baptiser, which should baptise with the Holy Ghost?

CXII.—Wherefore must Christ after his baptism, be *forty days* tempted in the wilderness, *Matt.* iv. 2? What is that, that a God-man should be tempted? And why must the *Devil* tempt him before he began his works of wonder or miracles? *Matt.* iv. 1, 23, *John* ii. 11.

CXIII.—How was Christ in heaven and also on earth both at once? *John* iii. 13.

CXIV.—Why did Christ upon earth teach before the people concerning the kingdom of heaven, in *similitudes* or parables? *Matt.* xiii. 34, *Mark* iv. 13, 33, 34. (*Myster. Mag.* xvi. 31.)

CXV.—Why hath not Christ himself described his gospel with letters in writing; but only taught and left it afterwards to his apostles to write it down?

CXVI.—Why must it be the very high priests, and scribes, (or Scripture-learned who taught the people,) that must speak against or contradict Christ, and would readily mock him and condemn him continually to death? Why must not the worldly magistracy do it, or the common people? What doth that signify? *Mark* x. 33, *Matt.* xxvii. 1, 41.

CXVII.—Why must there be such a way and process observed toward Christ, with *revilings, mockings, and scourgings, before his passion*? Why did God suffer that to be so done? *Matt.* xxvi. 67, xxvii. 26—34.

CXVIII.—Why must the very teachers of the law bring Christ to the judgment, and yet he must be put to death by the heathenish magistracy? *Matt.* xxvii. 2. What doth that signify?

CXIX.—Why must Christ suffer and die? *Matt.* xxvii. 50. Did God require such an avengement or satisfaction in order to be reconciled? Could not he otherwise forgive sin?

CXX.—What is the figure of the two murderers, which were hanged on a cross, on each side of Christ? And why must Christ die on a wooden cross and not otherwise? *Luke* xxiii. 33.

CXXI.—How did Christ, with his dying, *slay death* upon the cross? How came that to pass? *Heb.* ii. 14, *Phil.* ii. 8.

CXXII.—Why must Christ be nailed to the cross? And why must his side be opened with a spear; out of which ran forth blood and water, *John* xix. 31, 34, xx. 25? How do these signify in the figure? *Col.* ii. 14.

CXXIII.—Why must Christ be reproached on the cross? *Matt.* xxvii. 39—50.

CXXIV.—Whether also was the Divine power in the blood which Christ shed unto the earth? *John* xix. 34.

CXXV.—Why did the earth tremble, when Christ hung on the cross. *Matt.* xxvii. 51? (*Three Princ.* xxv. 44, 45.)

CXXVI.—What did the darkness signify, which at that time came over all nature, *Luke* xxiii. 44? (*Myster. Mag.* xxiii. 3.)

CXXVII.—Wherefore did Christ in his death, commend his soul into his Father's hand, *Luke* xxiii. 46? What is that hand of God? (*Forty Quest.* xxxvii.)

CXXVIII.—Why did some convert and turn again, when they saw what was done, at the dying of Christ; and the high priests not? Why must they be blind and hardened as to this work?

CXXIX.—What was Christ's descent into hell; where he overcame death and the devil? *Acts* ii. 27, 31, *Heb.* ii. 14, *Ephes.* iv. 8, 9.

XXX.—How did Christ preach to the spirits, which in the time of Noah believed not? 1 *Pet.* iii. 19.

XXXI.—What doth Christ's rest in the grave signify; that he must lie forty hours in the grave? *Matt.* xxvii. 63, 64, xxviii. 1, *Luke* xxiv. 1, 7.

XXXII.—Why must Christ's grave be guarded with watchers? What doth that signify, that the high priests should resist or oppose God's power and might, and keep Christ in the grave? *Matt.* xxvii. 64—66.

XXXIII.—Why did the evangelist say, that the angel removed the great stone from the door or mouth of the grave? *Matt.* xxviii. 2—9. Could not Christ have risen else out of the grave?

XXXIV.—What is the power of Christ's resurrection through the death; how did he make a triumphant spectacle of death on his body? *Col.* ii. 14, 15. What was it that he did then with it?

XXXV.—What manner of door hath Christ, through death, in our humanity opened, in the anger and righteousness of God; whereby we may enter into God? How is that done? *Rev.* iii. 8.

XXXVI.—What doth the journey or pilgrimage of the two disciples from Jerusalem to Emmaus signify; when they complained in anxiety for their Master, and yet Christ walked among them, and inquired of them and taught them, and yet they knew him not? *Luke* xxiv. 13—31.

XXXVII.—Why did Christ after his resurrection first appear to a woman and not to the disciples? *Mark* xvi. 9—11, *John* xx. 14—19.

XXXVIII.—Why did Christ after his resurrection eat of the broiled fish with his disciples; and entered into their presence through a shut door; and taught them? *Luke* xxiv. 42, *John* xx. 19, 26.

CXXXIX.—Why did not Christ after his resurrection, show himself to every one, but to *some only*?

CXL.—Why did Christ after his resurrection, converse forty days upon earth, before he went or was taken up to heaven? Acts i. 2, 3. What doth that signify? (*Three Principles*, xxv. 75—98.)

CXLI.—What is Christ's going or ascension to heaven, that he did visibly ascend? Matt. xxiv. 51, Mark xvi. 19, Acts i. 9. Whither is he arrived, and where is he now at present? (*Three Principles*, xxv. 98, &c.)

CXLII.—What signify the two men in shining garments, who said, *Ye men of Galilee, why look ye up after him: this JESUS who is taken from you to heaven will come again, as ye have seen him ascend or go to heaven?* Acts i. 11.

CXLIII.—Why must the disciples of Christ, yet wait ten days from his ascension, Acts ii. 1, for the sending of the Holy Ghost? Why was not that done instantly? (*Three Principles*, xxvi. 1, 2.)

CXLIV.—What is this, that the disciples must wait and continue together, till the Holy Ghost came? Luke xxiv. 49, John xv. 26, Acts i. 4.

CXLV.—What is the feast of Pentecost; how was the shedding or pouring forth of the Holy Ghost effected? And how did the bands of the tongues of the Lord's disciples become unloosed? Acts ii. 1—4.

CXLVI.—How is the difference or distinction of languages among them, to be understood; that they have, at one and the same time, spoken all languages together, in one only sense; so that people of all nations understood them? Acts ii. 5—14.

CXLVII.—What doth this shedding forth of the Holy Ghost, out of Christ's death, resurrection, and ascension to Heaven, profit or benefit us? How may that be also effected in us? Joel ii. 28, Acts ii. 17, 18.

CXLVIII.—What is the *literal* word, and the *living* word, Christ, in this effluence or shedding forth, one with the other? How became they distinguished, seeing all did not hear the Holy Ghost teach from the mouth of the Apostles, for one sort of them said, *They are full of sweet wine: these heard indeed man's word, but not Christ's teaching in his resurrection?* Rom. ii. 27, 29, vii. 6, 2 Cor. iii. 6, Acts ii. 13, Phil. iii. 10.

CXLIX.—How doth Christ himself teach presentially, in the office of preaching, and yet sitteth at the right hand of the power of God? Or among whom doth Christ teach? What is a *shepherd* or pastor in the spirit of Christ, and a teacher of the letter without the spirit of Christ; each in his office? John x. 2, 2 Cor. iii. 6.

CL.—What is the office of the keys, Matt. xviii. 18, John xx. 22, 23; how may they become rightly used? Or who is worthy or fit for this office of the keys, and capable thereof? How is this to be understood? Whether is Christ himself in the office, or whether is he himself the office? Or whether hath he freely given it to man, so that he may, without Christ's Spirit, *forgive sins*? Or how is it done?

CLI.—What is Christ's testament, together with the last Supper, with bread and wine; how is Christ really enjoyed? What manner of flesh and blood is it; and what is the mouth to eat it with? Luke xxii. 19, 1 Cor. i. 20—23, 34.

CLII.—What is the place in man, wherein Christ's flesh and blood dwelleth? As he himself saith, *Whosoever eateth my flesh and drinketh my blood; he dwelleth in me and I in him.* Also, *If you do not eat the flesh of the Son of man, and drink his blood, then ye have no life in you.* John vi. 53, 56, John vii. 51—56.

CLIII.—How is man, and how doth he become a branch on the vine, Christ? How doth Christ dwell in him, and yet sit at the right hand of God in heaven? Also how can he sit at the right hand of God in man, and yet the outward man not be he? John xv. 5.

CLIV.—What manner of Christian is a *titular* christian, in name only without or out of Christ; who only comforteth himself, and imputeth Christ's merits to himself, and yet is unregenerate of the Spirit of Christ, and liveth bestially? Whether also doth he in such working or doing belong unto Christ; or what doth he receive in Christ's Supper? 1 Cor. iv. 20, James i. 21, 22, 1 John iii. 18.

CLV.—Whether also may Christ's flesh and blood become enjoyed by believers, without the testamentary ordinance and observation? or how may that be done? John vi. 56.

CLVI.—Why hath Christ ordained and instituted this testament, and said, *So oft as we do it, we should do it in his remembrance?* 1 Cor. ii. 25. To what profit and benefit is it done with bread and wine, and not without? or whether may it also become enjoyed or participated, without bread and wine?

CLVII.—Whether is the true testamentary enjoyment bound merely to the apostolical practice; or whether also men have power or authority to alter this ordinance, as is come to pass?

CLVIII.—Whether also is the testament powerful in the altered or changed ordinances or not?

CLIX.—What do the learned, when they revile and reproach one another about Christ's testaments, and the precious covenant of grace? Whether do they also manage the office of Christ? whether is that right or wrong? Whether also is this done as a minister of Christ; or whom do they serve thereby?

CLX.—Which is the true mark of a right Christian upon earth; whereby men may distinguish him from a titular christian?

CLXI.—What is properly a Christian, within and without? How is he a temple of the Holy Ghost, in which the kingdom of God is inwardly revealed or manifested? How doth he walk and converse in heaven and upon earth, both at once? 1 Cor. vi. 19, Phil. iii. 20.

CLXII.—What is the antichrist upon earth under Christianity? John iv. 3.

CLXIII.—What is Babel, the beast, and the whore, in the Apocalypse? Rev. xvi. 19, xvii. 5, xviii. 10—22, xix. 20, xvii. 1—16, xix. 2.

CLXIV.—What is the destruction of the beast; and how shall it be effected, that the *seven-headed beast* be cast into the *abyss*, or bottomless pit?

CLXV.—How doth Christ then *take possession of the kingdom*, when this beast becometh slain?

CLXVI.—What is the true *regeneration* in the Spirit of Christ? Is it done in this lifetime, or after this time? *Matt. xix. 28.*

CLXVII.—What is the dying of a true christian; what of *him dieth*? *Rev. xiii. 14.*

CLXVIII.—What is the death of the wicked; in that it is called an *eternal dying*? *Rev. xx. 14.*

CLXIX.—Whither goeth the soul when it *parteth* from the body, be it blessed or not? (*Forty Quest. xxi.*)

CLXX.—What are the doings and what is the life of souls, till the last judgment-day? (*Forty Questions, xxii.*)

CLXXI.—What is the *last judgment*, or how is it effected? *Jude 6, John xii. 48. (Forty Q. xxx.)*

CLXXII.—How is the *resurrection of the dead*; what riseth again? *John xi. 24, 1 Cor. xv. 52.*

CLXXIII.—How doth this world *pass away* or perish; and what doth remain thereof afterwards? *1 John ii. 17, 2 Peter iii. 10, 13.*

CLXXIV.—What shall be after this world's time, when God shall be *all in all*; when *all dominion and authority shall cease*? *1 Cor. xv. 24, 28.*

CLXXV.—What will the holy or *saints* and the *damned*, each of them do, and leave undone? (*Forty Questions, xxxii. xxxiv.*)

CLXXVI.—Where shall *hell* be, and also the *eternal habitation of the saints*?

CLXXVII.—What shall be the eternal joy of the saints, and the eternal pain or torment of the wicked; or also may there be any alteration effected? *Jude 24, Rev. xiv. 11.*

Such then are the propositions or Questions into which the subject, contained in the passages of Scripture referred to, has been resolved, and which are offered to the candidate, as a further exercise of his abilities, that is, with respect to *theosophical science*.

By way of suggestion however, with regard to his mode of treating the same, as to brevity and elaborateness, we venture in conclusion, to submit to his consideration, the following Answers to a few of the earlier questions:—

Question I.—What is GOD, considered without nature and creature, in himself only?

Answer. (1.) God is the eternal Unity, (comparable rather to the cypher than to the first of natural numbers,) viz. the universal or unmeasureable Good; which hath nothing after it nor before it, that can give or afford anything to it. Without all inclinations and properties, and without original of time, it is in itself but only ONE, viz. a mere clearness, pureness, or stillness. It hath no where any space or place, nor needeth any for its habitation, but it is without and within the world, equally alike; and is deeper than a thought or an imagination can cast itself. Nay, if for a hundred thousand years together, one should speak forth myriads of numbers concerning its greatness and depth, yet he would not so much as have begun to have expressed its profundity, for it is the endlessness or infinity.

All whatsoever can be numbered or measured is natural and imaginable, but the Divine Unity cannot be expressed; for it is equally alike through and through all at once. And it is therefore called and apprehended to be the Good, because it is the eternal meekness, and the highest beneficence in the perceptibility or inventibility of Nature and creature, viz. the perceptible or inventible sweet Love.

(2.) For the Unity, viz. the Good floweth forth from itself, and with such outflowing, introduceth itself into willing and motion. There the Unity loveth or thoroughly inhabiteth the desiring or motion, and the desiring or motion apprehendeth the meekness of the Unity, viz. the ground of the love in the Unity: concerning which it is, that *Moses* saith, *The Lord our God is one only God and no other.* *1 Cor. viii. 6.*

(3.) And the matter is not so as unenlightened reason supposeth, viz. that God dwelleth only above or without the place of this world. There is no place prepared for him, wherein he dwelleth apart; but only his revelation or manifestation is distinguishable.

He is through, with, and in all. And wheresoever he, in a *life*, becometh moveable with his Love, there is God in his working, manifested or revealed; that is, his Love, viz. the Unity, is there flowing forth, desirous, and perceptible or inventible. There God hath made himself a *place*, viz. in the ground of the soul, in the eternal IDEA or object or representation of the eternal desiring in the Love, wherein the Love willeth, and perceiveth or findeth itself; as it is to be understood in the angels, and in blessed souls.

Question II.—What is the Abyss of All things where there is no creature, viz. the abyssal No-thing?

Answer. (1.) It is a habitation of God's Unity, for the opening, or the something of the nothing, is God himself. The opening is the *Unity*, viz. an eternal life and desiring, a mere *voleity* or *will*, which yet hath nothing that it can desire, but itself. Therefore is the will a mere desirous love-longing delight, viz. an exit of itself to its perceptibility or inventibility.

(2.) This *will* is first, the eternal *Father* of the byss or ground; and secondly, the *perceptibility of the love* is the eternal *Son*, which the will in itself generateth to a perceptible love-power; and thirdly, the exit of the desirous perceptible Love is the *Spirit* of the Divine life.

(3.) And this is the eternal Unity, or threefold, unmeasureable, unbeginning Life, which stand-

eth in mere desiring; in conceiving, comprehending and finding of itself, and in an eternal exit of itself.

(4.) And that which is gone forth from the Will, from the Love, and from the Life, the same is the *Wisdom* of God, viz. the Divine vision, contemplability, and joy of the Unity of God, where the Love eternally introduceth itself into powers, colours, wonders and virtues.

(5.) In this opening life of the Divine Unity, five clear and loud-sounding *senses* become understood, in the perceptibility of the Love of the life, viz. AEIOU, wherein the Divine desiring and working standeth. The same bringeth itself into an out-breathing or out-speaking, to the understanding of the one only Trinity, whereby the eternal life findeth and understandeth itself.

(6.) The Trinity manifesteth itself out of the Unity with a threefold breathing, so that this threefold breathing, after a threefold manner entereth into itself, to *self-ownness*. And this threefold *sense* is called with its sensual name IEHOVA.

(7.) For the Unity, viz. the I, goeth into itself into a threefold substance, which is called IE. And that IE is the Father, which bringeth itself with its breathing will into HO, that is into a formation of the Love; and in the HO the word of all powers is understood, for it maketh a circumference or surrounding of itself, viz. the eternal somewhat or something. Whence goeth forth the Love-longing or delight, whose exit is the Spirit, which comprehendeth and formeth itself into VA. For the V is the Spirit, viz. the out-going, and A is the Wisdom, wherein the Spirit formeth itself* into a working life.

(8.) And then is this threefold breathing or speaking life, in itself O, A. For the incomprehended longing delight is the O, viz. the eye of the one only seeing, a pure or clear vision; and the A is the threefold entrance of itself, that is, to the perceptibility of the desiring, which openeth itself through the eternal breathing or speaking.

(9.) The opening, viz. the property in the *sense* of the perceptible opening, is called ADONAI, and is six powers: out of which the *Mysterium Magnum*, viz. the high name TETRAGRAMMATON floweth, out of which all substances visible and invisible, are proceeded forth, and come into form and images.

(10.) In the word ADONAI, viz. in these six powers, do lie the six properties of the eternal nature, viz. of the natural life, out of which the angels and souls, according to the inwardness of their IDEA, are flowered forth; and also the six days of the creation of this world, which with the seeing life (that imageth itself in the midst of the substance, namely the O,) became shut into the rest; wherein the six powers stand and rest in the still love, viz. in the eternal Unity, and yet with their own self-working, do will and go forth without ceasing.

(11.) And that is the O, the seventh day, wherein God rested from all his works, and eternally doth rest; that is, the six powers (viz. *first*, the desirousness or astringency, *secondly*, mobility, *thirdly*, sense or perceptibility, *fourthly*, fire or life, *fifthly*, light or love, *sixthly*, sound, distinguishedness or understanding,) do rest in that out of which they are arisen, viz. in the O, in the place of God; wherein the eternal Love is signified, viz. the Unity, or the I-hood of the Unity, which is the eternal sabbath of all things, the good substance.

(12.) Thus we understand first, that the eternal Nothing without all beginning, is a clear pure shining, viz. the Eye of the eternal seeing, for therein, viz. in the nothing, all things see; and as the somewhat is arisen out of this seeing, so the nothing, viz. the eternal Unity seeth through all things unhindered.

(13.) And secondly, we understand further, that God himself is the seeing and finding of the nothing. Which is called a No-thing (though it is clearly God himself), because it is incomprehensible and inexpressible.

Question III.—What is God's love and wrath, how is he an angry jealous God, though he in himself is the unchangeable Love? How may love and wrath be one only thing; or what is the Divine nature as distinguished from the supernatural abyssal Unity? (Or, what is the qualification of that nature or element, in which we, spiritually, live and have our being?)

Answer. (1.) Although we may be difficult to be understood by the reader, yet he may understand all in the divine power, and calling upon God, if this be done in right earnest sincerity. For all lies in man: he is a *living book* of God and all things.

(2.) The reader must know that in *Yea* (the A above shown,) and* *Nay*, all things consist, be they divine, devilish, earthly, or whatsoever can be named. The One, viz. the *Yea*, is mere power and life, and is the truth of God, or God himself. This would be in itself unapprehensible, and therefore be neither joy nor exultation, without the *Nay*. The *Nay* is an object of the *Yea* or

* *Note the distinction between the Deity or triune life, and its seat or body of manifestation—its looking-glass of self-contemplation, or its magic Wonder-eye. One, it will be perceived, is all active, the other all passive; one is the abyssal, formless will, the other is the revelation of that will, the discovery of itself in an essential form, and that form is a virgin. This super-natural, eternal virgin is yet further a mother, yea the bride of God, and one of whose conceptions art thou, O reader, as to thy inmost signature. In this respect art thou God's own veritable child—his own little image; yea, and in thee, in this wisdom signature, God is ever waiting to reveal to thee thy portion of the glories of the Deity! Retire then into this thy inward, pure, peaceful, happy, intellectual ground, away from the exterior bestial, hellish, ratiocinative life: as thou art called anew to it, by this philosophy, which is all practical, all about thyself, thy inward being, and thy way back to God, (v. p. 43, *supra*), to teach thee only to know THYSELF, and be happy.*

† Symbolized by two equilateral triangles cross-ing each other, the lower, inverted one (the *Nay*) being black, and the upper one, with the circle in which they stand, being white.

of the truth, so that the Truth may be manifest, and there be somewhat wherein is a *contrarium*, and that may be loved, wherein the eternal Love is working, perceptible and desirous.

(3.) And yet we cannot say, that the *Yea* is separated from the *Nay*, and that they are two things, one besides the other; but they are *one* only thing, yet sever themselves into two beginnings (*principia*), and make two *centra*, wherein each worketh and willeth* in itself. Like as the day in the night, and the night in the day, are two *centra*, and yet unsevered, that is, only with their own will and desire are they severed. For they have a two-fold fire in them, viz. *first*, that or the heat unclosing, and *secondly*, the night, or the cold inclosing; and yet both together are but one fire, and neither of them without the other, were manifest or working. For the cold is the root of the heat, and the heat is the cause that the cold is perceptible: without these two, which yet stand in continual strife, all things would be a nothing, and stand still without moving.

(4.) Thus also is to be apprehended concerning the eternal Unity of the Divine power. If the eternal Will did not flow forth from itself, and introduce itself into a receptibility, then there would be no form nor distinguishableness, but all powers would be only One power; also there would be no understanding, for the understanding ariseth in the distinguishableness of the multiplicity, where one property seeth, proveth, and willeth the other properties. In like manner, also, there would be no joy.

(5.) Now if there must exist a receptibility, then there must be a desire to self-perception, that is an own will to the receptibility, which is not, neither willeth like unto the only Will. For the one only Will willeth only the one Good which itself is, it willeth no other than itself in the *equilibrio* or temperature; but the outflowed will willeth inequality, that it may be distinguished from the temperature, and be its own somewhat in order that there might be something which the eternal Seeing may see and feel. And out of the own or self will is proceeded the *Nay*, for it bringeth itself into a self-hood, that is, into a receptiveness of itself; it willeth to be somewhat, and likeneth not itself to the Unity, for the Unity is an outflowing *Yea* or *A*, which eternally standeth in a breathing-forth of itself, and is an imperceptibleness, for it hath nothing wherein it might find itself, save in the receptiveness of the outgone will, viz. in the *Nay*, which is an opposite of the *Yea*, wherein the *Yea* becometh manifest, and wherein it hath somewhat that it can desire.

(6.) For the One hath nothing in itself, that it can desire, unless it doubleth itself, so that it becometh two; also it cannot find itself in the Unity, but in the duality it findeth itself. Understand the ground aright, thus:

(7.) The self-separated will is gone forth out of the *equilibrio* of the eternal desiring, and also hath nothing that it can desire but itself. Now seeing it is a somewhat in respect of the Unity, (which is Nothing and yet All,) therefore it bringeth itself into a desire of itself, and desireth itself, and also the Unity, out of which it is flowen forth.

(8.) The Unity it desireth, as the perceptible love-longingness, that the Unity may be perceptible in it; and itself it desireth, as the moving, apprehending and understanding, that there may be a separableness in the Unity, that powers might exist. And though the power hath no ground nor beginning, yet so do distinctions arise in the receptiveness, out of which distinctions *NATURE* doth exist.

(9.) This outflowed will bringeth itself into a desire and the desire is magnetical, that is, in-drawing, and the Unity is outflowing. So that now it is a *contrarium*, like as *Yea* and *Nay*, for the Outflowing hath no ground, but the in-drawing maketh ground. The Nothing doth will out from itself, that it may be manifested, and the somewhat doth will into itself, that it may be perceptible in the Nothing, in order that the Unity may become perceptible in it. Thus is the *Out* and *In* an unequallness.

(10.) And the *Nay* is therefore called a *Nay*, because it is an in-turned desire, that is negatively in-closing; and the *Yea* is therefore called *Yea*, because it is an eternal out-going and the ground of all being, that is the clear-sounding Truth. For it hath no *Nay* before itself, but the *Nay* first existeth in the out-flowed will of the receptiveness.

(11.) This out-flowed desirous will is in-drawing or in-tracting, and conceiveth itself in itself, whence come forms and properties. The *first* property is acid sharpness, whence arise hardness, coldness, dryness and darkness, for the attractiveness overshadoweth itself; and this is the true ground of the eternal and also temporal darkness, and the hardness and sharpness in the ground of the perceptibility. The *second* property is the motion in the attracting, which is a cause of the separating. The *third* property is the true perception between the hardness and the moving, wherein the will perceiveth or is sensible of itself, for it findeth itself in a great sharpness, like a great anguish, in respect of the placid, soft Unity, so to speak. The *fourth* property is the fire, that is the flash of the glance, which existeth from the conjunction of the great anguishing sharpness, and the Unity. For the Unity is gentle and still, and the moveable hard sharpness is terrible, and is a ground of the painfulness.

(12.) Now in this conjunction there is a great terror, and in this terror the Unity is grasped or seized, and becometh a flash or glance, like an exulting joy. And thus ariseth the light in the midst of the darkness, for the Unity becometh a light, and the receptiveness of the desirous will in the properties, becometh a spirit-fire, which taketh its source and original out of the astringent cold sharpness, in the moving and perceptibility in the darkness; and it is even its very being, viz., a terrible consumptiveness.

(13.) And according to this, is God called an *angry, jealous God*, and a *consuming fire*; not according to what he is within himself, without or beyond all receptiveness, but according to this eternal fire-ground. And in the darkness is understood the foundation of hell, as a forgetfulness of the Good; which darkness is totally hidden in the light, as night in the day: as *John i. 5* is to be understood. (See Note below.)

* There is no such a thing in nature as annihilation: for though darkness is nothing to the light, and light nothing to darkness, yet each is something to itself, and that unchangeably. Where the light is manifest, the darkness still exists in its own principle; and so likewise where the darkness reigns, there the light is only not manifest, yet dwelleth in itself, ever the same. The right apprehension of this point may greatly assist the understanding, in these and the like exercises.

(14.) Thus we see in the above-mentioned properties, God's wrath, viz., the first property of the in-tracting of the *Nay*: for that doth not assimilate itself with the *Yea*, namely, the Unity, for it maketh in itself a darkness, that is an extinguishing of the Good.

(15.) *Secondly*, it maketh in itself a sharpness, which is the ground of the eternal dying of the gentleness of the amiable Unity. *Thirdly*, it maketh in itself a hardness, which is the eternal death, like an impotency. *Fourthly*, it maketh in itself in such hardness of death, a perpetual painful perceptibleness. *Fifthly*, it maketh in itself an anguishing fire source. Now in these properties God's wrath, and the hellish fire, are to be understood; and it is called hell, or pit, because it is a hiding-place, or confinement. Also, it is called an enmity against God, because it is painful, and the Unity of God is pure gentleness. Wherefore one is against the other, like fire and water; whence also, fire and water in the substance of this world, have taken their original.

(16.) In this kindling of the out-flown will, is now born the *fifth* property, the perceptibility of the Unity of God, viz., the Love, which in the fire becometh moveable and desirous, and maketh in the fire (that is, in the painfulness,) another *principium*, viz., a great Love-fire. For it is the cause and the ground of the Light, so that in the fire's essence the light springeth up. It is the Love-power in the light, for thus the Unity bringeth itself into moving and perceptibility, that the eternal power may be perceptible, and that a desire and separableness may be therein; else would the Unity be an eternal stillness and without feeling.

(17.) This Love and Light dwelleth in the fire, and penetrateth the fire, so that the fire's essence becometh changed or transmuted into the highest joy, and no wrath can any more be perceived, but only a pure love-taste of the Divine perceptibility.

(18.) For thus the eternal Unity inflameth itself everywhere all over, so that it is a Love, and that there is somewhat that may be loved. For if the love of the Unity did not stand in the fire-burning kind, then it would not be essential, and there would be no joy or moving in the Unity.

(19.) Thus now may be understood in the fire's essence, God's wrath; and in the love-perceptibility, that is, the perceptible Unity, the divine Love-fire: these make two *centra* in one only ground, that is a two-fold fire.

(20.) Namely, *first*, the wrath-fire in the out-flown will of the receptiveness, is a ground of the eternal Nature, out of which the angels and the soul of man have received their ground, and this is called *Mysterium Magnum*: out of which eternal Nature, this visible world also is vegetated and created, as an *objectum* or mirror of the inwardness.

(21.) *Secondly*, the *centrum* of the love is the *Yea*, viz., the fire-flaming breathing, which is called the *Word* of God, viz., the breathing of God's Unity, the *foundation* of the power, wherein the true holy Spirit is understood, in the efflux of the Love-breathing, viz., the moving or life of Love. Thus also is the angelical, as also the soul's spirit understood therein, wherein God is manifest and dwelleth.

(22.) But the ground of the soul and the angels, according to their nature, is understood in the eternal Nature-fire. For the clear Deity becometh not creaturely, (for it is an eternal Unity,) but it dwelleth through Nature, as fire gloweth through iron.

(23.) And at this place, we understand the possibility of the perdition or damnation of angels and souls; if they lose the Love-fire, that is, turn away from the divine Unity, and enter into self-desire, then the wrath-fire burneth in them, and it becometh their proper life.

(24.) But if the divine Love-fire burneth in their central-fire, then is their fire-life a perfect joy, and amiable well-doing; and God's-fire and the fire of Nature stand in them in One only ground.

(25.) In this *fifth* property, the glory and majesty of God become manifest, as a light of Love. Whereof the Scripture saith, *God dwelleth in a light that no man can approach unto*, 1 Tim. vi. 16; thereby signifying, that no creature hath ever been born out of the central-fire of the Love, for that is the Most Holy fire, even *God* himself in his Ternary.

(26.) And out of this Holy fire is out-flowed the *Yea*, A, as a beam of the perceptible Unity: the same is the highly precious name JESUS, which has redeemed the poor soul from the wrath-fire again, having, in the assuming of the humanity, given itself into the divorced central-fire of God's wrath in the soul, and kindled it again with the love-fire, and united it with God. Oh, reader, observe this well!

(27.) Thus now understand the right foundation. In God there is no wrath, but only pure Love; but in the foundation, by or through which the Love becometh moveable, there is the wrath-fire, but in God it is only a cause of the joy and the powers, and in the *centro* of the wrath-fire, it is the greatest and most terrible darkness, pain and anguish.

(28.) And these two are in one another as day and night, where neither one may comprehend the other, but the one dwelleth in the other, and they make two *principia*, that is, two eternal beginnings.

(29.) The one beginning is the kingdom of God in the Love; and the other beginning is called the kingdom of God's wrath, viz. the foundation of hell, wherein the outcast spirits dwell.

(30.) The foundation of the kingdom of God, is mere *Yea*, viz. powers of the separable *Word*. And the foundation of the wrath of God is mere *Nay*, from whence the *lie* existeth; wherefore said Christ, that *the devil was a father of lies*, John viii. 44, for his foundation is mere *Nay*, and a contradiction of the Truth, viz. of the *Yea*.

(31.) The *sixth* property in the out-flown will, is the sound, voice, understanding, discourse, or distinctions, namely, the true understanding, and standeth in both central-fires alike at once. In the *centro* of the own receptibility of the Nature-fire, without the co-working of the Holy fire, (where these two fires are divorced, as in the devils and damned human souls,) it is not understanding, but only cunning and craft, that is, a proving of the foundation of Nature, a mere misusing of the powers of Nature, whence deceit, suspicion, folly, trickery, and wantonness originate.

(32.) In this *sixth* power stand the *Holy Names*, viz. the divine powers, in the opening of the Unity, in the working and desiring; and they stand in both the fires alike at once, namely, in the fire of the Natural mobility, and in the fire of the Love-flame.

(33.) And here standeth the *wonder-doing Word* in its workings; for the great name of God, TETRAGRAMMATON, (IeHovAh) is here the *centrum* of the wonders of God, which worketh in both the central fires: which the evil spirits, in their transmutation according to the *centro* of the fire's nature, do misuse.

(34.) And the ground of the whole CABALA and *Magia* is comprehended in this ground; for

it is the working powers, where the imperceptible co-worketh in the perceptible. And at this place lieth the law of Moses before it, not to misuse it upon pain of eternal punishment, as is to be seen in the book of Exodus, xx. 7. (To those who are of the true theosophic school, enough is here said; to the rest there is a lock upon it.)

(35.) The *seventh* property of the out-flown desirous will is the substantiality, in which all powers do lie, and work in substance, viz. a *subjectum* of all powers. Whence the visible world is existed, and by the moving of the *wonder-doing Name*, is flown forth, or vegetated, and gone into divisibility and forms.

(36.) Therefore in all substances of this world, there are both the central fires, according to God's love and wrath; as is to be seen in the creatures.

(37.) But the Holy fire lieth inwardly concealed, which the *curse*, that is, the motion of God's wrath, holdeth shut up together with the sin, as is to be understood in the *tinctora*; and yet there is a possible entrance.

(38.) This out-flown Holy fire, when it yet co-worked through the earth, was the *paradise*, which indeed yet existeth, but man is thrust out of it. And a man may seek himself to death for this Fire, and find it not, unless he have first found it *in himself*. (Let this be an admonition to all pretended *Alchemists*, *Hermetics*, and *Rosicrucians*. Let them here consider the folly of attempting the *philosophical work*, or of even professing to understand it, where divine purity, love and light are not the *actual spirit* of the *magus* or artist. See v. 34.)

(39.) Thus then understand us in this Question—of the love and wrath of God, that there is a two-fold fire understood, viz., *first*, a love-fire, wherein is mere light, and that is called God's Love, viz., the perceptible Unity. And *secondly*, a wrath-fire from the receptiveness of the out-flown self-will, wherein the love-fire becometh manifest: which wrath-fire is a ground of the eternal NATURE, and in the *centro* of its inwardness, it is called an eternal darkness and pain. And yet, *both these fires are but one* only ground, and have been from eternity, and remain to eternity; but yet separate themselves into two eternal beginnings, as is to be considered of in fire and light.

Question IV.—What was there prior to the Angels and the Creation?

Answer. (1.) There was God, with the two central fires, with the great powers, viz., an eternal, infinite generating of wonders, colours, and virtues. Therein did lie the angels and the soul of man, together with all creatures of this world, and of the inward angelical, spiritual world—as an IDEA or spiritual modelling, wherein God from eternity, hath seen all his works. Not in a creaturely-formed kind and shape, that is in a separation; but in the form of the powers, according as the Spirit of God played with itself.

(2.) In these central fires, was the element, (the one element,) and both were but *one* only being, yet distinguished into two *principia*, as fire and light, as already shown.

(3.) But, when the central fire of the self-will moved and introduced itself into a greater desire to its visibility and formation, then was the creation effected. That is, when the eternal Will of God moved according to both fires, then the IDEA became image-like, to the praise of the wonders of God.

(4.) And in this motion did the hellish foundation, God's wrath, together break forth with it, which God rejected out of his working, and shut it up in the darkness. Where it standeth even to this day, as hungry jaws, full of desire after the creation, willing also to be manifest creaturely, and in an image-like manner.

(5.) And this is the ground and cause, that the throne-prince, *Lucifer*, turned himself away from God's love into the central-fire of the wrath, wherein he imagined to rule over God's meekness and love; and through this, was cast out of the central love-fire, and lost his throne in the light, and now possesseth the hell, as also with the damned souls. This hellish foundation in the curse of God's wrath, is a *centrum* of the visible world; and the same is called SATAN, of whom Christ saith, that he *deceiveth the whole world*, and is understood in the kingdom of darkness, where heat and cold are in strife. (Enough for our school-fellows.)

Question V.—What was the ground and substance out of which the Angels were created? What was that power in the Word of God which did flow out and become creaturely?

Answer. (1.) The Scripture saith of God, *Thou makest the winds thy ministers, and flames of fire thy angels*. Psalm civ. 4. In these words is conched the whole understanding; for with the word *ministers*, is understood the image like IDEA, viz. the spirit of the angels, out of the breathing of the Divine power and might, out of the Holy name of God.

(2.) And the word *fire-flames*, signifieth the central-fire of the eternal Nature, wherein the substance of the creature standeth, viz., the will of the own self-substance. This is now to be understood as followeth:

(3.) The IDEA or the image of God, hath been a form of the Divine name, in the opening name of God, wherein God from eternity hath known all things; that is, an imagination of the divine will, where the will of the Abyss hath figured itself into a form, and yet it hath been no creature, but only an IDEA, as an image is formed in a looking-glass. Thus hath the imagination of the Divine power, imaged itself in the out-flowing name of God.

(4.) But when God would have such an IDEAM in a living creature, that is, in self-desiring, then he moved and severed the central-fire of the eternal Nature, whereby the IDEA became manifest in the fire, which was done through the breathing, or the Yea.

(5.) At the same time, the Nay, viz., the out-flown will of the own-receptiveness, together imaged itself with the out-breathed Yea, that the creature might stand in an own or self-will: which own or self-will, is understood in the central-fire, that is in the *properties* to the fire, in which the creaturely life standeth.

(6.) For if this had not been, then had *Lucifer* not been able to separate himself in self will from the Good, and to fall. If he had had no own will, then must God's power be fallen; but thus

the creature severed itself from the Good, and willed to domineer in the might and properties of the central-fire, viz., in the transmutation and phantasy, into which also he came.

(7.) And therefore Christ called him a *murderer and a liar from the beginning*, John viii. 44, and that therefore, because the *Nay* hath gotten the dominion in him, and so he is a mere liar.

(8.) The essence and substance of the good angels, is a power of the central-fire and of the central-light, wherein their image standeth. But the IDEA in them, is a figure of the Holy name of God, viz., of the *wonder-doing Word*.

(9.) And now as the Divine Names and Powers are many and without number, so also there is a distinction among the IDEIS in them, like as one power hath a different effect from the other; though in God they are all equal, yet they are distinct in the efflux, that is in the Wisdom, because of the manifestation and wonders. Thus there is a difference or distinction of the angelical IDEA in the power, and one hath always a greater power and might than the other, and likewise another virtue.

(10.) As the stars in the firmament are different, so are the angels also, that there may be a *harmonia*, viz. a joy and knowledge of the divine powers.

(11.) Their right foundation standeth in the thrones of the powers of God, and in such thrones of the powers they are everywhere ministers; for out of the thrones, that is, out of the Holy out-flowing names of God, out of the eternal Unity, is the IDEA sprouted, therefore there are distinctions and dominions among them.

(12.) Though they are all of them God's ministers, yet every throne hath its offices, and legions with particular names, according to those very thrones and powers; wherefore there are among them prince-angels, all according to the property of every throne: such a power as the throne hath, such also is the prince-angel. The others are ministers, not slaves, but free-will voices, in the *harmonia* of the throne, all to the praise of the great God.

(13.) The whole deep within and without the world, is full of such thrones and dominions, yet not in the four elements, but in the pure element of the inward fire and light. They possess another principium, viz. another world, which indeed is together in this world, but in another quality, in another chaos.

(14.) Understand the foundation of the angels thus: they are out of the essence of both the inward eternal central-fires. Their powers are the great out-flowing Names of God; all of them are originated out of the *Yea*, and were introduced into the *Nay*, that the powers might become manifest. Thus there must be an object, in which a distinction might be.

(15.) The name IACHIEL is the distinguishing of the IDEA of the virtue, out of which floweth ELIEL, and the Holy names according to the Divine property, which are many; but which all of them flow out of the divine sensibus, so to hint it to the reader.

(16.) But the names of the prince-angels, which in sensu bear the R. T. or S, the power of them standeth in the strength of the might of the fire, out of the high name TETRAGRAMMATON, (Iehovah;) and they are the princes over the astral elementum and over the four elementa, for they have their dwelling in the interior elementis, out of which the four elementa are flowen and do yet flow forth.

(17.) Though indeed there are yet exterior princes, which dwell in the four elements, and are called astral spirits, viz. *ascendenti*, which have also their properties in the world, but are not like the inward. For they have another chaos of an exterior kind, of which (N.B.) here nothing further is to be mentioned, in respect of the abuse and superstition.

(18.) If we would consider and very rightly understand the powers and virtues of the angels, and not adhere to dead pictures or images, as foolish reason always doth, then we have only to consider the spirits of the letters, in what sense and power each one standeth, and then the uniting of these letter-spirits, from whence the word or understanding originates, and so we have the whole ground, with *Yea* and *Nay*, that is the whole foundation.

(19.) For as now the words with the spirits of the letters, are distinct, so also is their distinction in the creatural image-like kind; as also the human kingdom is so, and all whatsoever is called creature. They are altogether nothing else but Divine sensus out of both the central-fires, like joined words of the divine Powers.

(20.) Like as the whole alphabet is the whole understanding of all things, so is God's Word the sole understanding of all things, and the angels are its letters.

(21.) The Prince-angels signify the letters, viz. the thrones, and the ministering angels signify the joining of the sensuum, who suffer themselves to be used to the harmoni of the divine understanding, to the praise of God.

(22.) Like as in the letters, do lie the force and power to the distinction of the sensuum, so also lieth the greatest power in the throne-angels. The others are like the joining of the letters to the distinction, and are joint powers: as the tree is in its branches, so also is their order and government to be understood. For all generations in the four elements, together with men, stand in such a form; every generation hath also its supremes, which altogether is a figure of the inward, spiritual world.

(23.) If man was not so very much shut up in the *Nay*, that he could understand what powers he carrieth in his mouth, what force standeth therein, he would highly exult therein. But he cannot understand that, on account of the curse, which lieth before it, for he would misuse it. Let the curse be removed out of him, and then he may see.

(24.) For he carrieth the might of all things poisoning in his mouth. If he had the * faith, that he could adjust or form these powers, then he would have the ground of all mysteries, and might do wonders like the angels. This the Scripture also testifieth, *If ye had faith as a grain of mustard seed, then ye might be able to say to the mountain, cast thyself into the sea. Also, the Word is nigh thee, even in thy mouth and in thy heart, Matt. xvi. 20, 21. Deut. xxx. 11. Rom. x. 8. Mark xvi. 17, 18.*

(25.) And this, as above mentioned, for such as are of our school, and further not, in respect of

* See Mrs. Crowe's *Nightside of Nature*, (ch. xi. etc.) for some refined natural thoughts and judicious remarks, bearing upon this subject. This lady's mind would appear to be of the first order of qualification for deep, yet sober, philosophical research.

the abuse. (There lieth a fast seal upon it, that none unworthy should understand it, and it is also forbidden to write more explicitly hereof; yet the time is born when the same shall stand open, yet only to the theosophic *magi*. Enough here.)

Question VI.—What is the office and doings of the Angels; and why did God's power introduce itself into imagings or figures?

Answer. (1.) Like as we men upon earth, rule all things, viz. the whole apprehensibility, through the distinction of words; thus also doth God, viz. the eternal mind of the One only power, work and rule with such image-like words in the Wisdom.

(2.) The angels are mere *imaged powers* of the Word of God: for man's mind is a reflex-image, or ectype of the eternal power of God.

(3.) For all senses come out of the mind, and out of the senses come right thoughts, that is, a conclusion or *imagination*, from whence the *lubet* or good-pleasure existeth; which *lubet* goeth into a being, from whence the perceptible desire, and out of that, the operation proceedeth.

(4.) Thus in like manner, is God, the eternal mind, that is, the understanding; and yet there would be no distinction therein, if it did not flow forth from himself. His out-flowings are the powers, like as in man the senses, and the powers introduce themselves into an imagination, wherein standeth the angelical *IDEA*, and the imagination bringeth itself into longing to perceptibility, the same is *Yea*, A, and the longing bringeth itself into desire, which is the ground of the own-receptiveness, viz. the *Nay*, and the desire bringeth itself into properties, unto five, out of which the Light springeth. Thus, these properties of the desire are Divine thoughts, in two *centris* to be understood, viz. in *Yea* and the *Nay*.

(5.) The *Yea* is divine, and the *Nay* is own-selfness of Nature, viz. the perceptibility of the desire. This desire of the perceptibility is become a work (or figures,) viz. angels, which are no other thing than God's thoughts, according to love and wrath, viz. a manifestation of his mind and will.

(6.) Not that there are thoughts in God, but in his out-flown desirous will, which introduceth itself into fire and light to perceptibility.

(7.) And now as man with his senses and thoughts ruleth the world and all creatures, so God, viz. the eternal Unity, ruleth all things through the instrumentality of the angels; only the power and the working is of God. They are his work-instruments, with which he amuseth himself and moveth, whereby and wherewith he manifesteth the eternal powers and wonders, and introduceth them into a love-play.

(8.) They are altogether no other than strings in the great *harmoni* of the divine joyfulness in song and sound of the powers, and are all of them *workers of the wonders* of God, viz. formers of the powers and of the Holy names of God.

(9.) Like as we men in our mouth do make the powers of the *sensuum* formal, in articulate sounding words, so is their labour also a mere forming of divine powers and forms.

(10.) For that which they will and desire, that becometh by their *imagination*, brought into imaging and forms, which are mere *ideæ* after the manner as the divine powers, before the creation of the angels, have formed themselves in such *IDEAS*. Thus also is their modelling accordingly.

(11.) And herein standeth the Holy *CABALA* of the changings or variations, and the great joy, wherein the divine Wisdom and Science becometh imaged and formed through the central-fire-and-light-spirits; and there is such a joy of knowledge therein, that they eternally bow and humble themselves out of great joy and knowledge before such Highness, in order that the *Nay* may not get the dominion in them, and that they may not be bereaved of such honour and glory.

(12.) Their food is a creating, or in-drawing desire of the Unity of God, whence their central fire getteth the balsam, that the fierce wrath may not awaken; and therefore they also eternally live in resigned humility, that the *Nay* may not elevate itself, (as was done in the devils;) and the fall of Lucifer standeth for a looking-glass to them.

(13.) Understand us now rightly, thus. The whole *creation* of the inward and outer world, (viz. in the holy pure element and in the four elements,) is a mere imaging and formation of the divine Powers, but according to both *central* fires, viz. in *Yea*, and *Nay*. It is no other than one efflux gone out of another, even to the grossest *materia* or *compaction* of earth and stones.

(14.) For the visible world is no other than the out-flown Word with both the central fires, which have again made to themselves a *subjectum*, with the outward elementary fires, wherein the outward creatures live.

(15.) The more inwardly we penetrate into the power of a thing, the nearer we come to the Deity, as is to be understood in the metals and vegetables, as well as in all living creatures. For the most outward are the four *elementa*; the next following is the astral *corpus*; the third is the *quinta essentia*, or the ground of the out-flown holy element; the fourth is the *tinctur*, viz. the highest power of the out-flown Word, wherein both the inward central-fires lie in one only *subjecto*; and after this is the pure Deity understood.

[A *holy art* indeed, which can direct the human spirit and intellect, magically and consciously back through all these centres of life, and elicit from it at will, vocal revelations of its perceptions. Such an *art* belongs to our proposed Theosophic College, its *magi* and their initiates.]

(16.) If we would but once awake from the Adamical sleep, and look about us, then we might indeed see wonders. If the earth were not so dear to us, then we might well see the heaven, (as understood of ours.)

(17.) This then is the conclusion concerning the angel's doings, that they are co-playmates of the divine joy, and are members and branches of the great trees of the Divine names, upon which the heavenly fruits do grow. And they have their nutriment from the sap of their trees, viz. every angel from his throne; and as the throne, viz. the Name of God is, so is also the office of the angels thereof, yet the whole of the trees are but one tree, which is GOD.

(18.) The wise 'Heathens' have understood that *subjectum*, viz. the ectypes of such thrones, and have honoured them as gods, but they had not the true ground of the inwardness. But among the *christians*, it is altogether *unknown*, except to some *theosophic* few, to whom God hath opened it, who have kept it secret, in a parabolic diction.

Question VII.—What did induce Lucifer, that he lusted against God, and turned himself away from the Good?

Answer (1.) The own-receptiveness, that is, the *Nay*, induced him. The out-flown will in the central-fire of the eternal Nature, is the cause thereof; that did lift itself up in him, and desire to image the Divine power in the fire's might.

(2.) He desired to prove or experiment the properties of the eternal Nature, and would not stand in the resignation, but would domineer in and with the Holy name of the throne.

(3.) Yet the cause, which did move him to such a desire, is the throne of which he was, and indeed remaineth eternally a prince, according to his property of the fire's might; but according to the Holy name of the light's power, he is not remained therein, but according to the darkness.

(4.) When the moving to the creation of the angels was done, then the out-flown will of the own-receptiveness did elevate itself, and the properties stood in great working, and willed to be creatural.

(5.) In these properties, did the creaturely will of *Lucifer* create. When he did apprehend the omnipotence therein, and found the *wonder-doing Power* in himself, then did his creaturely will elevate itself according to the fire's might, and abused or misused the Holy name in himself, and would not abide in the resignation, but would domineer over the thrones, and so he severed himself from the Unity.

(6.) He did will to domineer with the *Nay* over the *Yea*, for the *Nay* elevated itself in him, and despised the *Yea*, because the potentiality to the separability and formability stood in the *Nay*; therefore would the creaturely will domineer in the *Nay*, that is, in the transmutation, and did sever itself from the Unity of God, and went into the receptiveness of the properties.

(7.) And instantly the properties in him became severally manifested, viz. the cold fire, also the sharpness, acidity, hardness, bitterness, thorniness, enmiciousness and anguish of the fire. Thus he became an enemy of all love, humility and gentleness, for the foundation of God's wrath grasped or possessed the false will.

Question VIII.—How could an Angel become a devil, or what is a Devil? In what essence and substance doth he stand after the fall?

Answer (1.) It is not so to be understood, as that the Holy name, wherein *Lucifer* was a throne-angel, is become in him a devil; much less the central love-fire, that is, the power of the Light. No, that cannot be.

(2.) For when *Lucifer* brought his desire into self-might, then he severed himself from the Will of God, whereupon the Holy name severed itself from him, and the Light in his fire-life extinguished. For he severed himself from the Unity, which is a balsam of the fire, wherein the fire conceiveth its glance of the Light.

(3.) Thus there now remained in him, no other than the *Nay*, an imaged creature, and the *Yea* departed from him. For the *Nay* divorced itself from the *Yea*, in own self-willing, and would not be under the *Yea*, that is, under the divine breathing of the Unity, but would be its own breathing.

(4.) Thus he remained a mere cold, hard, sharp, pointed, bitter, stinging, poisonous, anxious, painful *fire-essence*, wherein the central-fire standeth in mere strife, hunger and thirst, and can attain to no refreshing.

(5.) For if *Lucifer* would become an angel again, then he must imbibe again of the Unity and Love of God, and his fire-life become killed with the Love, and be transmuted into humility. But this the hellish foundation in the devils will not do, and indeed cannot do it, for there is in them all, no more any inclination or desire to humility or repentance.

(6.) Their whole life is no other than the hellish foundation, a fountain-spring or source of the wrath of God, a mere poison and stink, a dying torment! Whosoever they hear speak of *love* and *humility*, then they flee away, for the love is the death of their false life.

(7.) They have indeed an eternal sorrow for their lost inheritance, viz. for the Good, yet they can have no belief, that they might receive grace; for their belief is an eternal doubting.

(8.) They are severed off from God; therefore they curse or shun God's power and will, which is to them an intolerable thing. For if they were touched with the Holy power of God, then that would enervate or deflour them, because it mortifieth the self-will; and that the self-will willeth not, for it would lose its might and power.

(9.) Thus hath *Lucifer*, who was a throne-prince, forsaken the Holy name in him, and the self-will, viz. the creature, hath elevated itself aloft: understand the central fire-life, according to the properties of the eternal Nature.

(10.) Thus he hath trifled away the Divine image, or the *IDEAM*, so that it is become dumb and inoperative, and is like a withered tree, without divine power, a figure without motion, of which he is eternally ashamed, that within him standeth an *angelical character*, and yet this is no more in an angelical kind, and form. He hath lost the original image of God, and is become like to the venomous worms and beasts, whose life standeth in poison.

(11.) Such a deformity of shape have the devils gotten, all according to their several properties, for their properties are quite distinct and different, all according to the foundation of the hellish essence; and they have also among themselves, their princely dominions, all according to the properties, for there are pride-devils, avarice-devils, enchantment or witchcraft-devils, and very many others the like, as a *contrarium* against God's Wisdom and Truth.

(12.) Every divine Good power hath in the hellish foundation, that is in the *Nay*, a *contrarium*, that the *Yea*, viz. the Truth, might be recognised; and thus the darkness, viz. the foundation of God's wrath, is become image-like, or creatural, (N.B.) in the devils.

(13.) But yet it may be asked, How is it possible that out of a beauteous holy angel, an ugly wrathful devil is come to be?

(14.) This is done through the two eternal central-fires, wherein the will standeth in the properties; when the one divorceth itself from the other, then it is already done. Which is done also in man, which destroyeth a good man.

Question IX.—Seeing that God is omnipotent, why did he not resist Lucifer, but suffered it to come to pass?

Answer. (1.) When fire-and-light are once divorced, then there is a great enmity one against the other; like as water and fire are enemies, and neither of them desireth the other any more, for the one is the death of the other. But so long as they stand together in one only vegetating life, in one only ground, they love one another, and stand in great joy together. Thus also it is to be conceived of the devil and of God. God desireth the devil no more, and the devil also desireth God no more.

(2.) But if it be asked, Why did not God in the motion prevent him? It is answered, God did give him his Love, and so did prevent him, as he also prevented Adam. But the eternal central-fire, viz. God's wrath, would not have it; that in them would sever itself into its own kind.

(3.) Here we are to distinguish between God's LOVE and WRATH. They are indeed both called GOD; but God, inasmuch as he is the eternal Good, is not the wrath, the wrath hath another *principium*. In the Love-fire indeed they are one, but in the divorcement they are two. And seeing they are both eternal, without beginning, therefore they have also an eternal will, and the one cannot kill the other, but each continueth in itself eternally. They are no other but a two-fold power, and are two *centra*, yet come originally out of the Unity, out of one ground.

(4.) Therefore, when I say of God's love, it is omnipotent, over all and in all,—this is done according to the will of the *Yea*, viz. the Light; and if the *Nay* giveth its will thereto, then the *Yea* changeth the *Nay* into its power and love, and yet they remain two central-wills in one another, yet but in one ground, in one Love and desire; else were the wrathful God not omnipotent, if the Love had him solely in its omnipotency, and there is no other but one God, yet the Love would not be manifest, and there would be no Love known without the wrath.

(5.) Therefore the Love yieldeth itself up to the wrath-fire, that it may be a love-fire. But if the wrath severeth itself from the love into self-receptiveness, then doth not the Love hinder with force, else it would follow, that God were at odds with himself.

(6.) Thus is the *Nay*, viz. God's wrath, in the fallen angels, gone into a severation from the Love, viz. into a self-dominion, and this is also a wonder, and moreover Good: so that the other angels have a looking-glass or monition that the self-will elevate not itself. Also, that there be an eternal joy and praise of God, that they live not in such fire's essence, and thereupon the more turn their desire into the Unity of God, and remain standing in the resignation and humility, that is in the divine *harmoni*.

(7.) When now here it is said of the will of God's wrath, that it broke itself off from the Love, and would be image-like, that must not be understood as *without* the creature. It was no strange will in the apostate angels, which had not then been image-like, but the wrathful God in the formed creature, which creature before was image-like; else their whole *locus* had been an apostasy. Yet that it is not so, appeareth by this, that they were thrust out of their thrones.

(8.) We must not lay the fault of the fall upon God, but only upon the imaged power in the creature, according to the *Nay*. This has trifled it away, so that it is become a *lie*; not God, but the creature; not the unformed-power wherein the Love burneth, but the throne according to the receptibility and self-hood. And as their king and prince did, so likewise did all his legions.

(9.) For when God's wrath hardeneth a creature, there doth not then enter into it, a strange fierce wrath which hardeneth it, but its own fierce wrath doth that; wherefore it is, that a sentence or judgment passeth upon it. For if God did force it to evil, then no judgment could be passed upon it, for it would do only that which God would have; but thus it doth what God would not have it do, and therefore it cometh into judgment or condemnation.

(10.) Reason babbleth much indeed concerning God, and his *omnipotency*, but it understandeth little of God and his being, what and how he is. It separateth the soul totally from God, as if he were a sundry being, and it knoweth not what an angel, and a soul is. And this is the great misfortune of the blindness of reason, that men wrangle, dispute, and never at all come to the foundation.

Question X.—What did the Devil desire, whereupon he divorced himself from God's love?

Answer. (1.) He desired to be an *artist*. He saw the creation, and understood the ground; whereas he himself would be a self-God, and rule with the central-fire's might in all things, and image himself with all things, also image himself in all forms, that he might be what he would, and not what the Creator would. As indeed this is still to this day the greatest joy of the devils, that they can transmute themselves, and bring themselves into many images, and thus perform phantasmas.

(2.) He would be a fool, and that he is become; but he knew not how it would be, if the Light should extinguish in him. Like as Adam also knew not how it would be, when he should feel heat and cold; when also the central-fire together with the properties, should awake in him; and that he should fall out of the temperature, and lose the central Light-fire: this Adam knew not.

(3.) The devil would be a Lord in the *Nay*, and possess another *principium*, viz. the might of the separation in the ground of the figure-like imaging. The subjection pleased him not, but the highness; he despised the humility and sweetness or meekness, viz. the Love and the Truth, and would not be in the Unity, but in the multiplicity.

(4.) He would work with his own name, that is with the central-fire's power, and not with God's name of his own throne; he did set the *Nay* above the *Yea*. Thus he became an enemy of God, and a *liar* and *murderer* of the good imaging of the Good powers; he desired to destroy whatsoever the working of God imaged, that he might represent his own working and imaging.

(5.) The magic ground of the omnipotence pleased him; for which he revolted, and gainsayed the *Yea*, because this was not in his *centro* a fire's working, and that he saw, that the *Yea*, viz. the efflux of the Unity, introduced itself in the fire's *centro*, into a Light and working Love. There-

fore he supposed that the fire's nature was stronger, and more than the gentleness of the Unity, viz. the imaged Names in the opening Unity, which he intended to bring into his fire's might, as he pleased; and to such a will, God had not created him.

(6.) Therefore seeing he forsook God's ordinance, the Holy opening Name of God severed itself from him, and continued in the Unity, and *Lucifer* remained in the properties of the central fire, dwelling in himself, and yet stood in his princely throne, wherein the Holy name of God had imaged itself into a throne, and was no more an angel, with his legions, but a horrible vizard-image and *monstrum*.

(7.) For when the Light went out in him, then the darkness and the cold sharpness of the fierceness, became manifest in him, and he became *instantly* an enemy of God, and of all angelical hosts.

Question XI.—What was the strife betwixt Michael and the Dragon? What is Michael, and the Dragon; and how is the vanquishing and thrusting-out effected?

Answer. (1.) *Michael* is the high name of the divine figure of this throne, in which *Lucifer* was a prince. It is that which severeth itself off from the *Nay*, that is from the lie, in which name and power *Lucifer* should co-work with God. It was the might and power of the strong Love of God in this throne, and remains so eternally. Also, he is himself the throne according to the Divine figure in the Unity, not as a creature, but as a figure of the power of God, in the opening or moving of the Unity.

(2.) Which Name afterwards, when the Unity did once more move, with the efflux, *JE-SUS*, did become ordained for man; for the sake of which, the devil became an enemy of men, because they shall possess his throne, and therefore he desireth to have men in his kingdom.

(3.) But the Dragon is the hellish foundation in its manifestation, in which *Lucifer* with his legions, had imaged himself, which foundation had with the throne prince *Lucifer*, elevated itself, viz. the central-fire kingdom according to the receptibility, which also is no creature, but the figure of God's wrath, according to the kind or manner of the severation from the Unity and Love.

(4.) It is the own or self-will of the might of the wrath, which cannot well be expressed with image-like words. Also it is the fierceness, a source and essence of heat, cold, hardness, acid sharpness, sting, bitter anguish, and woe, viz. the perceptibility, the first *principium*, a mere hunger and thirst, a desire of vanity and lies, a stink of poison and death-quality.

(5.) This fire is like a brimstone-fire, which burneth in stink and poison, for it is the dying death-anguish, viz. the death and hell, which became manifest in the apostasy of *Lucifer*.

(6.) But the *SATAN* which seducth the whole world, as Christ saith, this is now this false will of the self-hood, the first *principium*, viz. the will of hell, a ground of lies and contradictions, a leading-off from the good, an universal spirit of the hellish foundation, yet is *no creature*, but the false mind in the hellish foundation, viz., the hellish science.

(7.) And there are also devils of such properties and names, which are also princes in their legions, for they have imaged themselves in the hellish property.

(8.) This ground is their life, and holds them captive in itself; and as the properties of the hellish foundation are manifold, so also are there such princes among them, ruling in the same properties.

(9.) Thus also *Belial* is the source of lust, uncleanness and inordinateness.

(10.) *Beelzebub*, a source of idolatry and false imaging.

(11.) *Asmodus*, a spirit of fury or madness, and so forth. All these are qualities of the hellish foundation, yet also there are such creatural spirits therein.

(12.) But *Lucifer* is the fountain-source of pride, viz. of aspiringness.

(13.) All these properties were also awakened in man after the fall, when he turned himself away from God, and they have imaged themselves with man.

(14.) The same are now the *Dragon*, the old *Serpent*, with which *MICHAEL*, viz. the figure of the Divine power, fought and cast him out of the Holy names, together with his legions; and in man the name *JE-SUS*, striveth against this *Dragon*.

(15.) This strife is no imaged creatural being. Indeed it hath gone forth against the image-like domination of the false, lying spirits, that would rule and domineer in the Divine Names; it is a strife between *Yea* and *Nay*, between the image-like wrath and image-like Love, between the first and second *principium*.

(16.) In this strife, must the Divine character of the *IDEAE* overcome, if it will be an angel. In this strife is Adam fallen, and in this strife did the name *JE-SUS*, in the assumed humanity, obtain the victory over this *Dragon*, in the wilderness, when he was tempted forty days, and at last in death totally overcame him.

(17.) This strife was with *Moses* on Mount *Sinai*, in the Father's property, in the fire, when he remained there forty days, where Israel was tried whether he could and would abide in the property of the Father, but when that was not possible, then Israel fell away, and made himself an idol-God, viz. the golden calf. Upon which the tables of the Law were broken, to signify, that the human will of the self-hood could not prevail against the foundation of the wrath, but it must now be broken and put to death, and through death be introduced again into the Holy names.

(18.) Wherefore Christ must die, and lead the human will through death, through the hell, and through this foundation, for the own receptiveness of the self-will may not subsist in God. For if a will shall subsist in God, then it must be imperceptible and impassive, that it may be able to dwell in the fire, and yet not be consumed by the fire.

(19.) Like as the sun in the elements penetrateth through all, and kindleth itself in the elements, and yet its light continueth free in itself; or like as the fire gloweth through the iron, and yet it becometh not iron, but the iron is only an *objectum*, wherein the fire elevates and inflameth itself; so pure must also be the will, which God's Unity shall possess, that there be no receptiveness in it.

(20.) For as soon as it passeth into self-receptiveness, then such a dragon, viz. the hellish foundation is manifest in it; it must penetrate thoroughly the wrath-fire, and only inflame itself in the fire, without receptiveness. When, there would abide two clear essences in one only ground,

viz. the fire and the light: in the fire the Nature, viz. the motion, and in the light the will-spirit or the true power of the Unity of God.

(22.) Thus may love and wrath stand undivorced in one only ground, and be wholly one original thing;—and thus are we to consider of God and of the holy angels.

(23.) Now understand this Question thus, That the power of the throne, viz. the *Yea* and *Nay*, God's love and the imaged wrath of the eternal Nature of the central fire-will, have striven one against the other; in which *Lucifer* sate with his angels, and would be a Lord, and was thus the cause that this central-fire-will figured itself into a den of the Dragon, that is, into a hellish foundation: which God permitted, that he might punish the apostate angel, and hold him captive therein, to hinder him from further disturbing the creation.

Question XII.—How are men to consider the eternal counsel of God, in the Divine Contemplation, as St. Paul speaketh concerning it, 1 Cor. ii. 7—10, Ephes. i. 11; which standeth not in man's ability as a creature, and yet is possible? How may a man in very reality, come to see and understand such ground of the deep Unity?

Answer. (1.) We have introduced this question, because the unenlightened mind holds it impossible to be able to know such secret mysteries, and being itself unable to apprehend the same, it blasphemeth, ascribing such knowledge to the devil. Wherefore in love to our fellow-creatures, we will a little expound the matter, to try if any may become seeing, and understand the deep sense.

(2.) Reason runneth on in mere imaginarieness after a creatural manner, and supposeth that God in his Trinity, had consulted with himself what he would create, and how it would and should go with it; and thereupon it determineth the fall of *Lucifer* and of *Adam* in a certain limit, that God foreknew it and therefore had ordained it, of his predestinate purpose: and so forth. But reason's mere thinking is not the ground. God needed not to consult with himself about anything, for he himself is the counsel; the high outflowing Names of the powers, viz. the *wonder-doing-Word*, is the counsel of God. There is also no predestinate purpose concerning anything, for the origin of all things lieth in the *idea*, in eternal imaging; not like an imaged substance, but in a perpetual ideal imaging, where God's Love and Wrath, viz. the two central-fires of the powers, stand in a continually enduring love-wrestling. Where, in such wrestling of the powers, the *wonder-doing-Word* imagineth itself in figures, which are mere reflex-images of the Holy names and powers, and are called IDEAS.

(3.) On the other side, the powers of the eternal Nature also image themselves according to the manner of the forms to the fire, viz. in a dark, sharp, hard, fierce, prickly-stinging, bitter, anxious, fiery, and cold manner, which are not creatures, but an imaging of the powers in the *Nay*, that is in God's wrath; and yet they are continually penetrated or possessed with the *Yea* and the central-light, and changed into a Love play, as it were an evil thing becoming a good thing, or a damned soul or angel becoming a good, holy angel.

(4.) Such imaging of the IDEAS hath indeed been from eternity, where the Spirit of God hath seen all things, what there should and could come to be, when such imagings should be brought forth creaturely; yet it cometh not from a divine Consultation of the Holy Name, but existeth in the Outflowen free will, according to both the central-fires of the powers, where the powers do create and image themselves. The own-will imagineth itself in the *Nay*, viz. in the fierce fire's kind, and the *Yea* or outbreathing of the Unity, formeth itself in the Light; and both these figures stand in one only ground in one another. In the *Yea* standeth the Holy Name of the love of God, and in the *Nay* standeth the name of the wrath of God; and there the *Yea*, in the Holy Name of the divine Love, wrestleth with the *Nay* (that is, with the outflowen will of the self-receptiveness,) for the victory, and yet it is no other than a Love play. For the Light penetrateth the imaging of the darkness, whereby this imaging is set into a joyful triumph, and thus there is an eternal overcoming of the Dragon in God's wrath, and yet it is no other than a sport of both the central-fire-wills.

(5.) And here is the purpose of God, of which the Scripture speaketh, and yet it standeth in the own or self-will. God, inasmuch as he is, and is called God, or rather Deity, hath need of no figure, but the powers are necessary for the overcoming.

(6.) And here is also the ground of the devils, where the self-will, that is the *Nay*, strove in an image like manner, against the *Yea*, and departed from the *Yea*, having divorced itself by its own self-motion, and become a devil, viz. an enemy against the *Yea*, and entered into own image-like dominion.

(7.) In this ground, we also see how *Michael* hath striven against this Dragon and the imaged False wills, in which false wills was yet in the beginning, the *Yea*, viz. the Holy name, when they were angels. But the self-will of the central-fire's own receptiveness, severed itself from the *Yea* in itself, and therefore it was thrust out by the *Yea* in the name *Michael*.

(8.) This also is set before us in Holy Scripture, both by the prophet *Mich* and by king *Saul*, when an evil spirit from the Lord entered into *Saul*, and also into the prophet *Zedekiah* and his companions. Also when the Lord said, *Who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead?* And one said on this manner, and another said on that manner. And then came forth a spirit and stood before the Lord, and said, *I will persuade him.* And the Lord said unto him, *Wherewith?* And he said, *I will go forth, and be a lying spirit in the mouth of all his prophets.* And he said, *Thou shalt persuade him, and prevail also; go forth, and do so.* 1 Kings xxii. 20. 22. This same Lord was now the Wrath of God, which burned over Israel, as is to be seen in many places of the Scripture, especially in *Moses* and in the prophets, that the Lord threatened them in his fire's might, that he would devour them. [Understand the Scriptures do not always mean the same thing by the word *God*, *Lord*, *Lord God*, e.g. this *Lord* is not that of St. James i. 13.]

(9.) Thus we now understand in this ground rightly, that such pouring forth of God's wrath cometh out of such a foundation, for in the Holy name of God, viz. in the *centro* of the Light, there is no wrath-will, but only love, which is God himself.

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(10.) But in the *Nay*, that is in the fire's might, exist such beams of wrath; and these are the evil spirits in *Saul*, and in the false prophets, and also in the babylonish strife of the Sects and parties, in respect of the opinions in Religion. Wherein they do not purely and sincerely love God, cleaving only to him, but will only run on in inventions and reasoning; and thereupon such sources of error, and such evil contentious spirits do rise up out of the fiery soul, which is sprung forth out of this ground of the eternal central-fire, and become a creature.

(11.) These sources are mere evil spirits from the Lord of God's Wrath, sprung forth out of the self-will of the own-receptiveness, and are right heretics, or cast-out spirits, as they, the sects, reproachingly call each other. Whereby we see, that they strive merely for the victory of their images, and in the latter would continually overcome the Holy name, viz. the outflowen Word of God; for they strive only about the letter, after that manner as the inward strife is, and cometh to pass, between the *Yea* and *Nay*, that is between the two eternal principles.

(12.) And in this strife, did the holy name JE-SUS sink itself down in the humanity, that it might overpower such source of the Dragon and the wrath of God, and release poor man from the will of the *Nay*; and so now in this strife *he ruleth over all his enemies*, viz. over sin, death, the devil and hell, as the Scripture saith, *till these his enemies*, (which all of them are enemies of the kingly and princely throne of *Michael*, because they are become thrust out of it,) *be laid under his feet as a footstool*, and this dominion and imaging in this throne ceaseth.

(13.) Hereby, to those that are of the true theosophic fraternity, whose understandings are enlightened by God, enough is shown; and we intend this in love to all. It is the highest arcanum which God openeth to us, and the very last, for those that can understand it. But for the scorers, so long as they shall persist in being such, we have written nothing, but we seal it with the eternal will, so that it shall be understood by no rash-judging, self-willed, blind scorner. Amen.

(14.) But now how we may really understand such depth of the Deity, and search all things, according to what St. Paul saith thereof, that *the Spirit searcheth all things, even the deeps of God*, 1 Cor. ii. 10, and that the natural, rational man in self-ability, viz. the own-will, apprehendeth nothing, and yet that this is apprehensible in man, understand it as follows:

(15.) Man is an image of the Being of all beings, a true image of God, according to Love and Wrath. For first, the soul is the eternal central-fire of the self-will, for out of that must all creatures come, and not out of the pure Deity.

(16.) And secondly, the soul-spirit is the central Light-fire, sprung forth out of the eternal IDEA of the power of God, and is supernatural; wherefore it is also a temple of the Holy Ghost, in which Christ dwelleth, and feedeth the soul with his flesh and blood, that is, with divine and human balsam, in which the death and wrath of God is become broken: whereupon there remaineth such divine balsam in the Spirit of the soul essentially, as Christ saith, *Whosoever eateth my flesh and drinketh my blood, abideth in me and I in him*. John vi. 56.

(17.) But thirdly, the outward body is of the outer world, out of the four elements and the astral spirit, which outer dominion ruleth the outward life; after which outer dominion the Adamical soul longed or lusted, and for the sake thereof severed its will from the Unity of God, and introduced it into the dominion of this world. Where the will in itself became captive by the Dragon of God's wrath, and turned into a *monstrum*, when the true spirit died or faded away, so that the light of God extinguished to it, and the IDEA became dumb and inoperative.

(18.) Which spirit the *Idea*, JE-SUS, viz. an efflux from the divine Unity, came to assist, and introduced again the light of the Love into the poor soul.

(19.) When now this name JE-SUS, which was called CHRIST when he assumed the humanity, entered into the poor apostate soul, and penetrated it with this beam of God's Unity, then became the eternal *idea*, viz. the true Spirit, in such balsam of the Love, living and moveable again; then the light again shone in the eternal darkness of the soul, and the *Nay* was reunited with the *Yea*, where then *Michael* in the strife, stood against the Dragon, viz. the name of the throne in *Christo Jesu*.

(20.) In this light the soul seeth again into its native country, which it had at first, viz. into its original, out of which it sprang forth; for the Name of God is in it, and *worketh* in the spirit. Here it standeth in the contemplation of God, and may search out all things; yet not in self-motion and own will, but when the Name of God in the moving, entereth into it, then it *looketh upon the forming of the wonder-doing NAME*, it seeth and heareth what God speaketh in it; not in image-like speaking, but virtual or vital in the understanding, as the prophets have spoken. And yet this is incomprehensible to outward reason. Of which St. Paul saith, *Our conversation is in heaven*, Philip. iii. 20, and yet also that *a thorn was given him in the flesh*, = messenger of Satan, (viz. an opening or efflux from the spirit of lust,) *to buffet him*, 2 Cor. xii. 7.

(21.) Understand this matter rightly, thus; a man seeth such secret mysteries in the Spirit of Christ, wherein all treasures of wisdom do lie, as the Scripture testifieth throughout. Thus are we to understand what the eternal counsel of God is, and then also how man may come to such vision or contemplation. We have here only hinted at the possibility, but the way or process how to attain thereto, is largely enough described elsewhere.

Thus much, we say, by way of suggestion, or in elucidation of the manner—summary yet sufficiently explicit,* in which the Questions may be treated by the Candidate, as observed on p. 663, by way of testing his own theosophic apprehensibility, along with the other specified qualifications necessary to present a just and adequate portraiture of Mr. Law's mental constitution. Wherefore, he may now continue the solution of the remain-

* For the full and complete demonstration of the several points involved, and only generally opened in these Answers, reference must be had to the following Treatises of Teutonicus, viz. THREEFOLD LIFE, THREE PRINCIPLES, FORTY QUESTIONS, BOOK OF THE INCARNATION, SIX POINTS, and MYSTERIUM MAGNUM, mentioned p. 18—24, and 11—14, *supra*.

ing Questions, in such respect; or commence *de novo*, and answer them as his own speciality of genius may direct him therein.

We have now finally completed the task proposed to ourselves by this Work, and submit the whole to the consideration of the qualified reader. The design of it having been so repeatedly expressed on its pages, as well as its object, will render it unnecessary for us to add anything at length on those points, on the present occasion. What we wish to *obtain*, is the portraiture of a *beau-ideal* man of sterling sense and genius, of solid and sufficient erudition, a christian gentleman, a sage, and a divine philosopher—in the *highest sense of the terms*, from as it were a living model of the same; which, or the materials for which, we think we have furnished in the present volume, or if any deficiencies thereof, they may be supplied out of those at our command, conjointly with the ingenuity of the desired artist. Our *object* being in effect,—to form or establish, (by way of direction of the education of the rising future generations of men,) a practical STANDARD, of a perfectly square or right proportioned, uniform or nonidiotic, equally developed or exactly balanced mind, and consequently sound judgment, in regard to moral sentiment, erudition, literature, science, philosophy, and christianity, the latter* in its full theosophic scope, as well as simple evangelical knowledge and experience.

As concentrating these qualifications and perfections in a character, we think soberly, that we are justified in presenting the as yet *unknown* WILLIAM LAW to public notice in that respect; or at all events, as the nearest approximation to such an estimable and admirable combined excellence that we have ever met with, (or can *conceive* to have been,) either in the annals of history, (see Note, p. 334, 371, etc.,) or in the course of our own observations in life. And as his mind was, we say, so exactly composed and arranged, by nature and by art, by true erudition and piety, so he brought his knowledge and judgment to bear in the same just adequateness, and relations of moral value, in whatever became the subject of his mental contemplation, and issued from him, either by his pen or his word of speech; all being so to speak, poised and regented by perfect common sense acting under the light of high wisdom. Not that we mean to say, that Mr. Law was a totally regenerate, or a perfect man, but only that his mind was most admirably qualified for, and uniformly and highly advanced in growth toward that blissful consummation: for the piercing fiery sharpness, acidity and bitterness of his natural essences, (which qualities in the *finest* fruits of this world, as indeed of Paradise itself, form the ground of their rich taste and fine spirit when at perfect maturity,) were not yet so perfectly tinctured by the exterior action and inward developement of the divine light, as to be absolutely transmuted (though in his will so,) into paradisaical virtues and divine graces; which is perfect inward regeneration. Wherefore, when he deemed it needful, they could be, as they were, experienced or tasted according to their fundamental astringency and stinging pungency, by those who when affected by them, had not divine virtue sufficient to transmute their action into love, or in whom such qualities of the dark principle predomi-

* We would add the following to the list of books of Section III., viz. on p. 636, after *Discourses on Subjects*, etc.,—FAITH and REASON COMPARED, with a new Preface, translated from Lat. ed. of 1707, 12 mo. London, 1713, reprinted 1787." Also, on p. 638, after *Letters on Animal Magnetism*,—NEWMHAM, on HUMAN MAGNETISM, 8vo., 1845; also Dod's PHILOSOPHY of ELECTRICAL PSYCHOLOGY, (American,) 12mo. 1852; also, the NIGHT SIDE of NATURE, by Mrs. Crowe, 12mo. 1852. Also, on p. 641, previous to the *Life of Bramwell*,—The LIFE and CHARACTER of GERHARD TERSTEEGAN, 12mo. 2nd ed., 1834. And, The LORD'S DEALINGS with GEORGE MULLER, BRISTOL, 4th ed. 8vo. 1850. Also, on p. 638, line 7, after '18 mo. 1705,' (respecting the manifestation of the spirits of Colour and Sound in a *trinity* and *sephenary*, in this temporal principle),—HAYTER'S TREATISE of COLOURS, 2nd ed. 1830, and HAY'S LAWS of HARMONIOUS COLOURING, 4th ed. 1838; with FIELD'S ESSAY on the ANALOGY and HARMONY of COLOURS and SOUNDS.

nated, and who, by the evil motion of which, and the consequent pernicious action thereof on the public happiness, had given him cause as a guardian sage of truth, so to correct or reprove them.

Such, then, being our belief, (however rhapsodical our statements may appear to those who are ignorant of their well-groundedness. who have not *tasted* of the refined intellectual food and refreshments, or *felt* and enjoyed the supreme ravishing light, which enable us thus to speak; and whose opinions and judgment therefore upon the matter, until they are enabled to speak from experience, must necessarily themselves be *phantastical* and *presumptuous*, however they may usher them forth in an assumed garb of ability and knowledge, or in religious sentimentality of expression,)—such being, we say, our conviction, (and how far our judgment may be deserving of attention, in the absence of positive knowledge, must be either admitted, or left to those to declare who are capable of it,) we may not only be excused in our high admiration of such elevated and surpassing excellence, as we have described, but even be deemed worthy of honour, for having made it thus known to the world, and *attempted* thereby the *object*, which we state we had, and have in view to accomplish, by the present publication.

~~And although we have not by this work, and by the several series of treatises we are preparing to accompany it with, and the title of A PRACTICAL INSTRUCTION TO THEOLOGY AND MAGIC, OR THE SCIENCE OF CHRISTIANITY. Forming a STANDARD GUIDE and PRACTICAL REFERENCE into the MYSTERY OF NATURE, and ANATOMY OF ITS OCCULTAL POWERS: AND ANGELIC KNOWLEDGE OF THE MAGIC and CAUSE OF WONDERFUL WORKING NATURE, and the DIVINE ART OF THE PREPARATION of the THEOSOPHICALLY STONE, or UNIVERSAL PRACTICE. Wherewith to Read and Appear, and the Wisdom and Virtues of GOD, by Phylere and Bounded in the Words, Letters and Signatures of the Book of Creation, and to Release and Direct the Path of the Holy Power, in all things of God, although we have now we say, thereby, yet indirectly, met the presumed term of the terms of the following announcement, and prize theory, yet we have in effect, completed the task, and are doubt not much beyond the scope and views, through our wisdom, of the Christian who originally proposed the theme, and possibly bequeathed the legacy for the purpose of the work.~~

~~The following is a Gentleman, deceased, who in his deed of settlement a considerable sum to be applied by his Trustees, in the sum of 30 years from 1810, to the payment of Two Premiums for the best Paper, rise on the following subject: The evidence that there is a being all powerful, wise, and good, by whom every thing exists, and particularly to provide mankind, regarding the wisdom and goodness of the Deity. And this in the first place, from consideration of the nature of matter, extension, and in the second place, from the revelation of the true Deity, and from the whole, to bring out the references most necessary for, and useful to mankind.~~

~~This announcement appeared as a public Advertisement in THE TIMES journal of April 9, Sep. 24, 1840, and May 1, 1850; and in answer thereto, we also forward this work, which it may be needful to add, we perceive here and there to require a little alteration, but which, as to the main substance of it, taking the conclusion in connection with its previous portions, is correct. But we purpose going through every page of it, and noting the Corrections that duty and improved judgment require to be made, with respect to certain opinions, as well as statements inserted therein from time to time, under misapprehension of mind. Which ERRATA we intend to place at the beginning of the work, as a protection to the reader of it, from false or undue impressions.~~

And now to return to the Candidate, by what has been given he will be enabled to qualify himself duly for the proposed task, and in referring him at this close, to the Advertisement at the commencement, (upon which we need hardly repeat the whole work is merely of the nature of a large commentary,) we have only to add, that *Communications in reply may be addressed* (as stated at the foot of p. 51,) to PHILO-TEUTONICUS, and left at 24, LUDGATE STREET, LONDON, whereupon they will receive immediate attention.

[This treatise begun October, 1847, completed December, 1853.]

ADVERTISEMENT.

Intimations having been given at intervals throughout this work, of a proposition to publish by Subscription, a beautiful Edition, new and carefully revised, of the theosophical Works of Law, Behmen and Freher, with their Symbols, Diagrams, and other Illustrative Drawings, which would occupy some Twenty handsome 8vo. Volumes, of about 500 pages each,—*See end of Introduction to Theosophy* Gentlemen and Ladies who may be desirous to share in so philanthropic an enterprise, by advancing £50 or £100 each toward the expense, or becoming Subscribers for five or ten copies of the same, the total cost averaging, it is supposed, about 10s. 6d. a volume, are respectfully requested to communicate such agreement to PHILO-TEUTONICUS, as before directed, at 24, LUDGATE STREET, LONDON. The scope and real nature of these serial writings, is, in a word, the revelation and demonstration of the mystery of GOD and Nature, of eternity and time, angels and Man, and all creatures, and reasons of things, or in a word, the entire philosophy of Truth.—We may just add, that the German edition of *Böhme's Works*, which would be strictly followed in the proposed translation, is that published A.D. 1730; which surpasses every other for precision of arrangement, as well as original correctness.

Further, we would recall to the reader's mind, what we have said respecting the necessity of a *Theosophic College*,—in regard to the true, enlightened fathoming of Christianity, and the establishment of a system of training of right subjects for its propagation, in the high arcana, science, arts, and prerogatives of the *regeneration*,—on p. 559, 638—40 *supra*, and elsewhere throughout this work. From the first of which references, we make the following extract:—

‘May the Lord infuse into the heart of some *rich* reader of this treatise, ‘so great a power of *his love*, and kindle therein so intense and affecting a ‘desire to proclaim the Divine glory, by the promotion of the reign of heavenly Wisdom on earth, as shall lead to the cheerful tendering of the needful *pecuniary* means for the establishment of such a Scheme. For surely ‘a more glorious, philanthropic and sublime christian work—one more conducive to the happiness of the world, and the elevation of the human intellect—might scarcely be accomplished.’ One of the very appropriate employments of the chief inmates thereof, might indeed be the preparation of the above proposed new series of theosophical and other corresponding literature; presenting in fact an entirely new *original* and complete, and as such *standard* philosophy to the world, for all future ages. In short, all the science and art, theoretic and practical, for the *perfect* evangelical regeneration.

POSTSCRIPT TO THE ADVERTISEMENT.

THE INTRODUCTION TO THEOSOPHY, mentioned p. 676, in 18mo., might itself serve for the presentation of an abridged edition of the Works of LAW, BÖHME, and FREHER to the English public. For instance, the Second Volume (the First Volume being almost completed,) might contain Mr. LAW's '*Appeal*,' and '*Spirit of Prayer*,' adding to the last Dialogue of this latter work, the first Dialogue of the '*Way to Divine Knowledge*,' this as a complete finish to this volume. The Third Volume might consist of the Second and Third Dialogues of the '*Way to Divine Knowledge*,' retrenching however a few leaves of obsolete matter at the commencement of the former of the Dialogues. And following this in the same Volume, might be given the '*Spirit of Love*,' with a select few of his *Letters*. The Fourth Volume might commence with BÖHME's writings, placing the *Mysterium Magnum* as the introduction to their scope and contents. And so on to the end of them, which in the whole might occupy eight or nine Volumes, as in the German edition. About the Fourteenth Volume might then commence FREHER's writings.—Next after these might be presented three or four treatises of Animal Magnetism, setting forth in proper classification, its various recorded and known phenomena, both of body and mind, and also in respect to the instinctive and inanimate creation; and then indicating the ground and mystery of the same, with suggestions as to its further application, all according to the constituted principles, properties, and laws of nature, as described in the previously given theosophical treatises. And also showing how this wonderful, but as yet undeveloped, nay, unapprehended discovery of these last ages, (of vital magnetism,) has ever been the great *experimental* desideratum to theosophy, though alluded to and prophesied of, by its grand masters in their writings, (composing the former portion of this course of study,) as an event that should assuredly arrive, and to be continually expected. When indeed, the writings of BÖHME, or rather the realities of wisdom and truth so wonderfully configured in them, should be rendered apprehensible to any, and every right *subject and artist*; nay, when greater wonders of pure natural and evangelical truth, (not of *Swedenborgian* or other *astral phantasma*,) than those, should be opened to contemplation and research, at the will and direction of the controlling and rightly graduated *magus*. [See, for instance, BÖHME's allusions to the *time of lilies and roses*, (the paradisaical efflorescence and fruitage of the varieties of the human life and intellect,) the *downfall of Babel*, and his continual hints to his *schoolfellows*, concerning the secret science and art of *magic*, the *point of motion* in nature, the *separator and tincture*, the working *creating word*, &c.; also, FREHER's allusions and assurances of the same nature, as on p. 468 *supra*; also LAW's similar averments, as at the head of note, p. 560 *supra*, in his published '*Letters*,' and at the end of his '*Animadversions on Traps*."] By the supply, then, of this congenial experimental (*à posteriori*) central philosophy of God and Nature, or as it is more properly termed, theosophy; coupling therewith also, the high *Bramwell-like* or *standard* evangelical and other sublime experiences of the divine life possessed by the christian church, as implied in the contents of pp. 634 to 641,—by these we say, a *key* is presented to us, whereby to unlock the door and to enter into, and freely explore the most secret arcana of the *practical* mysteries of the divine and natural magic; and whereby indeed, all that is well grounded in the ancient Hermetic or Alchemic philosophy, may be proved,—if not found to be mere rudimentary conceptions and potencies, in respect of our new, *consummated evangelical dispensation*, or autumnal fruition in man of divine understanding and power.

The chief practical end then, of these last proposed volumes in this series, would be the judicious exposition of the *art*, whereby the humanity with respect to its moral or divine capacity, may be magically freed from its disorder, pollution and deadness, (as implied in the imperative requirements of our Lord in order to realise his life, salvation and redemption,) and then powerfully introduced into the birth, element and qualifications of the *spirit of love*, or its original and redeemed inward perfection. This, it is admitted, is the end of the common Christianity; but the latter no longer possessing the power of the *keys*, or high graduation in divine experience and recondite science, we maintain, is unable to effect the same, as contemplated in the Gospel,—which intimates that the true disciple or perfect believer in Christ, shall be in-

wardly as his glorified head and Lord, and shall manifest that sublimate exaltation of nature by corresponding works, wisdom and power. But on this topic we must not here enlarge. We might also refer to the glorious benefits of such a *divine art* in respect to education, in *opening and strengthening the intellectual powers*,—but shall conclude these remarks with the following extract in reference to this, and all other points, involved in the above observations:—

“Neither the *medicus* nor the *alchemist* hath the ground of the *tincture*, unless he be born again in the Spirit. Such an one *seeth through all*, whether he be learned or unlearned; with God the peasant is as acceptable as the doctor.—The *tincture* is a thing which *separates*, and brings the pure and clear from the impure, and which *brings the life of all sorts of spirits, or all sorts of essences, into their highest degree of exaltation!* Yea, it is the cause of the shine, or lustre; it is a cause that all creatures see and live. But its form is not one and the same—it is not in a beast as in man; so also is it different in stones and herbs. Although it is truly in all things, yet *in some things it is strong, and in some, weak.*

“But if we search what it is in essence and property, and how it is generated, then we find a very precious and noble substance in its birth, for it is come forth from the *virtue* and fountain of the Deity, which hath imprinted itself in all things. And therefore it is so secret and hidden, and is imparted to the knowledge of none of the *unholy or sophisticate* to find it, and therefore it remaineth *inviolably* hidden to him.”

With this quotation we close, merely repeating that the object of these last volumes in the course, would be to turn to the divine and proper account, in such position and relation, and after a further adequate development of it, the glorious discovery, phenomena and philosophy of the desideratum of vital magnetism.

We have then stated, above, the arrangements we propose, respecting the publication of LAW's works. We have also described the German edition of BÖHME, to be strictly followed in the proposed new translation of his writings, viz. that of A.D. 1730. It remains then, in this Postscript, to give the particulars respecting FREHER's writings; which are only known, and only can be known to ourselves. These intimations may therefore serve as a direction for their future publication, should it not please the Divine Providence to honor us as the immediate instruments of so great a benefaction to the world.

The following then, is a correct account of FREHER's WRITINGS, and in the order in which they were composed. After which statement, we shall present our annotations respecting the editions to be followed in case of their publication. The Titles and Contents are these following:—

(1.) SERIAL ELUCIDATIONS of the PRINCIPLES of PHILOSOPHY and THEOLOGY of BOHEMIUS, surnamed the TEUTONIC THEOSOPHER. In NINE VOLUMES.

VOL. A.—(1.) Of GOD considered WITHOUT all NATURE and CREATURE.

(2.) Of GOD, considered as MANIFESTING HIMSELF through Eternal NATURE. Of the Two co-ETERNAL PRINCIPLES—Of the SEVEN PROPERTIES—And, of the THREE CONSTITUENT PARTS of NATURE. With a SYMBOL in illustration of the subject.

VOL. B.—AN EXPLANATION of that SCHEME, or Table of BOHEMIUS, wherein GOD is CONSIDERED in the UNITY and TRINITY, WITHOUT all NATURE and CREATURE.—

(3.) An ANSWER to an OBJECTION, concerning the DESIRE'S ATTRACTING ITSELF.—(4.) Of the further MORE EXTERIOR MANIFESTATION of GOD, through the CREATION of ANGELS. Of MATERIAL CAUSES.—(5.) Of the FALL of LUCIFER and ALL his ANGELS.

VOL. C.—(6.) Of the CREATION of this our OUTWARD THIRD PRINCIPLE, wherein we Live, and Move, and have our Outward Being. With a Discourse on the SCOPE of St. JOHN's WORDS, 'IN THE BEGINNING.'

VOL. D.—(7.) Of the FALL of MAN from his primeval GLORY and PERFECTION, down INTO the SPIRIT of this WORLD.—(8.) Of the NATURAL PROPAGATION of MAN, in this now CURSED four-elementary WORLD.—(9.) Of MAN'S REGENERATION, through the BLOOD and DEATH of CHRIST.

VOL. E.—(10.) Of the ETHERIAL WORD'S BECOMING FLESH. Or of the PURE, IMMACULATE CONCEPTION and INCARNATION of our LORD JESUS CHRIST, in the WOMB of the blessed VIRGIN MARY.

NOTE.—The above systematic discourses are presumed to have been written between A.D. 1699 and 1703. The references therein made to J. B.'s Works, it may be proper to mention, are to the German edition of 1682, the numbers of the paragraphs or verses of which, do not always correspond with those of the English translation. The next treatise to which the author now applied himself, was that which we have hereafter denominated MICROCOSMOS: the idea of which was originally taken by him from a German publication A.D. 1696, by Johan Georg Graber and Johan Georg Gichtel, entitled, 'A brief Manifestation of the Three Worlds or Principles in Man.' The original title of this treatise, was THREE VERY DIFFERENT TABLES WITH THEIR EXPLANATIONS. In the year 1717, the

author made considerable enlargements in the 'Explanation' of the First Table; and in the year 1727, an alteration was made in the Second and Third Tables, by the substitution of a *Peacock* for a *Hunting Dog*, according to J. B.'s metaphor in his '*Mysterium Magnum*,' xxi. 12. We shall therefore present this work as if composed A.D. 1717.

[The preceding treatises in elucidation of the scope and principles of philosophy and theology of BOHEMIUS, were written at the request of esteemed friends of the author, and lent to them for perusal; amongst whom may be mentioned the learned Francis Lee, and the Rev. E. Waple, of St. Sepulchre's, Skinner Street. Indeed, it would appear from observations interspersed by the author throughout his writings, that what he undertook of this nature up to the year 1712, was altogether done at the entreaties of his friends, on emergent occasions. About the close of the Seventeenth and the early part of the Eighteenth Century, the writings of Bohemius (such of them as could be obtained, for they were then as now rare to be met with,) were earnestly looked into by many learned persons; some of whom (as might well be imagined,) formed misconceptions of their very profound yet exact and true sense, and so raised objections to such points and averments in them, as seemed to them in disaccordance with sound philosophy. Among the latter parties, it appears was one Mr. P., a friend of the Rev. Mr. Waple above mentioned, who therefore requested our author to clear up the true sense of J. B.'s ground which had seemed to his friend uncertain; whereupon he wrote the following Treatise, as on similar occasions, the remaining pieces of this series. These latter, we conjecture, were composed between the years 1705-12.]

VOL. F.—NOTHING and SOMETHING. Being a DISCOURSE concerning the TRUE SIGNIFICANT SENSE of BOHEMIUS'S DEEPEST, ETERNAL or ABYSSAL NOTHING. HOW this NOTHING (according to his Gift and Declaration) BRINGS FORTH ITSELF into SOMETHING, in and through the PROCESS of ETERNAL NATURE. HOW this SOMETHING is DISTINGUISHED FROM, (or WHETHER, and in WHAT SENSE it may be called OPPOSITE TO,) that former NOTHING. BUT more especially, HOW ALL his different DESCRIPTIONS of the DIVINE BEING, in UNITY and TRINITY, now as BEFORE or WITHOUT, and then as IN or AFTER ETERNAL NATURE, (only by means of UNDERSTANDING distinctly the PROPER MEANING of his ETERNAL NOTHING and SOMETHING,) may be found standing, without all Contradiction, in a MOST HARMONIOUS CONCORDANCE. Written in EXPLICATION of FOUR EMBLEMATICAL FIGURES, in which what is herein stated in Words, is for more distinct Apprehension, represented by several Signs and Characters.

NOTE.—The Four emblematic Figures mentioned in this title, (or as they might have been very properly termed—a Four-fold spiritual Figure,) constitute the first four of the 'Thirteen Theosophic Emblems,' which were afterwards engraved and inserted at the end of the Second Volume of J. B.'s Works, large 4to., published A.D. 1764. These four Figures, containing the basis of the divine revelation, the author enlarged into the Scheme in question, we judge about the year 1710. They were, probably, composed in elucidation of the single Symbol invented and inserted by the author at the end of VOL. A, *supra*, which figure might not have been clear to the readers of that discourse; whereupon on further reflection, the author was enabled to present his conception in this more lucid and felicitous manner. *Query*, Were the four circularly inclosed figures on p. 4 of our 4to. collection of fair copies of all the Author's symbolic illustrations to his writings, also originally intended for, or belonging to this figure at the end of VOL. A., or to the treatise here in question: which are thus respectively headed, *Without all Nature—An Eternal Nothing—Why the Eternal Nothing introduces itself into Nature and Creature—And, How the Eternal Nothing introduces itself into Nature?* We think whether so or not, in case of publication they should go with the latter.—[This treatise was not finished, because the objector owned himself mistaken, and satisfied by what the author had so far given. The first Nine pieces of the next following Volume (G.), however, supply what is wanting to it.]

VOL. G—(1.) NINETY SEVEN POSITIONS concerning GOD in UNITY and TRINITY, CONSIDERED both BEFORE and AFTER ETERNAL NATURE, according to BOHEMIUS'S CENTRAL PHILOSOPHY.—(2.) GENERAL POSITIONS concerning the DIVINE BEING in UNITY and TRINITY, and especially the GENERATION of ETERNAL NATURE, gathered from our FORMER WRITINGS, according to the mind of BOHEMIUS, and all taken either immediately FROM his own plain unquestionable WORDS, or by means of an EVIDENT CONSEQUENCE flowing forth freely out of them. *An unfinished treatise.* [At the end of some thirty pages of this Discourse, we find the following remark made by the author, *Here the matter was interrupted, nay broken off with violence.*]—(3.) HOW the PROPERTIES of ETERNAL NATURE are to be considered IN GOD.—(4.) HOW that the TWO SIMILIES made use of in a FORMER DISCOURSE, do NOT IMPLY that there are TWO TRINITIES.—(5.) FIVE QUESTIONS, raised OUT OF the FORMER DISCOURSES, ANSWERED.—(6.) CONCERNING the Expression, DARKNESS IN GOD.—(7.) ANSWERS to the following TWO QUESTIONS, first, *Whether Bohemius asserts, that there was a motion of the central fire with its own self-desire, whereby the Will of God was stirred in both fires, and the wrath fire broke forth, before the Fall of Angels?* Secondly, *What is the true notion of own self-desire as it relates to fire and forms, and such like things of themselves inanimate; will and desire, in propriety of speech, belonging only to intellectual and rational beings?*—(8.) A CONFERENCE (between A and B.) concerning ETERNAL NATURE, whether OUT OF GOD, or only EFFECTED BY his WILL.—(9.) REPRESENTATIONS of BOHEMIUS'S ETERNAL LIBERTY and ABYSSAL UNITY, *pari passu ambulans.*

NOTE.—Here at this place, of this collection or arrangement of the author's earlier writings, might not inappropriately have been inserted, the Fragment entitled, 'The SUBSTANCE of THREE CONFERENCES between a GERMAN THEOSOPHIST and an ENGLISH DIVINE,' written it is supposed about A.D. 1710.—We also take this opportunity of stating our conjecture, that the Fragment of this author, (of the exact character of writing of this last mentioned, and doubtless of the same date of composition,) headed IMMANUEL, and treating expressly of the 'SEVEN PROPERTIES of NATURE, with its TWO co-eternal PRINCIPLES, and THREE constituent PARTS,' was designed as a sequence to the

Discourse of NOTHING and SOMETHING heretofore mentioned. Whether the author ever finished this piece, or whether he abandoned it, with a view to present its purposed contents in the projected *Conferences on Predestination*, cannot now be ascertained; but it is certain that the last mentioned 'CONFERENCE' Fragment, was left by the author in the state in which it is now found.—Further, there might have been also introduced in this place and relation, the remaining Fragment, in the author's handwriting, (as indeed are all these Fragments here mentioned,) which we have denominated 'A THEOSOPHIC CONFESSION of FAITH,' written in German and English, face to face, which commences at PROPOSITION XCV, and ends at PROPOSITION CXXIV. There is every reason to conclude, this last inestimable piece was really completed, and that it was written by the author, *immediately after* the treatise of the 'BECOMING MAN, etc.' described VOL. E, *supra*; but no traces now exist either of the antecedent or subsequent portions of it, to those above described. To resume.

(10.) THE PROCESS of the PHILOSOPHICAL WORK, considered as thoroughly ANALOGICAL with THAT in MAN'S REDEMPTION through JESUS CHRIST; and REPRESENTED by POSITIONS, as to its PRINCIPAL CIRCUMSTANCES. According to the DESCRIPTION given thereof, in J. B.'s SIGNATURA RERUM, Chaps. vii, x, xi, xii.—(11.) THE GROWING of VEGETABLES (with RESPECT to their YEARLY RENEWING in the SPRING-TIME) as DESCRIBED by BOHEMIUS.

VOL. H.—CRITICAL OBSERVATIONS upon the REV. EDWARD WAPLE'S EXERCITATIONS upon the PHILOSOPHY and THEOLOGY of BOHEMIUS, as elucidated in the PRECEDING DISCOURSES, and as set forth in J. B.'s WRITINGS, made at his own request.

VOL. I.—THE PARTICULAR CONTENTS of all the Former Treatises, (v. pp. 461—91 *sup.*) [The above series of Writings were composed, as we have stated, between A.D. 1699 and 1712, when Mr. Waple died; at which time, it would appear, our Author resided in his house.]

(2.) HIEROGLYPHICA SACRA, or DIVINE EMBLEMS, in THIRTEEN FIGURES, with their EXPLANATIONS. In elucidation of the BIRTH and BEGINNING of Nature, and of the MORAL PROGRESS and END of THINGS.

(3.) SIXTEEN CONFERENCES, CONCERNING the modern DOCTRINE of PREDESTINATION. Illustrated with SYMBOLS and DIAGRAMS. Wherein the Subject is fundamentally Resolved from the Ground of Nature, as well as from Scripture. In Eight Vols.

VOL. I.—THE FIRST CONFERENCE. A Dissuasive from searching into the doctrine of Predestination.—THE SECOND CONFERENCE. Proving that the Scriptures do not always understand the self same by the words, God, and Lord.—THE THIRD CONFERENCE. Of the Deity considered as in himself only, *extra naturam*. Point, Centre, Circumference.—THE FOURTH CONFERENCE. Of the Deity as manifested in and through the Properties of Eternal Nature, which are and must be Seven.—THE FIFTH CONFERENCE. Concerning the Three Radical, or Inferior Properties, and of each of them in particular.

VOL. II.—THE SIXTH CONFERENCE. Concerning the Fourth Property of Eternal Nature, standing between the Three Inferior, and the Three Superior properties. With Three large Digressions. The First, against Socinus; the Second, proving that this Nature is justly called Eternal; and the Third, against that New (*Bourignon-Poiret*) Doctrine, which denies an Absolute Necessity for the Death of Christ upon the Cross. [The subject of this latter digression was made the foundation of a large special discourse; which immediately succeeded the present work.] THE SEVENTH CONFERENCE. Concerning the Three Superior Properties of eternal Nature. The production of the Fourth Property, or united Power of Fire and Light. A parable of *All-mine* etc. God, and our God. J. B.'s Word, *Scientz*, not rightly expressed by the English word, Science. A true Fable of *Will-mine*. Riches and Poverty of Eternity.

VOL. III.—THE EIGHTH CONFERENCE. Concerning the Two co-eternal Principles of Nature. Of Annihilation and Transmutation.—THE NINTH CONFERENCE. Being a Particular Consideration of that Noble Simile, so much recommended to our Consideration by Bohemius.

NOTE.—Hitherto, the Author has only been preparing the way for a fundamental resolution of the doctrine, according to the central philosophy of Bohemius. In the remaining Conferences, it is settled first according to the Scripture, and then according to the previously opened ground of Nature, being represented according to J. B.'s deep and full sense thereof. The chief importance of this work consists in the comprehensive and perspicuous elucidation of the *seven properties* of Nature, with its two co-eternal principles, and three constituent parts, of darkness, fire and light; which is contained in the Third to the Ninth Conferences, above described. This most essential knowledge, of the Seven Properties of Nature, is in no other of this author's works, so clearly, copiously, and demonstratively exhibited as in the present treatises.—No one can have any solid pretensions to a knowledge of theosophical truth, until he shall have mastered in understanding and experience, this most fundamental subject, of the constituent ground of Nature.

VOL. IV.—THE TENTH CONFERENCE. [Wherein the Doctrine is settled, as yet, only according to the Scripture.] Predestination cleared up by Seven Particulars in the Simile of a Wise Man. Five Kinds of Predestination cut off from this Discourse. Proofs that God neglected no Soul, neither before, nor under, nor after the Law.

VOL. V.—THE ELEVENTH CONFERENCE. Three Preliminaries; first, What Truth is in the Scriptures; secondly, Of the Letter and the Spirit; and thirdly, Of rightly Dividing the Word of Truth. *Voluntas Signi et Beneplaciti*. Of the Turning of Man's Will. Of God showing Mercy to whom he will. Of Pharaoh hardened. Of Jacob and Esau. Of the Father's giving men to the Son. Objections raised from Romans ix, and other places in Scripture. Of St. Paul and St. James about Justification.

VOL. VI.—THE TWELFTH CONFERENCE. St. Paul and St. James reconciled about justification. The Strongest Predestinarian Argument, Answered. A Dream about the Doctor. Of Pharaoh again, as also of Jacob and Esau. Election and Reprobation not two collateral Branches of Predestination.

VOL. VII.—THE THIRTEENTH CONFERENCE. Concerning Pelagianism, or, the Grace of God and the Free Will of Man.—**THE FOURTEENTH CONFERENCE.** Concerning Semi-Pelagianism. Of Jeremiah, Ebedmelech, etc. An English Simile. A Wise and Foolish Son. The Preventing Grace and the Engrafted Word are one, and yet also distinct. Saul and St. Paul. With a Translation of *Gottfried Arnold's Impartial Account of the Pelagians and Semi-Pelagians* in his *History of the Church and of Heretics*, in the German Language.

[In the author's Original the following remarks are prefaced by him to this discourse :—"To this Fourteenth Conference belongeth my translation of a treatise of one who calls himself *Hilar. Theophilus*. But here is only the half part thereof, because the other half is not restored, but kept back from me wrongfully, by one, who certainly would have charged me with injustice, if I had served him so," etc.]

VOL. VIII.—THE FIFTEENTH CONFERENCE. Concerning a MS. of Bishop Sanderson, so far as his Ninth Position, upon the modern doctrine of Predestination, the Series of the Decrees of God, and the Causes and Means of Men's Salvation: as also many Questions which are now most in agitation, not only in the Church of England, but in many foreign Churches also, popish and reformed. Written by him, part in Latin and part in English, but now (upon a certain emergent occasion.) translated and transcribed all in English by one, who heartily wisheth that Babel might be pulled down, and that the Spirit of God might be built up in Jerusalem.—**THE SIXTEENTH CONFERENCE.** Concerning the same MS. from the Bishop's Ninth Position to the End. Also further considering several Distinctions between Grace and Grace, which are used by Predestinarians.

NOTE.—These sixteen conferences are considered to have been written by the author, chiefly in the year 1715; who, it is presumed, adopted the dialogue mode of representation, as being best calculated to elucidate his very profound subjects, without too much wearying the attention and patience of the reader. Still it were to be wished that the substance of the *Third to the Ninth Conferences* had been presented in a more condensed form, as indeed the worthy author would appear to have proposed to himself to do, in and by the '*Immanuel*' Fragment, referred to in the notices of the contents of VOL. G, *supra*, but which whether completed or not, does not now appear. The theosophical student may very profitably go through these intermediate Six Conferences, and extract out of them that which is purely of solid instruction. This work is duly illustrated with symbols.

(4.) **FIVE CONFERENCES**, concerning the **ABSOLUTE NECESSITY** of all the **HOLY SUFFERINGS** and **DEATH** of **JESUS CHRIST** upon the **CROSS**. With a large **HIEROGLYPHICAL FIGURE**, representing the **PROCESS** of **CHRIST**, in effecting the **REDEMPTION**.—**THE FIRST CONFERENCE.** Being Preliminary to the Arguments against the position—'That the Mediation of Christ implies no Necessity of his Death;' and giving an Account of the Origin of the said Opinion.—**THE SECOND, THIRD and FOURTH CONFERENCES.** Proving the Necessity of the Death of Christ, from the Ground of Scripture. **THE FIFTH CONFERENCE.** Wherein is demonstrated the Necessity thereof, under some Emblematical Figures.

NOTE.—This work is supposed not to have been completed by the author, though the special mention of *two more conferences*, made at the end of the Fifth Conference, and also of the *large hieroglyphic figure* which was to be the subject of these remaining portions of it, would seem to imply the contrary. If the two deficient conferences were really written, they were not with the Author's other MSS., at the time of his decease, nor have they been in the possession of his intimate friends, and admirers of his writings since, up to the present moment. The original copy of this work, which is supposed to have been written A. D. 1716, is likewise no longer known to be in existence.—The portion of it which will be of most esteem with the theosophical Student, is the Fifth Conference. And we are not sure that, in case of a republication of the '*Third to the Ninth Conferences*' of the '*Predestination*' work, in a severed form, this last or fifth Conference of this Work might not very judiciously be placed before them, though an "unfinished" piece.

(5.) **MICROCOSMOS**, or the **Formal IMAGE** of **DEITY** and all **NATURE**, **MAN**. Considered in his **PRIMEVAL STATE**, his **FALLEN STATE**, and his **STATE** of **REGENERATION**. In **THREE TABLES** or **SYMBOLS**, with their **EXPLANATIONS**.

before/ **NOTE.**—As may have been perceived by the annotation made on VOL. E. of the *Elucidations*, etc., these Tables with their Explanations were originally composed immediately ~~after~~ that said treatise; but that the author's improved knowledge in subsequent years of his reflections, led him to make a great enlargement of the Explication of the First Table; though for want of convenience, leaving the other two in their original state. This First Table with its Explanation, would appear to have been regarded, either by the author himself, (on account of its universality of comprehension and completeness, and its practical christian scope,) or by his particular friend, copier and illustrator, Leuchter, as one of the best of his performances, for in the portraits afterwards made of him by the latter, this Table is generally represented as being held in his hand, and the subject of his immediate contemplation. As we have observed, the finishing stroke was put to this Explanation of the First Table, in year 1717; and some time afterwards, after the author had finished his two last pieces, which were written in his native German language, the translation of this Table and its Explanation, was also made into the same language, whether by the author himself or by Leuchter, does not now appear. The writer however is inclined to think only by the latter; whose German copy is that in the British Museum; and which was made to match his copies of the author's last two pieces, in the German language and character, which are in our possession. The author's first rough drafts in German of the '*Tables*' themselves, with English Explanations, were then made, it is conjectured, about A. D. 1703; the final ones, from which the colored copy in the *B. M.* was afterwards made, about A. D. 1727.—We should observe, that the German translation of the Explanation of this First Table, is more illustrated with Diagrams and Emblems than the English original; wherefore in case of publication, our English copy should be compared with that, as to

where the Emblems and Diagrams (of all of which we hold separate copies,) should be inserted. The Tables themselves were subsequently engraved for insertion in VOL. III. of J. B.'s Works, 4to., pub. A. D. 1772, with a purported Explanation of them annexed; but this we must state, is a sad mutilation of the original, and should no longer be tolerated. The drawings of the Tables are also not done justice to, by the engraver of those plates; these being much deficient in expression and spirit, to the said original fair copy drawn by Leuchter, now in our possession.—The real origin of these Tables and their Explanations, we must not fail to add, was to elucidate the plate (or truth couched in it) by J. B. himself, in Chapter ix of his *THREEFOLD LIFE*.

(6.) *EPISTLES. WRITTEN* in London, during the YEARS 1713—1717.

THE FIRST LETTER. To the Church or Religious Meeting, in Bow Lane. Wrote in the early part of the year 1713. (2.) *THE SECOND LETTER.* To the Same. With also, *PART OF A LETTER* read by the Author at the Conference held according to the Proposal in this Second Letter. (3.) *THE THIRD LETTER.* Read and delivered by the Author to the Church in Bow Lane, November 1st. 1713. (4.) *THE FOURTH LETTER.* Wrote probably 1714, or early in 1715. This Meeting was not, as has been stated incorrectly in a letter of Mr. Law of April 8th. 1747, the celebrated Philadelphia Society, (which arose about A. D. 1697 and continued until A. D. 1703 or 4, and the spirit of which, as appears from Roach's writings, was somewhat maintained up to the date of his two publications,) but was a Society formed about A. D. 1706 of a number of persons who were also well versed in the terms and phraseology of the writings of Bohemius, but some of whom it would appear, made a lamentable abuse or perversion of them. These Letters, as the observations at the end of the 'Explanation' of the First Table of 'Microcosmos,' show, how their Author was induced to visit and assemble with that Society, about 1712, and what he thought of its proceedings; and containing his views how to render the company a truly spiritual Church. (5.) *THE FIFTH LETTER,* addressed to one Mr. Inglis in Scotland, dated September 20th. 1715. This Mr. Inglis had addressed a Letter to this Society in November 1712, (which is attached to our collection of these Epistles,) in answer to one from it; also another in, it is presumed, the following year, both of a deeply pious practical character: and it appears that a correspondence was kept up between them, also that Mr. Inglis was privately made a referee, by one of the members, whose spiritual conduct had subjected him to the suspicion and censure of his brethren; whereupon ensued the Letter of this author last mentioned. (6.) *THE SIXTH LETTER,* which is found in the Copies of his Letters, next following the Letter to the Bishop of Bangor, but which we think might judiciously be inserted in this place, was probably addressed by the author to the members of this Society generally, or to his own particular friends amongst them, at what date does not now appear, but probably previous to the above mentioned Letter to Mr. Inglis. (7.) A Letter of 15 sheets, to a Mr. Gildersleve, wrote immediately after the Tenth of the Sixteen Conferences, A. D. 1715. (8.) A LETTER TO THE BISHOP OF BANGOR, dated August 8th. 1717, on the subject of the Bangorian controversy, in support of his Lordship. (9.) A LETTER, in the German language, to a Mr. Luchbecher (residing across the sea,) dated February 5th. 1723, wherein the author mentioneth his particular friends, viz. Berry, Leppington, Leuchter, Lorentz (Laurence) and Carlshoff.

NOTE.—These letters to the Church in Bow Lane, beam with the sublimest piety, and most enlightened and profound christian science. Also the 'Letter to Gildersleve,' which relates chiefly to predestination, the subject of the Conferences in which he recently had been and was then employed, contains here and there some beautiful elucidations of recondite truth. In this work is found the Symbol of the Eye of Eternity, seeing at one view, in itself, all that is past, present and future.

(7.) A TREATISE AGAINST the DOCTRINE of the RESTORATION of ALL the DEVILS and LOST SPIRITS. Herein is shown, FIRST, the GREAT DIFFERENCE between the FALL of LUCIFER and THAT of ADAM. NEXT, the NOTION of the 'EVERLASTING GOSPELLOWS,' together with their EIGHT CHIEF ARGUMENTS. FURTHER, the AUTHOR'S IDEA on the SUBJECT, accompanied with EXPLANATIONS and ILLUSTRATIVE SYMBOLS. And LASTLY, the METHODICAL ANSWER to the said EIGHT ARGUMENTS of the 'EVERLASTING GOSPELLOWS.' Written in the German Language, in London, A. D. 1718.

NOTE.—This treatise is one of the most elaborately illustrated of all the author's writings, and perhaps the deepest metaphysical or logical treatise that was ever presented to the world upon such subjects of recondite truth, as those upon which it treats.

(8.) A TREATISE OF GOOD and EVIL. Wherein Good and Evil are considered, FIRST, as in this OUTWARD THIRD PRINCIPLE. SECONDLY, as in the TWO INTERIOR WORLDS, yet as BEFORE the DAY of SEPARATION. And LASTLY, as AFTER the DAY of SEPARATION. In a Conference between A and B. Written in the German Language, in London, A. D. 1720.

NOTE.—In the author's Original of this work, now before us, the Fourth or last Conference is no longer to be found; nevertheless it is contained in the Copy of it, which we also hold, made by Leuchter. This treatise commences at "page 561," in face of which is an 'Antiscript,' by the author, calling attention to this circumstance; which is to intimate, that this treatise implies an antecedent one, and the due understanding of it, in order to apprehend the present work. From a Note at the head of it, it appears to have been drawn up to clear a Scruple. On looking over the author's own writings, we can find no work to which this remark may be supposed to refer, except it be the 'Sixteen Conferences on Predestination,' the pages of which are double pages. Page 560 therein, we find to be in the Eleventh Conference, the subject of it (see Title above given) being *Voluntas signi et bene placiti*. This page begins with the words, 'ever any other man'—and the bottom of the said double page, ends with these words, 'which the triune God.'—Were the original of the work 'against the restoration of devils' numbered with this extent of pages, then we should conclude this treatise to have been an appendix to that work.

(9.) PARADOXA, EMBLEMATA, ÆNIGMATA, HIEROGLYPHICA, de UNO, TOTO, PUNCTO, CENTRO. Being ONE HUNDRED and FIFTY THREE THEOSOPHIC DIAGRAMS and EMBLEMS, with LATIN CIRCUMSCRIPTIONS, and an ENGLISH TRANSLATION thereof affixed. Composed in London, A.D. 1717, 1718 and 1720.

(10.) A large, elaborate Symbolical Figure, Table, or Emblem, upon stout papier-maché or cardboard; whereon is represented at one view, the Mystery of All Things, in their mutual and reciprocal relations. The different Considerations of the Abyss of Deity (in which the great sphere of all Natural Being floats,) being distinguished according to their respective characteristics, by different depths or indentations, and the relations of Nature and its principles thereto, and these to each other, by more extended, or outward and raised superficies and colours. An Engraving of this large symbolic model was inserted in Vol. IV. of J. B.'s Works, published A.D. 1781, headed, THE TRUE PRINCIPLES of ALL THINGS; also, a plate made from the colored drawing, we hold, of the 'Tree of the Soul.' Whether invented by Freher, or only by Leuchter, does not now appear; but this Figure might very well preface J. B.'s great work, the MYSTERIUM MAGNUM.

ANNOTATIONS respecting the ORIGINALS and COPIES of this AUTHOR'S WRITINGS, where deposited, and which Copy ought to be FOLLOWED in CASE of PUBLICATION, with other incidental Notices.

(I.)—On the Serial Elucidations of J. B.'s Philosophy and Theology, Vols. A, B, C, D, E, F, G, H and I. A.D. 1699—1703—1710.

(1.) The Author's own original of this entire series, with the said I Index, is in our possession. No other copies have the Index to them; which refers to the pages of this original copy. These treatises, as we have intimated, were written at different times, as manifest by the paper and style of writing. They have evidently been much perused; marks and references here and there upon their pages, show them to have been looked over amongst others, by Fras. Lee, and also by Mr. Law, as well as by the aforesaid Rev. Mr. Waple, &c. They are all bound in calf and lettered. A and B Vols. are in 8vo., the remainder in 4to. Vol. I forming the Index to their Contents, is strong paper backed only. In case of publication, this original should be followed, as at first written and pointed, but expunging the continentalisms of *for* to see, *for* to understand, etc., and making such simple alterations merely. The references to J. B. in all the Author's own compositions, are to the German ed. of 1682; but in some of the copies thereof, the references are altered to the English translation.

(2.) There is good reason to suppose, Mr. Law made an entire copy of this Series, as we hold his copy of Vols. F and G, but not of the other Volumes. In copying out, he gave a better English turn to some of the sentences of the German Author's original, besides retrenching in places, where it might judiciously be done.

(3.) The next best written copy (of A to H only,) of this series, is that in the Brit. Mus., *Add. MSS.*, No. 5767—5774, which is by Leuchter, in 4to. vel. The Author's writings therein deposited are entitled, FUNDAMENTA MYSTICA JACOBI BOHEMII TEUTONICI, EXPLICATA. PER ANDREAM DIONYSIUM FREHERUM. (*Add. MSS.* 5767—5792.) They were presented to the Museum by Mr. Edward Fisher of Bath and Bristol, through or from whom, the greater part of the same Author's MSS. we hold, are come into our hands. No. 5767 Vol. has a portrait of the Author, like the one prefacing our copy of the 'Letter to Gildersleve.'

(4.) We have also in our possession another uniform copy, (A to H) 4to. vel. made by Allan Leppington, except Vol. B, which is in another handwriting, at the end of which is written October 27. 1728; and further excepting Vol. G, which is bound in calf as the Author's original, and the writing of it in a very deformed hand.

(5.) We also hold a copy of A Vol. in the same above Vol. B handwriting; at the end of which is written July 22. 1727. Also a copy by Mr. Law (with his said alterations) of F and G Vol. Also, a copy in large 4to. calf, of vols. A to H in a more recent hand. This forms a part of the three last of the Six Volumes in 4to., containing Copies of the chief part of the Author's Writings, which were originally purchased at the Sale of the Books of Richard Cosway, Esq., R. A., and F.R.S., Portrait Painter to the Prince Regent (about 1818—20); who was also the intimate friend of the Lady de Clifford and Mrs. Udney: which two ladies jointly had the forming of the mind of the lamented Princess Charlotte. Several copies of one or two of the A and B Vols of this series, by Leppington, and others, originally belonging to a Mr. Holdercroft, which were rejected by the writer on purchasing his library, were afterwards disposed of in London, A.D. 1849.

(6.) Respecting the *Fragments* of Treatises specified in the description of G Volume, *supra*,—the original of the 'Substance of Three Conferences between an English Divine and a German Theosophist,' in the Author's handwriting, is in the Brit. Mus. *Add. MSS.*, 5784, half bound. It expressly intimates the parties in question to be Mr. Waple and this Author. We hold a copy of this treatise in the handwriting of Edward Fisher.

Secondly,—the original of the Fragment headed 'Immanuel,' on the 'Seven Properties of Nature' we ourselves have in possession, in the Author's own handwriting; which exactly corresponds in the style of its writing, and other particulars, with the above-mentioned 'Conference' Fragment in the B. M. We have also a copy of it by Fisher.

Thirdly,—the Fragment of the 'Theosophic Confession of Faith' we hold the original of, itself, as referred to in the note on G Vol. *supra*. Also a copy by Leppington.—We repeat it, as much to be lamented, that the additional portions of this valuable piece, (as of the 'Immanuel' Fragment) is no longer, to our knowledge after many inquiries, in existence.

(II.)—On the Hieroglyphica Sacra, or Thirteen Theosophic Emblems. A.D. 1703, 10.

(1.) As we have before said, the author's own original is in our possession; the four first Tables having been composed as an elucidation of the Emblem at the end of A Vol., or

rather of the truths therein symbolised. We have also intimated that the sequential Nine Tables were added sometime afterwards, and have fixed that period about A.D. 1710; but the designs of the treatise 'against the Restoration of Devils' have led us to suppose that these remaining Tables might have been added after the completion of that Work; and yet the writing and paper lead us back to the original conclusion, and further to infer, that the said designs of that German treatise, (against Universal Restoration) so far as they resemble those of this Work, might have been accommodated to that treatise from the present work.—It is to be observed, that these Symbols begin at the end; the reason being, that the first four are considered only as one, or a fourfold Figure, the fourth representing pure Eternal Nature, or God, or God in Trinity, or the outward immediate manifestation or birth of the abyss of Deity, "wherein all the powers, glories, and perfections of the hidden, unapproachable, supernatural Deity, have their wonderful manifestation," and thence in the creatures born out of it. The three first plates therefore, represent the *motion* or *speaking* of that eternal standing and eternally generated essence, *ternarius sanctus*, or kingdom of heaven of the fourth plate; in other words, the working ground, or root of all nature, or natural being.—Therein the theosophic student will observe the birth of the two co-eternal principles, and seven properties of nature, with its three constituent parts: which are the ground or working powers of all things, both of *mind* and *matter*, eternal and temporal, even of all qualities and sensibilities of all life.—They have been formerly published in vol. ii. of J. B.'s Works, 4to., 1764.

(2.) We also hold two copies of this series of Emblems, both of them by Leuchter: one following exactly the author's original, with the descriptions in face; the other a later copy with the tables proceeding in the regular order, and the descriptions of them placed altogether at the commencement. There is also a similar copy by the same Artist, in the Brit. Mus., *Add. MSS.* 5790.

(III.)—On the Sixteen Conferences concerning Predestination. A.D. 1715.

(1.) The author's originals of this work, with the exception of Conferences iv, v, vi, ix, xii, xv, and xvi, which are most probably lost, not having certainly been heard of by collectors of these writings for sixty years past, we have in our possession. They were originally contained in about thirteen vols., in brown paper backs and lettered. By this clue and other notices in this sketch, it is possible that at a future time, the author's missing MSS. and Fragments, may be traced and recovered.

(2.) There is however a very beautiful and entire copy of this Work in the British Museum, made by Leuchter, *Add. MSS.* 5775—83. They were thus arranged by Leuchter in Eight Volumes, as being the most equal and appropriate division of them. All Leuchter's copies of this author's writings, though he himself a German as the author, are written with great care, and in a very clear round hand; being probably what he made for his own use. They were however sold (as we shall state hereafter in our collected memoranda respecting this Author,) at a Sale by auction at Islington, in the year 1772, and were bought by old Mr. Denis, Bookseller, of New Bridge Street, Blackfriars. At the death of Mr. John Denis, his son, at the close of the last century, these were obtained by Mr. Edward Fisher, and the greater part of them presented to the Brit. Museum. In case of publication, the 'Conferences' which are above stated as being wanting in the author's original, should be supplied from this source; or rather the *copies* which we hold (besides the originals) of all these missing Conferences, with the exception of Conf. xii, xv and xvi, might be compared with this Brit. Mus. copy, in order to see whether they be correct, and the *italicised* words duly distinguished. There would then be only necessary, to copy out the above named xii, xv, and xvi Conferences.

(3.) In the Six Volumes, 4to., calf bd. Extracts from this Author's Works, formerly in the possession of the late R. Cosway, Esq., which we hold, as before mentioned, there is a copy of all the first Nine of these Conferences. Amongst our collection of MS. books, will also be found a recent copy of the first Three Conferences in 4to., bound calf, by a modern hand, and again, of the Fourth in 4to., bound calf, with a copy of Canfield's *Third Part of 'Rule of Perfection,'* &c., but these latter are not to be depended upon.

(4.) These Conferences we have no doubt were written in the year 1715, perhaps the concluding ones in the year 1716, and the earlier ones possibly in the year 1714. The Author at that time and for several years previous to 1715 or 16, residing in Eagle Court, St. John's Lane, near Smithfield.

(IV.) On the Five Conferences concerning the Necessity of the Holy Sufferings and Death of Christ upon the Cross. With a large Hieroglyphical Figure. A.D. 1716.

(1.) The original of this treatise, as we have observed, we have not been able to trace, but the original draught of the large Symbolical Figure is in our possession. In the large portrait drawing of the author, prefixed to the fair copy we hold, bound together in one large 4to. vol., green vel., of all the illustrative diagrams and tables of the author's writings, made by Leuchter, this large Symbol is represented as lying open on his table, his other writings (with the exception of the 'First Table') being exhibited as standing in order beside him, bound, with their titles labelled on each. We may just mention that this last work, (the Collection of the symbols and other illustrative designs of the author's writings,) came by a singular providence into our hands, as did indeed all his writings, originals and copies, as well as those of Mr. Law, Francis Lee, and others: and that by it, or rather by the above mentioned notification of his writings contained in it, we were enabled to ascertain whether all of them were preserved to us, which happily we find to be the case. Without this clue, we had been unable to trace out this fact, and also to present the series of particulars contained in these pages respecting them; and we do rejoice at being the instrument of preserving and making known such inestimable and unique, and—as will be found, we consider, in respect to the promulgation of theosophy or divine wisdom—essential writings and instructions, to the world.

(2.) We hold a good copy of these Five Conferences, made by Leppington, in two vols., 4to., vellum.—There is also a fine copy of the same, by Leuchter, in one vol. 4to., vel., deposited in the Brit. Museum. This copy has also, inserted in it at its commencement, a clever reduced copy of the large hieroglyphic Symbol, which was to have been particularly and entirely elucidated in the now wanting Sixth and Seventh conferences: at the end of this volume, (of the Fifth conference,)

there is a remark in Leuchter's handwriting, that this work was not finished. Possibly, as we have stated our surmise to that effect, the author abandoned the completion of this undertaking, to enter upon the confutation of the doctrine of Universal Restoration, which he especially mentions in the First of these Conferences, as one of the grand babylonish errors of his age: which would necessarily involve the resolution of the chief points that would have come under especial review in these two concluding conferences of the present work. As he thus expresses himself on that occasion:—"Now this opinion of the restoration of devils is founded by these babylonians, upon almost the same bottom as the non-necessity of the death of Christ." See also some similar observations by him, relating to this matter, in the concluding part of the Sixth Conference on Predestination.

In this copy of the Brit. Museum, *Add. MSS.*, 5785, is also found a very striking *bust* portrait of our author, which certainly ought not to be omitted to be also presented in case of publication of his writings. This portrait would require comparison with the others of him in his regular costume, for instance, with the large portrait we before mentioned prefacing the Collection of the illustrations of his works, also with that which prefaces our copy, (in a formal modern handwriting) of the 'Epistle to Gildersleve,' and with the two corresponding portraits of Nos. 5767 and 5789 *Add. MSS.* in the Brit. Museum. All these however must further be compared with the portrait in the 'Paradoxa, Emblemata' work of the author in our possession: which portrait is doubtless the most correct and genuine, being probably done at the very time of drawing up that copy of those emblems, which was, we judge, almost coeval with the author's own original thereof. Whereas the former, larger featured portraits, making the appearance of the author's countenance younger, were necessarily done at a later date. We are almost decided to regard this latter 'Paradoxa' portrait as affording a good idea of the general effect of the author's person; still we are much pleased to see this *bust* design, which has indeed a natural unsophisticated air and sentiment, that we well understand, and feel to be correspondent with the spirit which the worthy original avows in himself in his 'Epistle to Gildersleve,' and which is also manifest in his pious, deeply sensible 'Letters to the Church in Bow Lane,' in his confessions appended to the 'Explanation of the First Table,' and indeed throughout all his writings.

(3.) The large Hieroglyphical Figure of these Conferences, was formerly engraved, and inserted in the first of the incomplete ed. of J. B.'s works, published A.D. 1764—82, at the sole expense of Mrs. Hutcheson, (Miss Hester Gibbon not having, as formerly surmised, joined in that expense,) out of respect to the memory of her esteemed friend, companion, and spiritual adviser, Mr. Law, who died A.D. 1761, and who, we may here repeat, had nothing whatever to do with that publication, which was got through the press under the supervision and honest zeal, but great incapacity for such an important business, of a Mr. George Ward, an ancient friendly correspondent of Mr. Law, and great admirer of his talents; in which work assistance may have been also rendered, especially in the completion of the Fourth volume, after Mr. Ward's decease, by a Mr. Langeake, another friend of Mr. Law, but perhaps equally as incompetent an editor for such a task as was Mr. Ward.

(5.) We know of no other copies of this work than those above mentioned, except the further one, we hold, contained in the before mentioned Selections of the author's writings, in six vols. 4to., formerly in the possession of Mr. Cosway. We have stated it as our belief that this work was written in 1716, immediately after the Conferences on Predestination were completed; and that after having got through the Fifth conference, the author laid aside the undertaking for a time, if not altogether. He then (1717) put the finishing stroke, emendations and appendix to the 'Explanation of the First Table,' wherein, it will be found, how wearied he expresses himself to be with writing so continuously, (indeed he must have almost laboured night and day with his pen as well as his mind,) but adds, that nevertheless he will not abandon it all suddenly.

From observations interspersed in these writings, it appears the author was intimately acquainted with P. Poiret, between A.D. 1670 and 1680. See also the Philadelphian writings, Lee's Letter to Dodwell, pp. 194—221 *supra*, Roach's two publications, and other books in German and English, of about A.D. 1690—1725, not to mention others of previous or later times, upon the topic of the "everlasting gospel" and "universal restitution," which gave rise to the author's next original treatise as before mentioned. Freher like Law and their great master in divine science, Bohemius, by the constitution of their uniformly developed and *well balanced* intellect and judgment, had as great and instinctive an antipathy to all unsound, and babylonish confusion of christian theology, and empty profitless religious idiosyncrasies of doctrine, however plausibly dressed up, as St. Paul himself had to the *Simon Magian* conceits and alchemic pretences for the purification of the soul, in the first ages of Christianity.

(V.) *On the Microcosmos, or Three symbolic Tables, with their respective Explanations.* A.D. 1703—1717—1727.

(1.) The first original of the Explanation of the first table, we have not seen or heard of, though we hold a fragment copy of the commencement of it, which sufficiently shows what a great improvement the present work is upon the one first drawn up. Neither have we heard of the author's original of this present emended work; which yet we think must have been in Mr. Law's hands, when he made his copy thereof, for he would hardly have liked to copy from a copy of so important and valuable a treatise as the present. The Author's original of the 'Explanations of the Second and Third Tables,' are in the Brit. Museum, *Add. MSS.* 5787, the style of writing of which sufficiently testifies to us when it was composed by him. At the end of it is a Latin Note by some friendly hand, of the date of November, 1712.—These two Explanations as observed by the author at the end of the 'Explanation of the First Table' were left as originally written; for though he might have considerably enlarged and improved them, as he had indeed designed, yet (as he states) he was so weary with writing, and moreover what was needful to be further declared respecting them, would fully evidence itself to every reader and student of them, who had made himself experimentally acquainted with and master of the contents of that 'Explanation of the First Table,' which indeed was the sole object of it,—that, in point of fact, a further elucidation was not necessary, and therefore he would forego his original purpose, but leave the Explanations of those latter Tables as at first composed. This we cannot but regret, with respect to the future schools of theosophy, as we deem it desirable that the whole practical scope of man's nature and relations had been fully elucidated by this divinely illumined, and rationally erudite sage.—We would recommend the

reader to look over if in his power, the German work before mentioned by Graber and Gichtel of 1696, headed '*Theosophia Practica*, or a Brief Explanation of the Three Worlds and Principles in Man, illustrated with Plates;' in order to form a just conception of the origin of the present work, which was intended as a brief practical yet deep exposition and application of J. B.'s declaration of that subject in his *THREEFOLD LIFE*. Who Graber was, we do not know, but if he originated the drawings whilst Gichtel attended to the literature, he possessed great ingenuity of talent as well as high theosophical science,—more especially so, if he also originated the designs or symbols to the early German editions of J. B.'s Works.

(2.) The beautiful copy of this work, (of the literal portion of it) by Leuchter, in 4to., the first vol. in vel., the two latter Discourses in a paper back, are in our possession. Likewise, the copy made by Mr. Law for himself, of the 'Explanations of the First Table,' in 4to. green vel., and of the Second and Third Tables, bound up with, but preceding the discourse of Vol. F *supra*, of 'Nothing and Something'.

The copy of the First Table Explanation, Brit. Museum, *Add. MSS.* 5786, is in a very deformed hand, and we question whether a perfect copy. We hold a copy of the self-same treatise in the same kind of writing. We also hold a copy of the same treatise in fol. vel. written by Leppington.

We hold also a copy of the Second and Third Table Explanations, along with a fragment of the very original of the First Table Explanation (as before stated) in a fair hand. We should perhaps here observe that the title, '*Microcosmos*,' is only given to this work by ourselves, or rather it was written in Mr. Law's copy of the 'Explanation of the First Table,' by Mr. Langcake, during the time he had the MS. in charge. And probably it was the finding of such treatises among Mr. Law's MSS. in Mr. Ward's papers, by Mr. Selfe, his friend and executor, that led to the knowledge of Freher's writings by Langcake, and then by Fisher, by whom they became subsequently hunted up.

(3.) Respecting the 'Tables' themselves, the finest and best copy, from which the plates were made that were inserted in Vol. III. of the 4to. Ed. of J. B. of 1772, are, as before stated, in our possession. These are for the original English 'Explanations.'—We also, as we observed, hold the original draught of these 'Tables,' though with the descriptive names on the figures and veils, in German; also the amended rough draught, with the substitution of the *Peacock* for the *Hunting Dog*, at a subsequent period.—The copy of the 'Tables' to accompany the German translation of their 'Explanation,' is also in the Brit. Museum, *Add. MSS.* 5788, which is colored. The above mentioned 'rough draughts' in our possession, were probably originals to this completed, but not highly finished (yet very striking, on account of its being colored) copy of all the 'Three Tables,' which may serve as a guide whereby to color future drawings of these Tables. Also the colored drawing of the 'Tree of the Soul,' with its relations to all the worlds in which man stands, with other unmentioned colored symbols, in our possession, may serve for a similar purpose.

(VI.) *On the Author's Epistles.* A.D. 1713—1717.

(1.) The copy of the Four Letters to the Church in Bow Lane, and of the Fifth addressed to Mr. Inglis, (which latter is signed "D. A. F. a zealot for the blessed memory, and the sacred writings of Jacob B.") made by Leuchter, in 4to. vel., is in our possession. Likewise the copy of the same made by Leppington, 4to., half-bound. Also the copy (if they are not the originals) of the two letters from *James Inglis* in Scotland, of the date of 1712, and we suppose 1713, together with a MS. in the same handwriting, (which also is the same writing as the fragment copy of the first original First Table 'Explanation,' as before named,) to the Bow Lane Society.—Of these letters there does not appear to be any copy in the Brit. Museum. The author's originals of them we have never seen or heard of.

(2.) The original of the long 'Epistle to Gildersleve' we are not aware of being in existence, neither of the remainder of the letters which are generally found together with this Epistle, for instance, the letter headed "To my friends," and the one "to the Bishop of Bangor, 1717."—The best written copy of these three letters, (in one vol. half bound, by Leuchter, to which is added a copy of the author's letter in German, addressed to Mr. Lütbecher,) is in the Brit. Museum, *Add. MSS.* 5791.—We ourselves hold a very clearly written copy in a modern hand, 4to. vel. bound, illustrated with a bold portrait of the Author, including also a copy of the letter to Lütbecher. Also, a copy in folio, vel., in the handwriting of Leppington; at the end of which are the initials 'J. D. Oct. 4th, 1782' (the year wherein old Mr. Denis bought Leuchter's and other copies of our author's writings at Islington, as before observed).

(VII.) *On the Treatise against the Restoration of the Devil and all Lost Spirits.* (Written in the German language and character.) A.D. 1718.

(1.) The Author's original of this work, if ever he made any but rough draughts of the very elaborate and perfected theosophic symbols contained in it, we have never heard of. There is no copy of this treatise in the Brit. Museum. We hold a perfect copy of it in folio, green vel., by Leuchter, the German words being in English letter. Also we hold a copy by Leuchter of the Drawings and Symbols only, the literary portion of it being lost. This was evidently once a perfect copy, and matches as to its size and paper, and German letter, the 'Explanation of the First Table,' in the Brit. Museum, *Add. MSS.* 5792, in the German character; but it has been taken to pieces to copy, the owner of it however not parting at the time with the Drawings which were therefore preserved, and are come into our hands. We have had them bound up again with blank leaves, whereon the literary portions of the work may be transcribed, and so the whole be again a perfect book. We do not know of any other copy in existence than the above named of this splendid treatise. Having already stated its especial nature in our incidental remarks in previous notices of these works, we need here say no more upon the subject. Very probably it was intended by the author to be a kind of finishing stroke to his profound theosophical labours for the benefit of mankind, not knowing however how this might take place, yet doing all with a single eye, and in the fulness of faith, to the divine glory. And yet notwithstanding his writings have been only in MS., and tossed about in the world, have been put up to public auction, and subject to all kinds of chances and dangers, arising from the death of friends and admirers, and falling into the hands of persons who might have no esteem for them, but have regarded them as enthusiastic mysticism and

folly, and so have destroyed them; together with other thousand possible misadventures,—yet, we say, despite of all these perchances, the providence of God has still preserved them, safe up to the present moment; and it may be that they may yet perform their well adapted and, we think, *predestined* function, of being instrumentally, an universal blessing to all nations of the world! We consider the preservation of these writings to manifest a similar kind of special providential care and interposition to that which so signally was evidenced in the preservation of the scattered and multifarious MS. writings of this author's great master, Bohemius, as related in the A.D. 1730 of his writings. We cannot but greatly rejoice in being the depository of these inestimable, for ever useful productions, and the instrument of thus making them known to the world. Bohemius is the divinely appointed original Christian fountain of the true philosophy of the universe of intellectual and physical nature, of God, Nature and all Things. All that can be revealed touching the true ground and mystery of things, it has pleased God to open in his writings, with so amazing a power of light and conviction, as must almost strike the mind of the duly apprehensive reader, with awe and astonishment, yet gratitude and love. All that is mysterious and inapprehensible to superficial or even philosophical readers, unless of very piercing and devout, illuminated and composed intellect—and even these may sometimes have a difficulty of clear perception; all their possible and ordinarily occurring doubtfulnesses and misapprehensions of the deep truths couched in J. B.'s writings, are all met or anticipated, cleared and resolved in the lucid and scholastic writings of the extraordinary genius of our Author.—May we be enabled by the divine favour, to present to the world, a serial publication, in the right order of study, of the writings of Law, Bohemius, and this Author, with all necessary *Notes* and instructions, elucidated by all the discoveries of the established applied sciences; last not least of those of the sphere of intellectual and animal magnetism. Then the philosophy of nature and religion will be complete, and the world will have only to experiment upon it, and realise all that sublimation of the divine nature in man, of which it is capable; with the blessings and wonders and discoveries to which such moral or rather divine elevation of the spirit and mind of man, must necessarily lead, and which appertain to it.—We presume the symbols and drawings in this work may be supposed to be carried to their highest perfection of elucidation, and justness of representation, of deep theological truth.

(VIII.) *On the Treatise of Good and Evil.*—(In the German language.) A.D. 1720.

The nature and construction of this work, not being, so to speak, an original new development of theosophic truth, but to clear up as it were a scruple,—we have already explained. The Author's original, as we have stated, is in our possession, with the exception of the last Conference, which yet is contained in the copy we hold of this work made by Leuchter, both being in the German character and beautifully written. The dedication however (to young Jeremiah Leuchter,) with several large and elaborate drawings, inserted by the author in the midst of the First Conference, is not contained in the copy by Leuchter. The author's lettering upon the paper backs of these 'Conferences' (now however bound by us in one vol. 4to., vel., with blank leaves for the insertion of the last wanting Conference,) was as follows, in German: 'The First Conference and First Continuation of the Same, [after the said Dedication] of Good and Evil—The Second Continuation of the First Conference of Good and Evil—The Third Continuation of the First Conference of Good and Evil.' There is not any copy of this treatise in the British Museum, nor, do we believe any other in existence, besides those here mentioned as in our possession.

(IX.) *On the Paradoxa, Emblemata, &c., Volume.* A.D. 1717, 1718, 1720.

(1.) The author's original of this work we have never heard of. The copy we hold in small folio vel., clasps, is by Leuchter, and appears to have been made immediately after the original was completed. In this copy there are two emblems on each page, with their Latin circumscriptions; whilst the English translations are in a separate loose tract accompanying it. This as we stated contains a portrait of the author, with also his coat of arms, which however are affixed to all the regular portraits of him.

There is also a copy of this work in the Brit. Museum *Add. MSS.* 5789, by Leuchter, but manifestly of a later date than the one in our possession. It is likewise embellished with a bold portrait of the author. The emblems in this copy are each made to occupy single pages, whilst the English translations instead of being in a separate book, are inserted under each emblem, with its Latin circumscription: which arrangement enables the work to be presented in 8vo. This is altogether a very beautiful copy, and the arrangements of it should be strictly followed in case of publication. We know of no other copy than these here mentioned.

(X.) *On the large mill-board Symbol or Hieroglyphic of Deity and Nature.*

This original as we have observed, which was engraved and inserted in Vol. IV. of J. B.'s works, published 1782, and which is there headed the True Principles of All Things, is in our possession. In the engraving in question, the various depths or indentations of the figure, expressive of the various degrees and relations of the principles to each other, are not attempted to be indicated, in any wise whatsoever, which is a great failure in this plate. The original itself is rightly colored, though now much faded, and in case Theosophy—or the true science of the mutual relations and magical laws of Deity and Nature, and of the essential constitution of the latter, both exteriorly to, and interiorly in Man, and all beings—ever become, as it ought to become (being, the science of ourselves, of our Father, of our lost patrimony and promised re-inheritance, &c.,) a common elementary school-study,—then copies might be made of this large mill-board Symbol, (as indeed of all the other chief symbols,) to erect in such establishments, for the exercise and questioning of the classes of students, in the principles and truths of Theosophic Science.

POSTSCRIPT.—Our beautiful Copy of All the Symbols, Diagrams, and Illustrations of this Author's Writings, (in one vol. 4to., by Leuchter,) may serve, in case of their Publication, as a Guide to the Engraver and Draftsman, employed thereupon.

*The Science of Religious Truth, fundamentally and fully elucidated, in
Theory and Practice.*

A GUIDE
TO THE PECULIAR SCIENTIAL
AND EXPERIENTIAL KNOWLEDGE
OF THEOLOGY, NEEDFUL, TO COMPOSE AN
ADEQUATE AND SUITABLE BIOGRAPHY
OF THE ACCOMPLISHED ENGLISH SAGE
AND CHRISTIAN PHILOSOPHER,
WILLIAM LAW,
(*The Author of the "Serious Call to a Devout and Holy Life," &c.,*)
OUT OF MATERIALS TO BE PROVIDED.

FOR WHICH AN EDITOR IS REQUIRED.

The groundwork qualifications of mind presumed to be in the candidate, upon which the above described knowledge is to be superinduced, are these following—

1. The possession of sound classical learning, luminous common sense, acute ironical wit, and masculine strength of reason and judgment.
- 2,—of high rhetorical art, and pure Saxon simplicity of verbiage.
- 3,—of *skeleton-leaf* exactness of logical power and demonstration.
- 4,—of easy, natural aspiration of thought, as to length and cadency of periods, with great practice in argumentative composition.
- 5,—of a devout and serious spirit, or mental complexion. And,
- 6,—as to religion, of the ancient Methodist views, of the necessity and blessedness of earnest devotion to God, and the attainment of perfect sanctity or holiness of spirit, and outward practical life.

LONDON :
THEOSOPHIAN LIBRARY, LUDGATE STREET.

Free. First issue, 5000.

Christmas, 1856.

N.B.—*The more this read and considered, with its Scripture and other references, the yet higher and deeper found, and better and better liked.*

—"It is with the pioneers of science, as with the pioneers of civilisation; they point out the way, and clear the paths along which others are to travel—leaving to posterity to appreciate their genius and labours, and to do honour to their magnanimity in braving the prejudice, superstition and malice, of the crude conceptions, ignorance and stationery interests, ruling their own age."

NOTICE.—The present pamphlet is a reprint of part of the preface of a Work of 688 pages, of the same size of page, but in *nonpareil* type,—which is thus entitled:—

"*To the Christianity, the Philosophy, the Erudition, Science, and Noble Intelligence of the Age.*"——*Notes and Materials for a Just and Adequate Biography of the Celebrated Divine and Theosopher, William Law. Comprising an Elucidation of the Scope and Contents of the Writings of Jacob Böhme, and of his Great Illustrator, Dionysius Andreas Freher; with a Notice of the Mystical Divinity, and most Curious and Solid Science of all Ages of the World. Also, an Indication of the True Means for the Induction of the Intellectual 'Heathen,' Jewish, and Mahomedan Nations into the Evangelical Faith. Printed for Private Circulation. London. A. D. 1848-56.*"

The object of this Work originally, was to find or create an Editor, to write the BIOGRAPHY OF MR. LAW, in a worthy manner: whose unpublished MSS. and papers, (with those of other EMINENT PHILOSOPHERS,) had come into the possession of the Advertiser. And that, by furnishing to the candidate, who might possess the needful groundwork of academic ability, the means of perfecting himself in the necessary and singular knowledge—and spirit, requisite for the task. At the same time, it was deemed appropriate, to set forth for his further enlightenment, the chief features of the information which was proposed to form the contents of the contemplated work, which was accordingly comprised in this treatise; whence it became extended to its present dimensions. With the former object still in view, as well as to confer what is considered to be, a well-timed benefit on the world, (awaiting the publication of Vols. II. and III. of the *Introduction to Theosophy*.) the Advertiser has reprinted the present Extract from the work, as above described, for general dissemination. The results of all which, he doubts not, will duly appear, to the great glory of God, and the fulfilment of his own earnest hopes and desires. *Christmas, 1856.*

THE "EXTRACT,"—BEING A RECAPITULATION, OR SUMMARY OF THE ENTIRE WORK.

The following Advertisement appeared some time ago in a public journal, but as the peculiar talent which is required, might not be exactly deducible from the terms of the announcement, it has been deemed fitting to present a more explicit and comprehensive statement in reference to the subject, and hence the present treatise.

WANTED a Gentleman of high Literary Talent, and deep Devotional Spirit, not under forty years of age, who during his scholastic studies, has been well versed in the casuistry and metaphysics of ancient divinity, and whose style of composition is that of strict logical argumentation, however its severity may be arrayed in the simplicity and graces of rhetoric, to assist in writing an elevated religious and philosophic biography.

The following series of works and tracts, are what have been selected as general models, from a due study of which, according to the observations annexed to each, may be gathered the exact nature of the required talent.

1.—*Serious Call to a Holy Life, by W. Law, A.M.—Case of Reason or Natural Religion, fairly and fully stated.* 2nd. ed. By W. Law, A.M.

These treatises (with the Author's "Christian Perfection" and his "Three Letters to a Lady inclined toward the Church of Rome") may be received as examples of the style of argumentative writing desirable, and showing the needful modicum of metaphysical knowledge. Also, as exhibiting masterly display of wit, brightness of imagination, penetrating observation of life, classic and felicitous delineation of character, and an easy, flowing, complete handling of the subjects of discussion.

II.—*Earnest and Serious Answer to Trap.*—*Animadversions on Trap's Reply.* Both contained in Vol. i. of "*Introduction to Theosophy.*"

As models for an ingenious, dignified style of address, for elevated sentiments of christian purity and holiness, and for the earnest and serious spirit which must breathe through the work. The qualifications of the former named treatises to be incorporated with the characteristics of the present tracts.

III.—*Short Confutation of Warburton's 'Defence of Christianity' in his 'Divine Legation.'* This also in Vol. I. of "*Introduction to Theosophy.*"—*An Address to the Clergy.* By W. Law, A. M.

The former of these treatises (in which may be said to be embodied the literary and other perfections of the previously named works,) may be taken as a model of the magisterial style and power of philosophic writing desirable. The latter, for the *Elias-Baptist* spirit of divinely animated zeal, resistless truth, and elevated wisdom, in which the biography from first to last should be composed—penned indeed in such a holy, reverential glow of spirit, as if indited by a seraph; so as to inflame the heart of all its readers with the love of God and all holiness and perfection of life.

The foregoing notices relate chiefly to the literary qualifications of the author: the following series of works express the ground of understanding, or sentiment of mind from which the work should be dictated.

IV.—*Treatise of Christian Perfection.* By W. Law, A. M.—Jeremy Taylor. *Of Holy Living and Holy Dying.*—*Of the Following of Christ.* Vols. i. and ii. Quesnel. *Reflections on the New Testament*, in 4 Vols., 8vo., 1725.—*Letter on the Primitive Christians*, appended to Horneck's *Happy Ascetic*.—Bp. Wilson's *Letter to Lady Eliz. Hastings*, p. 356, seq.—Fleury. *Manners and Behaviour of First Christians.* 8vo., London, 1698.—Calmet. *Commentary, with the Dissertations and Prefaces*, (in French.)

Augustine. Meditations, and Soliloquies, &c., 8vo., 1720. With other works of the ancients, Cyprian, Basil, Ambrose, Greg. Nyssen, Chrysostom, Greg. Naz., Jerome, Bernard, &c., wherein they especially discourse upon the blessedness, and means of attaining to perfect sanctity, purity and holiness, &c.—Tauler. *Les Divines Institutions de, avec sa Vie.* Also, his *Exercices sur la Vie et la Passion de Jésus Christ*, 18mo., 1718.—Also, his *Evangelical Poverty*, with *Life* prefixed, in English. London, 1708. And his *Sermons* in Latin.

Relation de la Mort de Quelques Religieux de la Trappe. 5 vols. 18mo. Paris, 1755.—*Tour to Alet*, (in Volume Second of Schimmelpennick's *Port Royal Memoirs*.)—*Vie de l'Abbé de Rancé, par Dom Pierre le Nain.*—*De Rancé. The Sanctity of the Monastic State.* 2 vols. 12mo. Dublin, 1830,—regarding therein what is of the essence of Christianity, or of expedient practice to the regeneration; and imbibing its earnest and serious spirit.

To form a right foundation for the high superstructure of a perfect Christian, regenerate, divine life. In the first place, inducing in the mind a profound and piercing conviction of the vanity and emptiness of all worldly things, and of the degraded sinful state of the humanity by nature; and therewith an earnest conversion of the soul to God. *Secondly*, to arm the mind with a steadfast, immoveable purpose, to follow Christ fully, in his process of *the regeneration*—in the way of his precepts, counsels and example,—the *narrow way*, the way of the *cross*, the way of *faith*; as being the one only true and direct way, from defilement to purity, from sin to holiness, from darkness to light, from death to life. And *thirdly*, to furnish the soul with principles to walk manfully and surely in that way; that is, in the *perfect spirit* and *power* of prayer, of self-denial, of contempt of the world, of divine love, and universal charity; of humility, patience, meekness, long-suffering, obedience, purity, silence and resignation; in heavenly foretastes of the world to come, in absolute trust and dependence upon God, with all that is earthly and temporal—all goods and evils of this present life, under the feet.

V.—W. Law, A. M. *Serious Call to a Holy Life.* With his *Case of Reason*; and his *Three Letters to a Lady inclined to the Church of Rome*, 8vo., London.—*Life of Baroness de Chantal* (translated by Mrs. Blachford), 12mo., 1787.

A Treatise of the Cardinal Virtue of Humility, by Rodriguez, 18mo., London, 1733. With a Preface, containing some *Cautions and Directions with respect to Spiritual Books of the Church of Rome*.—Also, to look over the Author's *Christian Perfection*, in 3 vols. 8vo., 1841; regarding therein, as in other similar writings, what is of the essence of Christian practice, or expedient to the attainment of an universal holiness and purification of soul.

Life of Ignatius Loyola, 8vo., London, 1686. Also, his *Spiritual Exercises*, (translated,) London, 1847. To read the Life with the eyes of an earnest seeker, and as free from a critical, or judging spirit, as an infant-school pupil.—*Be earnest, earnest*—is the motto of the faithful, and truly enlightened child of God. *Earnestness, labour, perseverance*, with understanding, (or faith,) are the essentials for high attainments, both in grace and nature: without these, no right knowledge of regeneration.

Life of the Holy and apostolical Francis Xavier, (from Bouhours,) 12mo., London, 1813.—Also, *Life of J. F. Regis*, 8vo., London, 1738. See also, the *Lives* (in French and Spanish) of C. Borromeo, d' Avila, B. des Martyrs, Nerius, Alvares, and Works of some of the Paris Oratorians, etc.

Burnet's *Pastoral Care*, third edition, 12mo., 1713.—*Esprit de François de Sales*, par Camus, 8vo., Paris, 1747. Also, to peruse the spiritually unctuous, non-historic portions of his *Life* in French.—(Dupin's *Method of Studying Divinity*, 8vo., 1720.)

The Spiritual Combat, with the Peace of the Soul, &c., in 12mo., Birmingham, 1769.—Butler's *The Lives of the Saints*. In 2 vols., imperial 8vo., (fine paper,) Dublin,—the devotional reflexions and memorials thereof.

Gottfried Arnold's *Church and Heretic History*, (in German,) 1699, 1710, and *History of Mystic Theology*, in Latin.—Poiret's *Bibliotheca Mysticorum*, 12mo., 1708, in Latin.—*Faith and Reason Compared*, with a new Preface, in Latin, 1707; *English abridgement*, 12mo., London, 1713, 1787.

Bourignon, *Apology for*, 8vo. London, 1699. Also, her *Renovation of the Gospel Spirit*; and *Light of the World*, 8vo. To pass over her accessory doctrinal crudities, and petulant whimsies.—Poiret's *Divine Economy*, vol. iv., the *Premonition*.

Discourses on Subjects relating to the Spiritual Life, translated from the French, with a Letter on the Mystic Writers, 12mo. Edinburgh, 1749.—*Life and Character of Tersteegan*, 2nd ed. 1834. *The Lord's Dealings with Müller*, Bristol, 8vo. 1850.

Life of the Marquis de Kenty, 12mo. London, 1684.—*La Vie d'Elisabet de l'Enfant Jesus*, (Paris, 1688.)—*La Vie d' Armelle Nicolas*. (la bonne Armelle,) thick 18mo. Rennes, 1679, Cologne, 1704.—*The Life of Gregory Lopez*, (from the Spanish,) 18mo. London, 1675.—*Devotional Tracts from the French*, 8vo. 1724; or, *Life of Nicholas Herman*, Native of Lorraine, 18mo. Edinburgh, 1741, (translated from the *Théologie de la Présence de Dieu*,)—both relating to Frère Laurent de la Resurrection.

The Interiour Christian, by Bernières, 12mo. 1684.—*Surin. Catechisme Spirituelle*, in French, 2 vols. 18mo. 1740.—*Jean de la Croix. Vie et Maximes*.—See also, Malaval, Bertot, Barbanson, Boudon, Maur Jesus, Epip. Louis, Rojas, &c.—Fenelon.

Théologie Réelle ou Germanique. 18mo. Cologne, 1700.—*Théologie de Cœur, En Deux Parties*. And *Théologie d'Amour*. 18mo. Cologne, 1697.

Life of Madame Guion, 8vo. translated from the French. Also, her *Opuscles*, in French, vols. i. and ii. (And her *Justifications*, in French, 3 vols. 8vo.—Fenelon's *Pastoral Letter*, translated by Nelson, 18mo. 1715.)—Malinos. *The Spiritual Guide*, and concerning *Daily Communion*, 18mo. 1688. *Kelsh's Religion of the Heart*, 12mo. Boston 1844.

* In elucidation of the manner, more or less perfect, according to the lights with which they were favoured, in which devoted souls have walked, in the process of the regeneration, or way of faith. And how, according to their peculiar complexions and dispositions, (having first sought and found "the kingdom of God" and his righteousness,) they have been led out to serve their neighbour and the world. But especially, are herein to be studied, the practical arts and instruments of entire sanctification,—even to the utter destruction of self-love and self-will in the spirit of the soul, and the attainment of that purity of heart which alone can see God. In fine, to lead the soul by a natural process, of a self-conscious, experimental growth of regeneration, up to the very vestibule of the temple of Wisdom—the supersensual, intellective, or divine life.

The order of the spiritual regeneration is divided by the mystic doctors, and that

* N.B. The last of this list to be Tersteegan's Works (*Tersteegan's Lives of the Saints in German*) 3 vols. 4to.

(This work should be translated into English) etc.

very justly, into the *purgative*, the *illuminative*, and the *unitive* states; but, as such must be the actual course of experience of all the truly and fully regenerate, we, in this serial order of study, have made provision for the soul to progress (surely) to that end according to its own natural complexion and constitution, rather than attempted to confine or cramp it to a certain form of growth or advancement. And in support of our views, we refer the reader to the remarks in italics, at the head of the note of p. 166, and to p. 252, *seq.*

VI.—Vol. I. of *Introduction to Theosophy*, 18mo. 1854.—Vols. II. and III. Ditto, to contain Law's *Appeal*; *Spirit of Prayer*, *Way to Divine Knowledge*, *Spirit of Love*, and *Letters** (with a *Symbolic Illustration*, in Nine Figures, being—*A Consideration of the One, Instant, Universal, Eternal Act, of the Developement of the Divine Magic WILL or Liberty, in Trinity, and Imagination or Wisdom; and of the Generation in Itself of Desire, or Nature, with its Seven Properties, Two co-eternal Principles, and Three constituent Parts.*—) *Bohemius*. His *Complete Works*: the best edition is the German, in 9 vols. 12mo. 1730.—*Freher*. *Complete Writings with Diagrams and Symbolic Illustrations*, all in MSS.—[NOTE. Vols. IV. *et seq.* of *Introduction to Theosophy*, to commence with, and comprise Böhme's and Freher's Writings, in the order described pp. xxix.—xxxii. *seq.*—] *Hamburgur's Doctrine of the German Philosopher, Jakob Böhme*, (German,) Munich, 1844.—*Franz Baader's Writings* on J. B. (in German.)—Also, *Mystère de la Croix*, 12mo. 1786.—*Gichtel*. *Theosophia Practica*, 3d ed.; being *Spiritual Letters of John George Gichtel*, (in German,) 6 vols., Leyden, 1722. Also, his *Wonderful and Holy Life*, (in German,) 8vo. 1722.—*Kanne*. *Lives of Awakened Christians*, (in German.)—*Saint Martin*. *De l'Esprit des Choses*, 1800, in French. Also, his *Ministère de l'Homme-Esprit*, 1802, in French.—*Query*, Prof. Moliter's work (Frankfort,) on the *Cabala*.—*Eckhart's mystical magica*

[COLLATERAL STUDIES.—Cudworth's *Philosophical works*.—Gale's *Works*.—Dacier's *Life of Pythagoras*, with etc., 8vo., 1707.—*Morals of Epictetus*, with *Commentaries of etc.*—*Bible of Reason*, Part I. only, 1850.—*Life of Socrates* by Cooper, 12mo., 1749.—*Plato's Philosophical writings*; for which, and those of others, see Thomas Taylor's translations of the *Ancient Philosophers*, 1790—1815.—*Monboddo's Ancient Metaphysics*, vols. i. and ii.—*Bacon*.—*Barrow, Life, Lectures, &c.*—*H. More's Life*.—*W. Sherlock*, on the *Immortality of Soul*, the digression therein.—(*Query*, *Chevalier Ramsay's Works*, without his fantastic notions from *Bourignon*?)—*Descartes*, *Malebranche*, *Locke*, *Berkeley*, and other writers, to UNDERSTAND THE THEN STATE OF PHILOSOPHY, AND THE DESIDERATUM THEREIN THAT EXISTED (See *Notes*, pp. 404-22, *seq.*)—*Harvey*.—*Maclaurin*, on *Sir I. Newton's discoveries*.—*Sir I. N's. Works*, and MSS.—Together with other writers, and modern scientific works, containing the latest theories and discoveries in *Electricity*, *Magnetism*, *Astronomy*, *Geology* and other branches of natural physics.—*Grove's Correlative Forces*, 2d ed. 1856.—*Oken's Phisio-philosophy*, 1847.—*Hunt's Poetry of Science*, 1848, etc.]

Asceticks, or Heroick Piety of Ancient Anchorets; with the *Life of St. Anthony*. And *Theologia Mystica*, or *Two Discourses concerning Divine Communications to Souls duly disposed*. And *An Apology for, and Invitation to, the Quakers*, 12mo. 1696, 1697. (For a Religious Society). A judicious treatise, in all its parts. See the *Remarks* upon it, in pp. 255—63 of the *Theosophical Transactions*.—*Memoires pour Servir à l'Histoire de Port Royal*, 2 vols. 12mo. 1738.—Also, *Schimmelpennick's Port Royal Memoirs*, 2 vols. 8vo. 1835. To consult the authorities therein given, for further information concerning the Port Royal worthies—learned, polite, holy sages;—in respect also, to the proposed establishment of a *Theosophic College*. The divine Lives and wisdom of the Ancient Philosophers, to be perused in the latter light. Also, Lord Leigh's *Letter*, in the *Times journal*, Christmas day, 1855, on *Reformatory Institute of Mettray*, for suggestions as to discipline—for sanctity, in such College; as for *magic training*, the *Preface* to Ballou's book, p. xx. *seq.* And then, the *Prospectus of T. C.*, p. 501, Vol. I., *Introduction to Theosophy*.—*Fronteau. Dissertatio de Virginitate*, honorata, erudita, adornata, fecunda. Paris. 1651.

NOTE.—The antiquity of Mystical Theology (writes the Editor of the *Theosophical Transactions*, in commenting upon the treatise of *Asceticks*, etc.) is here derived down from Noah; and the instances of Melchisedec, Abimelech, the two Pharaohs, Jethro the Midianite, Rebekah, Balaam, and Job, with his friends, are adduced to prove, that it was anciently believed

* See the arrangement of these and exposition of the contents and other particulars in "Notes and Queries" March 14 and 21. 1857, *Boungois Royal* 18 mo.

in all nations, that there were means whereby men and women might come to have some acquaintance and communication with God. The tradition and succession hereof through the Colleges of the Prophets, among the Jews; through the Priestly Colleges of the Eastern Magi, among the Egyptians, Chaldeans, and Arabians; and through the Pythagorean and Platonian schools, were it accurately and judiciously done, would be a considerable work; but this is not to be expected within a few sheets. And as for the media which the Gentiles did use, to attain the intimacies and communications of their peculiar Deities, or of the Soul of the world, or of the supreme Demi-urgus and Creator, a particular and distinct explication thereof, would necessarily lead us into a disquisition concerning the ancient Theurgic mysteries. [The next "Magical" Intersection will afford a clue to the understanding thereof.]

What was the spirit of Plotinus and Iamblicus, what also the spirit of Porphyry, cannot thoroughly be understood without a more than ordinary insight into these. The Porphyrian spirit is a very great mystery. But as it is in witchcraft, or in demoniacal obsessions, so also is it here. The evil demons are able to do nothing of themselves: it is Nature that works all, and produces those strange and wonderful operations. They also know how to supply actives to passives, and leave her to bring about what they design; to which the present corrupt state of nature is subservient, and wherewith they fail not to add somewhat of their own malice.

[MAGICAL AND CORRELATIVE STUDIES.—The next following Six Divisions are an accompanying scientific and practical study, of high importance.]

1. Tryon. *The Knowledge of a Man's Self*; being a Second Part of the *Way to Health*, etc. 8vo. 1703. Also, *The Way to Health*, etc. 1697. (All grounded on J. B.'s philosophy.) Also, *Memoirs of T. Tryon*, 18mo. 1705.—The *Phalanstery*, or *Moral Harmony*; the Preface, by Lady Chichester, 12mo. London, 1841.

2. *Pure Foods*. Here to read some judicious treatises on the necessity of pure diets, or a pure fuel for the fire of life, and indeed of an universal cleanness, in order (in common with the spiritual exercises of earnest religion,) to the regeneration, or purification and sublimation of the humanity, according to the true scope of the gospel. Also, to examine some works treating of high *Boodhist*, *Sivic*, and other Oriental, *Druidic*, etc. religious science, virtue and piety; and likewise, concerning the real purificative arts or rites, and inductive physical and mental training of the ancient vestal pythoneses, sibyls, priestesses, etc., etc.

3. *Popular Experimental Transcendentalism*, or *Animal Magnetism*, with its subsequent Inductions. To peruse, in this place, Dr. Haddock's *Psycheism* and *Somnambulism*, 12mo. London. 1851.—Also, Dr. Gregory's *Letters on Animal Magnetism*, 12mo. London, 1851. With Neunham, on *Human Magnetism*, 8vo. 1845. Dods's *Philosophy of Mesmerism*, 1851, (American,) and *Philosophy of Electrical Psychology*, 12mo. 1852.—Townshend's *Facts in Mesmerism*, 8vo. 1844.—*Night Side of Nature*, by Mrs. C. Crowe, 3rd ed. 1852.—Deleuze. *Histoire Critique du Magnétisme Animale*, 2nd ed. 1819. And *Practical Instruction in Animal Magnetism*, 8vo. Ballière, 1850.—Dupotet. *Introduction to Study of An. Mag.* In French.—Reichenbach. *Researches in Animal Magnetism*, 1852.—Ennemoser's *History of Magic*, 2 vols. 1854;—with other sober treatises, in German and French, elucidatory of psychical developments and accidental openings of the Magic philosophy. And along therewith, (N. B.) TO WITNESS SOME REALLY GOOD CASES OF MAGICAL SLEEP OR TRANCE, WITH LUCID CLAIRVOYANCE.

4. *Natural Magic*, or modern *Spiritism* and *Necromancy*. See *Spiritual Herald*, (monthly,) London, 1856.—*Yorkshire Spiritual Telegraph*, Keighley, 1855.—*American Spiritism* Periodicals from commencement, *New York Spiritual Telegraph*; *New England Spiritualist*; *Cincinnati Spiritual Messenger*.—Judge Edmond's *Introduction to his Spiritism*; the rest being specious delusions of the (Swedenborg-reopened) phantasy of nature, Gen. iii. 1-5, the unholy, false, insane, subtle, astral intellect,—being magically stirred by its devotees.—Ballou's *Exposition respecting Modern Spirit Manifestations*; with a New [and MOST ENLIGHTENED] Preface, Howell, Liverpool, 1853.—(With other works, and fresh opening phenomena, reported in *Spiritism* periodicals.) *

—*La Philosophie Divine, appliquée aux Lumières Naturelle, Magique, Astrale, Surnaturelle, Celeste, et Divine*; ou aux Immuables Vérités que Dieu a révélées de Lui-même et de ses Œuvres, dans le Triple Miroir analogique, de l'Univers, de l'Homme, et de la Révélation Ecrite. 3 vols. 8vo. 1793. To peruse the judicious Notes of the first Volume, and a few of the second Volume, containing the author's experience and judgment of the astral magic, somnambule, Swedenborgian and similar delusionism.

5. *The Hermetic Mystery*, or *Alchemy*. For references to treatises thereupon, see *A Suggestive Inquiry into the Hermetic Mystery*, 8vo. London, 1850.

6. *Divine or Holy Magic*. (See Böhme's *Mysterium Magnum*, xi, xx, lxviii.) The qualified reader may here well conceive, respecting the glorious 'manifestations' that

& *The Spiritualist*, Booth, London, 1857.—Finally to consult Mahan's "Modern Mysteries Explained" (*Spiritualism from Swedenborg down to the "Home" phenomena*) Boston, U.S., 12 mo. 1853.

are to be expected,—in, and from the DIVINELY REGENERATED, and DULY TRAINED MEDIA, and MAGI of a right THEOSOPHIC COLLEGE.—*Exod. vii. 11, 12.*

NOTE.—After having gone through the present division of study, (referring likewise again to the Notes of pp. 522—24, 549, 550, 553, 556, 559, and of 467—9, 464, 449, 495, and to the text of pp. 320, etc.), the student will perceive its scope and object; as opening out to him a glimpse of the whole field of the *natural and divine magic*, and of the accidental entrances therein made by the astral spirit and by faith, up to the present time; besides enabling him to advocate with superlative force of reason and earnestness of zeal, the necessity of the establishment of *Theosophic Colleges*, in regard to the perfect triumphs of the Gospel. Which should be, not mere elementary schools of the prophets, nor yet as the ancient *philosophical academies*: but brilliant evangelical seminaries, worthy of the age, for the rearing or training of children of God, up to the *highest perfection* of sanctity and wisdom, according to the lights of this work—even to the matured apprehension and exercise of those *angelical arts and powers*, which are the prerogatives of the regenerate humanity.

The considerations that will ensue upon a review of this particular of study, will also elucidate the original doctrines and mysteries of Christianity, of *imposition of hands*, (by a regenerate and official medium,) of *baptism*, of the *supper of the Lord*, etc.,—yea, even of the *supplementary sacraments* of the Romish church. Here, may be perused,—*Law on Sacrament*. Query.—Who or what the stranger that so impressively accosted BOHEMIUS when a youth, (as related in his Life,) and what ensued therefrom? Also, respecting the burnished platter, by the lustre of which reflected upon him, he became entranced with 'double consciousness,' into the central ground of all Nature; he however being manifestly qualified for such a baptism and revelation!—Is not this the secret clue to BOHEMIUS's character, (which we here offer to the judicious future editor of his life,) namely, that he was a pure, simple child of nature, of a highly delicate tincture and complexion of spirit, (manifest indeed by the existing 'Painting of him, in this country,) and accordingly susceptible to magic or 'magnetic' action? Hence his early vision on the *Land's Crown* mountain; and also, after being 'baptised' by the supposed *Rosicrucian*, his centre-life became still more opened, and he more lucide? And now, seeking God and salvation in the true, orthodox, gospel mode, (*à la Bramwell*), viz., by total penitence, and earnest, wrestling, *unflinching*, faith and prayer; and obtaining what he thus sought, even the full *liberty and witness* of the Spirit,—in this state of clear, and now greatly augmented salvation, being again 'magnetised' by the *inward solar power* and tincture, in the reflexion from the burnished platter, he became a *perfect clairvoyant*! That is, he realized the full prerogatives of his then state, as a highly regenerate man, in respect to both the temporal and eternal *vision*, and other senses; whence he wrote down his apprehensions of Nature, as he was able to conceive and express the same, by the astral reason, and our defective *Babel* language.—This original view or discovery of the character of BOHEMIUS, which has presented itself to us, is, we consider, the true key to his peculiar genius, as displayed in his writings; in which respect, it may also serve as a qualifying note to our other descriptions of him, in these pages. But the true subjects of a right Theosophic College and its training—Would that some noble minded Philanthropist might consecrate a hundred thousand pounds to the foundation of such a scheme in the name of the holy, holy, holy, eternal SOPH-IAH, and to his own high honour!—might, we consider, be made to far excel BÜHME, as enjoying equal clearness of spiritual sense, but, as being thoroughly grounded in modern science, so therefore enabled to elucidate technically the 'mystery' and *virtues of things*, and hence of greater practical utility to the Church and the world.

End of MAGICAL INTERSECTION.]

Traité du Discernement des Esprits. Par Cardinal Bona. 18mo. Paris, 1675. A judicious work.—General Delusion of Christians touching God's Revealing Himself. 1713, 1838; supposed to be written by the Author himself of the History of Montanism, 8vo. 1708, which also especially peruse; and this latter to have been a strained work, drawn up to oblige friends.—Lead. A Fountain of Gardens, 4 vols., 12mo., 1697, and Revelation of Revelations, 4to., 1683.—[Apologetical Letter of Lee to Doddwell, pp. 188—258.] To glance over Roach's Great Crisis, and Imperial Standard, 8vo., 1727.—Bromley's Sabbath of Rest, 12mo. London, 1730.—Mrs. Pratt's Letters, pp. 587—91 seq., etc.—(Kelty's Spiritual Fragments, the Preface, 18mo., 1838.)

Theosophical Transactions, by the Philadelphian Society, for the Advancement of Piety and Divine Philosophy, pp. 294, 4to., 1697. The close perusal of this Work, is highly recommended, especially pp. 248—268, though indeed, it is full of spiritual gems, the editor being the celebrated Francis Lee, author of Kettlewell's Life, &c., &c. Lee's posthumous Dissertations, 2 vols. 8vo., 1752. Jung Stilling's Life Vol III—

[Freher's Abstract* of the 'Second Part' of P. Evangelista's Kingdom of God in the Soul, pp. 623—627.]—Also Canfield's Rule of Perfection, the Third Part, viz.

* At the close of this valuable analysis or Abstract, Freher observes, speaking of the latter portion of the work under his review:—

"That which now followeth of another Author, entitled, ELUCIDATION OF THE DOCTRINE OF THIS TREATISE, OF THE REVEREND P. J. EVANG., contains nothing else but a particularenumeration of the chiefest parts thereof, which are these four,—(1.) Of the Soul's gathering her into herself, (2.) Of the Soul's introversion, (3.) Of her penetrating herself, and (4.) Of her drawing near and exalting herself into God. Each of which, this author sheweth, is conformable to many others

Of the Essential Will of God, wherein is treated of the Supernatural Life.—Also, *Eckart's Discourses*, *Tauler's Sermons*, and *Rusbrochius, Of the Perfection of the Children of God*, all in German and Latin. And *Jean de la Croix's* sublime experimental writings, the *Ascent of Mount Carmel*, &c.—And again, *Böhme's Supersensual Life*, p. 43, seq.; *Divine Contemplation*; and *Abstract of the Mysterium Magnum*.

The object of this *sixth division* of study in the course, has already been sufficiently intimated, namely, to afford to the so advanced graduant, a knowledge of all the science and art, which has hitherto been revealed and discovered, in regard to the high *sublimation* of the human life; and of the true and lawful mode whereby to advance steadily to the very central throne of the divine revelation, even to become a *holy artist*—a lord, a prince over nature, to the praise and glory of God. For the humanity, as before observed, being now fully redeemed, man is therefore capable of a transcendently *exalted spiritual* renovation and illumination: (and if of a spiritual why not of an outward and physical—even of an *Enochian life* on earth?) And therefore it ought to be the aim of the enlightened Christian, to press on to this high regenerate perfection, or *glorified resurrection state** of the *inner man*; to prove the arts of *paradisical horticulture*, first in himself, with his own life and intellect, and then to raise up others to the same faith, and inward glory. Which attainment according to its degree, it is, that restores to man his original prerogatives of *dominion over all temporal creatures*, and to open the latent powers of God, and *scientz* of the Divine Wisdom in everything. Our Lord spake to his wondering disciples to this purport,—Ye seem surprised at what I now effect, deeming it a *miracle*: *Verily far greater works than these shall ye* (my faithful, theosophic disciples,) *do*, after my ascension. St. Paul also, in the same scope of apprehension, observes, *Henceforth know we no believer after the flesh . . .* (but rather as members of a God of glory in heaven.) And again, *But ye are come*, &c. *Hebrews* xii. 22—24. And what St. John declares, respecting the *paradisical glories* of the New Jerusalem, *i. e.* of the perfection, or *efflorescent* stage of that Christianity, in which we are all *growing up*, if of the regeneration, needs not to be particularized in this place. [**Philip*. iii. 11—16.]

[VII. INTERSCRIPT.—*The following List is also here superadded for the sake of such readers as are not well versed in the theological and religious science peculiar to this nation. The knowledge whereof* (experiential as well as sciential,) *is supposed to have preceded the study of the fourth division of the above series. Viz:—*

Sermons and the other solid *theological writings* of Bp. P. Browne, Cudworth, Barrow, Bull, Pearson, Hall, South, Ken, Hickee, Nelson, Horneck, Author of *Whole Duty of Man*, Tillotson, Hammond, Dean Sherlock, Young, etc.—*Book of Common Prayer*.—Nelson's *Feasts and Fasts*, etc. (Ersline on *Faith*, 1822, on *Election*, 1837?)

Arndt's *True Christianity*, translated from the German, by A. W. Boehm, and Boehm's *Memoirs*, tr. by Jacobi, 1735; with *Sermons and Writings* of other evangelical Protestant Divines of Germany, as A. H. Francke, J. L. Zimmermann, Freylinghausen, etc. The latter's *Abstract of the Doctrine of the Christian Religion*.

And lastly, the *Spiritual Discourses* and other Writings of Divines of the *complezional apprehensions* of Goodwin, Ambrose, Owen, Preston, Baxter, Mason, Scougal, Bunyan, Reynolds, etc. Watts, Hervey, M. Browne, Scott, Cecil, Rob. Hall, etc.—(Griffith's *Spiritual Life*, 1836, *E. Mannering's pieces*, 1840-50?) etc.

As illustrative of the English Theology in its two chief forms of developement,—

of the Mystical Writers, whose words he bringeth forth, viz. St. Bernh., August., Gregor., Rusbroch., Anon. de Spiritu et Anima, P. Florent. ab Hanswyck, Justus Orgelitanus, Harph., Gerson. Hugo a S. Victore, Thom. de Kempis, St. Bonaventura, Richard a St. Victore, Benjam. major, Lib. Fromundus, Eckartus, Joh. Taulerus, B. Teresa, Seraph. Firmanus, Anon. de inter. Domo. One or other place also of J. Evang. he illustrates, for fear his words might be mistaken. Concerning especially the *breathing* and the *ceasing* thereof, he observes, that the Apostle Paul says something to that purpose. Gal. ii. —'I live, yet not I, but Christ liveth in me;' that Job also says such a thing chap. xxiv. 14.—'If he set his heart upon man, if he gather unto himself his spirit and his breath,' (which words sound more favourably for him in the German translation.) And that the same may be found also in the words of B. Teresa, saying. 'This is such a death of the soul, that myself know not, whether or no she can breathe. I have to this hour much thought upon it, and it seems to me that she can not, or at least she herself knoweth not that she can.'

of solid and impressive rational exposition, and of animated application to the affections and imagination. But the utilitarian christianity of these last ages, to which we have before alluded, as the genius of Methodism, with its modern inspirations, may be understood from the next following division.

(*Interscript continued.*)—Wesley's *Sermons*, the Methodist *Hymn Book*, and the *Arminian-Methodist Magazines*, all up to the year 1819. Also, *Notices of the recent Methodist Missionary operations*, in the *South Sea Islands*, and the *Gold Coast of Africa*; (as likewise of those of *all sections* of the Christian Church, that is, among the *illiterate and savage nations*, including the missions of the *Hern-hutters*, or *Moravian Brethren*.—Williams' *Missionary Narrative*.—Herschel's *Visit to My Fatherland*.—The *London City Mission*, and *Ragged School Magazines*, etc.)

The *Christian Advocate and Journal of New York*; Palmer's *Way of Holiness*, 18mo., *Faith and its Effects*, 18mo., and *Of Entire Devotion*, 24mo.; *Guide to Holiness Journal*, Boston, and *Riches of Grace*, or *Perfect Love*, 8vo. 1852, (Heylin, London); with other publications of *America*, illustrative of the most efficient evangelical action, the purest individual sanctity, and solid religious science of that country.—*Life of D. Brainerd*, original edition.—[Finney's *Lectures on Revivals of Religion*, (a valuable hand-book for earnest souls.) *Query*. Any original, deep, and sound mystical science and experience, among the *Shakers*, or other pure-principled evangelical sects of the United States, free from the Yankee plebeianism and arrogance?]

Life of Thomas Walsh, 12mo. Mason, London.—*Life of John Nelson*, 18mo.—Rev. J. W. Flechère's *Posthumous Pieces*, 12mo. Blanchard, 1820.—*Life of J. W. de la Flechère*, (a stiff, unpleasing work, unworthy of the accomplished christian it professes to describe).—*Experience of Hester Ann Rogers*, 18mo., London.—*Life of Henry Longden*, with Portrait, and his *Funeral Sermon*, by *Bramwell*, 8vo., Liverpool, 1813.—Sigston's *Memoir of Bramwell*, (with Bramwell's *Account of Ann Cutler*), 8vo. 1839.

In illustration of the simple, experimental Bible christianity, and aggressive evangelical action of these latter days, though according to its best examples and discoveries. Which, as we have observed, requires to be impregnated with the recondite science, practice and experience of the antecedent divisions of this series, in order to be raised to its true perfection, and highest efficiency; that is, as the full *manhood* development of the Divine life, *wisdom* and *power* in the Church on earth: to which all astral and diabolical nature must be subjective.—Whilst, at the same time, we would not fail to recommend to the true *graduating magus*, who may desire to be an accomplished *artist*, after the mind and graceful model of the Lord Jesus, free from all harsh idiosyncrasies,—to pass through, both *associatedly* and *officially*, and spiritually, the experiences of this present *methodist* section.—*End of INTERSCRIPT.*]

VIII.—*The Old and New Testaments of the Lord, JESUS CHRIST*,—the pillar and standard of practical evangelical truth. This the popular, and devotional light in which the Holy Scriptures are to be regarded.—The other, or theosophic consideration of them, (and which affords a proof of their Divine Inspiration, though loose and partial in detail, and disseveredly composed,) is—as brief chronicles of the divine origin or creation, and of the degeneration or bestial-diabolic transmutation of the human nature in Adam, the natural head thereof; and then of the entire process of its redemption, retransmutation, and deification, by the “mystery of Christ” in the person of JESUS, as the second and divine head of the same.—Hence it is, the working of these two principles of life—of the rational-animal spirit of fallen man, and the holy, sophian Spirit of Christ,—forms the mystical ground of every narrative, however historically true, of the Scriptures; and the line and virtue of the Covenant, is the *golden thread* that runs through and illumines the *whole*. And hence they conclude with presenting to view the person of the Second Adam and Conquering Prince, all perfected, glorified, divine: and with thereupon inviting and admonishing all men to “follow him in the regeneration.”—That is, to cultivate the *seed* or spirit of grace, of moral *holiness* or love, of heaven or the heavenly humanity, or virgin wisdom of God, of the ‘divine nature,’ or—*himself* within them, into a powerful and all-predominant life; even to its full maturity or manhood-development, as thus visible in himself, the ‘perfect,’ ‘justified,’ ‘glorified’ Son of Man, and heavenly Virgin form of substantial light and Love, in whom the earthly nature or spirit, is swallowed up, ‘hid in God.’ And which transmutation is therefore possible to be effected in us—as he is the spi-

ritual, heavenly parent and model and regenerator of the humanity, and (as the divine nature,) the element of our souls, possessed of omnipotent power over us,—if we will but conform to the laws of the divine nature, and co-operate with his horticultural, regenerative, unceasing action in us. Those laws and requirements, are revealed to us in the gospel, in the precepts and counsels of Christ, and in the subsequent elucidations and exhortations of his apostles, having been all fulfilled in his own example on earth; and which consist in the continual crucifixion of our fallen natural, or diabolical spirit, and renunciation of our animal, earthly will and wisdom: in other words, in a daily dying to all self, spiritual and natural, and in a turning of the faith and hope, and earnest prayer, or *hungering desires* of the soul, constantly and absolutely to God—into the love of God, the *humility, meekness and patience* of the divine light,—for deliverance from 'self,' and growth in grace, or salvation. And which spiritual diligence, labour and watchfulness, or *passive subjectiveness* on our part, must be persevered in, until the 'new birth' be fully brought forth in us, by our heavenly regenerator and magnetist; until the last remains of 'self' in the will, be finally absorbed in the power of God, and our life be thereupon transmuted into a *spirit of love*: which, and which only, is the gospel salvation!—The sum and end of the whole labour, being this: "that man, (the spirit of his soul being clothed with the regenerate, heavenly humanity, corporality, or 'flesh and blood of Christ,') may be able even in this world, to magically re-enter paradise, and 'eat of the tree of life' in the midst thereof, (as witnessed in the experience of Mrs. Pratt, related pp. 588—90 *seq.*) and so walk and act on the earth in *divine power and understanding*;* and that, on his mortal decease, he may be found a qualified subject and participant of those nameless, ravishing manifestations of wisdom, power and love, which shall spring up, and break-forth in fresh and fresh wonders, as displays of the unfathomable riches and glories of the God-head, in the kingdom of heaven, but especially in the souls of its redeemed inhabitants, even to all eternity:—in a word, that he may be a partaker of that same glory, wherewith JESUS, the King of Glory, and Lord of All—the Alpha and Omega—here exhibiteth himself crowned!—Thus are brought to a close, the words of the prophecy of this book; or the 'counsel of God' concerning man, in his creation, his fall, and his redemption in Christ! And, such the theosophic scope, spiritual unity, and divine certainty of the INSPIRED VOLUME; the contents of which, may well be termed the *blessed gospel—or good tidings of great joy to all people!* And how does the whole form a glorious demonstration of the love of God! or, that GOD, as our God—as in CHRIST JESUS—is mere LOVE, the POWER of LOVE!—Which power is in very deed, the universal basis of all things; and that quickening element, wherein, as before observed, our self-constringed, iron-hardened, insensible, ungrateful, unbelieving hearts and souls, have their momentary life and being! Ephes. iii. 8-19. 2 Cor. ii. 6, 7, etc.

* According to the prerogatives of man's first creation, and therefore of his full regeneration; when that which is outward is (virtually) as that which is inward, and there be no longer the division, and degradation of the created Virgin image of God into "male and female," like the beast creation, (*Gen. i. 25—27*;) but the garment of shame and ignominy—the ferine and sexual nature—having been virtually put off by regeneration, the man and the woman are again one in the Lord, who is both the father and spouse, or "bride," of the Virgin generation of the humanity. All which is the right Christian, Enochian faith and life on earth.

For Adam in the first creation, (when all was completed and perfect,) was in this world as a supreme being over it, having no share of its life and nature, that is, no sense or feeling of good and evil in distinction, from it; just as an individual in the magnetic sleep or trance, has no sensibility of pain or pleasure, by the animal body. He was in the world as a heavenly artist, medium and magist, that had power and skill to open the wonders of God in every power of outward nature.—An angel, we read, used at a certain time to come down into a pool at Jerusalem: the water, magnetised by the angel, gave forth its virtues; but the angel felt no impressions of weight or cold from the water. This is an image of Adam's first freedom from, and power over all outward nature. He could, wherever he went, do as this angel did—make every element and elementary thing, discover all the riches, virtues and powers of God, that were couched in it, without feeling any impressions of any kind from it. This was to have been the work both of Adam and his offspring, to make all the creation shew forth the glory of God; to spread paradise over all the earth, (which was then only existing in a certain place upon it, called the garden of Eden,) till the time came, that all the good in this world was to be called back to its first state, and all the evil in every part left to be possessed by the devil and his angels. But since man fell from this state into an animal life and nature, his work is changed, and he must now labour with sweat to till the cursed earth, both for himself and the beasts upon it. And must also toil in great anguish of mind, under the load of the cross, to regain his first heavenly birth of life, in the strait and narrow way thereto, strewed with briars and thorns, which has been opened for him by Jesus Christ; the end of which, when gained, will as intimated above, re-invest him with his first heaven in prerogatives.

CONCLUSION. Such, then, are the series of works which are deemed calculated to afford to the reader, a correct general apprehension of the profound and universal theological science of the chief subject of our proposed Biography. As likewise a conception of his far-seeing *fideal* realizations of the effects that should flow from his own *Elias*-restoring, *Baptist*-purifying ministration:—not only in the general diffusion of a simple, practical gospel christianity among the *unsophisticate* of the earth, as we behold in progress in our day; but also with regard to the induction of the *intellectual* unbelievers of all nations into the christian faith. Which is yet to be effected, as the final result of the *revelation* of the “*mystery of Christ*,”—of Deity, Nature, and all things—in *BOHEMIUS*, and of the refinement of all natural knowledge, philosophy and theology, the arts and sciences, mechanical and magical, which has ensued, and shall hereafter ensue, as a consequence or developement of it.

As a close, the following *EXTRACT* is offered to the reader's consideration:—


It is for want of considering the spirit of *holiness*, as a new nature, as a *seed of God*, a *plant of paradise* in the soul, and therefore as something that is to be nursed and cherished, to be cultivated and raised to *perfection*, by care and contrivance, by *art and method*, and a diligent use of the best means and most expedient instruments,—it is for want of considering it in this light, that so many people are so little benefited by it, and live and die strangers to that *interior renovation*, that holy, spiritual “*oneness*” with the glorified nature of the Lord Jesus, (*John xvii. 21—24*,) which they might have attained unto, had they but intended it.

For though the spirit of *devotion* is the gift of God, and not attainable by any mere power of our own,—yet it is mostly given, and *never withheld* from those who rightly seek, and prepare themselves for the reception of it.

And it is amazing to see how eagerly men of science and business employ their parts, their *sagacity, time, study, application, and exercise*—how all helps are called to their assistance, when anything is intended and desired in worldly matters; and how *dull, infatuate, and unimproved* they are—how little they use their parts, sagacity, and abilities, to quicken and cultivate the *incorruptible seed* of grace, or the Light and Spirit of God—which is the source of every divine blessing of *holiness, power and wisdom*, and therewith of every needful earthly good—implanted and latent in the ground of the soul.

Thus much by way of specification of the talent which is deemed indispensable for the proper representation of the genius and character of MR. LAW, (as contemplated by this Work;) or rather of the means and instruments whereby, the artist, who is qualified by nature and education for such a task, (being of pure *methodist* origin and understanding in religion,) may attain to the special ability, science and experience needful for its adequate performance. In a word, to present the portraiture of a man, which, whether as regards the subject of it, or the manner of its execution, may serve as a classic standard, or practical model of divine wisdom, solid learning and rhetorical art, for all future generations of the British people, and of mankind.—*Communications on the subject*, (or for *liberty to make extracts from this Work*,) to be addressed to the “*Editor of Law's Memorial*,” and left at 24, Ludgate-street, London. *Christmas, 1856.*

Entered at Stationers' Hall.

 To Enlightened Philanthropists.—A Reprint of this Pamphlet, wherein is afforded a Key to the true, living, and intellectual Knowledge of God, and Christ, and Nature, and the Gospel, may be obtained, for gratuitous circulation, at the cost of paper, printing and stitching, say for Eight Guineas, the first thousand copies, and Three Guineas, each succeeding thousand copies,—on application, through MESSRS. REED AND PARDON, Printers, Paternoster Row, LONDON.

APPENDIX.—LAW'S PHILOSOPHICAL WRITINGS.

The following is an **ABSTRACT** of the treatises of **MR. LAW**, which are intended to constitute **VOLS. II. and III.**, of the "**INTRODUCTION TO THEOSOPHY.**" And which together with the previous volume, present a perfect, logical demonstration of Christianity, universal and evangelical, from the ground of Nature.

BOOK V.—THE APPEAL: OR, THE FUNDAMENTAL DOCTRINES OF CHRISTIANITY DEMONSTRATED. (Forming a Practical Guide to the Science of True Metaphysics.)

Chapter I.—Of creation in general. Of the origin of the soul. Whence will and thought are in the creature. Why the will is free. The origin of evil solely from the creature. This world not a first immediate creation of God. How the world comes to be in its present state. The first perfection of man. All things prove a trinity in God. Man hath the triune nature of God in him. Arianism and deism confuted by nature. That life is uniform through all creatures. That there is but one kind of death to be found in all nature. The fallen soul hath the nature of hell in it. Regeneration is a real birth of a divine life in the soul. That there is but one salvation possible in nature. This salvation only to be had from Jesus Christ. All the deist's faith and hope proved to be false.

Chapter II.—Of eternal and temporal nature. How nature is from God, and the scene of his action. How the creatures are out of it. Temporal nature created out of that which is eternal. The fallen angels brought the first disorders into nature. This world created to repair those disorders. Whence good and evil are in everything of this world. How heaven and hell are the foundation, or make up the whole of this world. How the fire of this world differs from eternal fire; and the matter of this world from the materiality of heaven. Eternal nature is the kingdom of heaven, the beatific manifestation of the triune Deity. The Deity is mere love and goodness. How wrath and anger came to be ascribed to God. Of fire in general. Of the unbeginning fire. Of the spirituality of fire. How fire comes to be in material things. Whence the possibility of kindling fire in the things of this world. Every man is, and must be, the kindler of his own eternal fire.

Chapter III.—The true ground of all the doctrines of the gospel discovered. Why Adam could make no atonement for his sins. Why and how Jesus Christ alone can make this atonement. Whence the shedding of blood for the remission of sins. What wrath or anger it is, that is quenched and atoned by the blood of Christ. Of the last sufferings of Christ. Why and how we must eat the flesh and drink the blood of Jesus Christ.

BOOK VI.—THE SPIRIT OF PRAYER, OR WAY TO THE REGENERATION. IN THREE PARTS.—(Being a Popular Treatise of the Art of Reconstituting the Dislocated Principles of Man's Threefold Life, or Nature, in their Original created Order, Relations and Subserviency. According to the Grounds established in the preceding Book V.)

PART FIRST. Chapter I.—The indifference and insensibility of men in general to their eternal interests. The original state of man as the son of God, or child of the total divine nature. His trial and fall. The commencement of his redemption. His real nature and state by reason of sin. How it differs from that of fallen angels. The means of his salvation, or recovery of the Light and holy Spirit of God. The *new birth* not a figurative expression, but a real, living process, or moral vegetation. The whole chapter being a familiar discourse of matters preparatory to the *spirit of prayer*.

Chapter II.—In what salvation, or the regenerate life consists, namely, in the manifestation of the nature, life and spirit of Jesus Christ in the new inward man. The means of attaining such a state, lie in faith, or the right direction and earnest working of the will. How the ground or *principium* of faith, which is a seed of "Christ," called in scripture, the "seed of the woman," or the "engrafted word," lies implanted in every soul. Its opening or development, the only way of salvation. The tokens by which the regenerate life discovers itself. All depends on adherence to it, and removing all impediments of earthly lusts from around it. The infallible truths by which we may be assured that our dependance is well grounded. The abandonment of *self*, and the true nature and worth of self-denials and mortification. No activity of our own, of any direct avail to salvation. The only way is the *desire of the soul turned to God*. [The further elucidation of these points, will be found in the last dialogue of the hereafter following treatise of the "Spirit of Love."]

PART SECOND, [the argument being set forth in the form of Dialogues, between (1.) Theophilus, a learned sage, and master of the science contained in the writings of ЯСОВ ВЪЯМЕ, surnamed centralis philosophus, (2.) an academic, or university-theologian and metaphysician, (3.) a plain, unlettered, honest, common-sense christian, and (4.) a rationalist, or natural moralist, whether Deist, Unitarian, or modern Swedenborgian.]

Dialogue I.—Introduction, on the vanity of spiritual knowledge where there is no religion, or true conversion of the heart to God. Spiritual books only useful as calls to the absolute renunciation of self, and the cultivation of the new life. The nature of *self* described, and the necessity of its complete obliteration or death demonstrated.——The actual grounds of this necessity here shown to be in the nature of things, and not in the arbitrary provisions of God's providence. How the will of the creature stands between God and nature, as the only opener of all good and evil. Its turning to God in true faith and earnestness of desire, the means of bringing heaven into the soul; that is, of attaining to the heavenly birth of the soul's life. The accordance of these doctrines with the Scripture. One only death and one only life throughout all nature. Vindication of the 'Appeal.' [This discourse, which involves an elucidation of the writings of ВЪЯМЕ, deferred to another occasion; when Theophilus proposes to describe the true nature and end of those writings, and the right use and manner of reading them. The concluding Fifth and Sixth Dialogues of this Book, will accordingly be found to be devoted to that object.]

Dialogue II.—The philosophy of the gospel doctrine of redemption and salvation continued.

How Adam stood in his state of perfection, or creation. The gradual fall or declension of his will, through earthly imagination. The division of Adam, (the corporified idea, or Virgin image of God, nature and all things,) into male and female, (like the earthly animals, *Gen. i. 25-27.*) The fall consummated, whereby the inward nature of man became diabolic, and the outward, ferine, gross and bestial. The means of human recovery, by the promised redeemer, or covenant of the 'seed of the woman.'—The argument for the *renunciation of self and the world* resumed, (from the first dialogue,) on the rational ground of this philosophy. In what consists the great apostasy—'the sin of all sins, and heresy of all heresies.' Hours and forms of prayer considered.

Dialogue III.—The difficulty attending the total conversion of the heart to God. The whole life of the fallen nature to be parted with, and yet no possibility in man of doing it. The omnipotence of the love of God, and how it overcomes all evil and opposition, when the heart turns to God, in a right understanding and faith. How this love has followed and inspired man from the beginning, as the 'Immanuel' or seed of Christ, treasured in the ground of every soul. The beginning of salvation, by the awakening or germination of this holy virgin seed. The new creature formed, or the spirit of divine love opened and working in man. How this spirit is procured and known, so as to avoid delusion. The prayer or respiration of this spirit, the only genuine devotion. No other spirit in man (and therefore no mere speculation or reasoning, however transcendental,) works to salvation. The consistency of this doctrine with free will. Prayer the continual and habitual state of the will, according as it works with the Spirit of God, or the spirit of its own selfish nature, fallen from God. All the soul's goodness, or growth in holiness, dependent on the continuity and earnestness of the will-state, or desire (as given up to God.) The outward expression of prayer justly discriminated. How far manuals of devotion, or set forms of prayer, are profitable. The degrees of prayer, or steps of the spiritual life to its perfection, (the state of *Jesus glorified*, *Philip. iii. 12-15.*) Why the motion, 'drawing' or magnetism of the Holy Spirit, (*John xii. 32.*) is the source of every aspiration to unite with the goodness and holiness of God. How this Spirit (or life of the element of *Jesus-God*,) is known by the pure, free, universal goodness, patience, meekness and love, which it inspires. These tempers in man, as the aim of his life, the certain effects of the Holy Spirit's presence and influence; and an evidence to him of his being in the process of the regeneration. 1 *John iii. 24.*

Dialogue IV.—The whole foundation of the gospel, in the certainty of man's original perfection, his bestial-diabolic fall, and his redemption. The primeval fire and light, still lodged in the human soul. Salvation consists in the consciousness or reopening (or vegetation and blossoming) of this latent, divine life. How it differs from any natural goodness, and yet must become a habit of the life, even the 'life of our life, and the spirit of our spirit.' The doctrine of the fall, the best and only safe means for converting unbelievers. Its proofs not historical, but are lodged in human nature itself, and self-evident to every sober, rational mind. (See also, '*Introduction to Theosophy*,' Vol. I, Book I, pp. 39-62.) The possibility, occasion and manner of the fall, briefly sketched. The difference between the fall of mankind, and that of the *Luciferian* angelical hierarchy. The certain redemption of the former. Gospel christianity only its actual commencement, as involved in the glorification of Christ's humanity. How *gospel christianity* stands distinguished from the original, universal christianity, which began with Adam; was the religion of the patriarchs, and of their descendants in the direct trunk lines of the East; of the divergent branch of Abram, of Moses and the prophets; and in short of every penitent man, in every part of the earth, that had faith and hope towards God, to be delivered from the evil of this world. [END OF VOL. II.]

Dialogue V.—[Of the Way to Divine Knowledge. Being, (according to the intimation at the end of the *Second Dialogue*,) an *Introduction to the Philosophy of the writings of BÖHME*.] Learned expositions of scripture, like religious opinions, utterly useless. The only purpose to be regarded in scripture, is its use in advancing the new birth of the divine life, and directing it to perfection. [Hence it is, the sayings of our Lord, and the exhortations of the Apostle Paul, are ever found by truly awakened christians, to be of such incomparable spiritual efficacy.] ЯСОН BÖHME the only original guide to the philosophy of this new life. [Note.—He that will take BÖHME for his guide in regeneration, and for a time keep solely to the gospel and his devotional books, following implicitly his directions therein, will assuredly find by blessed experience, the truth of what is here asserted.] The nature of Böhme's disclosures, (as the crowning science of the gospel.) For whom his works are intended, and by-whom alone they can safely be consulted. The impossibility of searching into these things—appertaining to the supernatural sphere of the divine wisdom—by mere human reason. True apprehension derived from the Spirit of the supernatural Deity, working in man's natural immortal life, as he works in eternal nature. Hence the only way to divine knowledge, is the way of the gospel; which proposes the new birth, as the means of attaining to light and love. How the way to this birth lies wholly in the will. How the will of man rules his own nature, as the will of God rules the eternal nature. The nature of this will, as proceeding from the latent divine life, or power of redemption in the soul. Faith, in the true Scripture sense, as it relates to salvation, nothing else than the working of this new engrafted divine power, in the will of the soul.

Dialogue VI.—Nature and God both known by their manifestation in the mind. In what the whole ground of religion consists. Nature and God both defined. The birth and generation of the properties of nature as set forth by BÖHME. First form of Nature, and its three properties. Their beatification by the supernatural divine light and love. How they constitute the substantiality, or working powers of darkness, in which the supernatural deity moves and shines, or becomes perceptible. The degrees by which they become materialised: [or how the supernatural, intellectual, free, magic will of the Deity, the Nothing and All, inverts itself as *self-desire*, to seek and find itself,—thereby compressing or contracting, as it were, its infinity of power and virtue into a point, or centre of nature; and how it thence returns forward, pregnant with its essentiality into its own original expansive liberty, having completed the comprehension, sensation and manifestation of itself. VIRGIN SOPHIA.] In what state the original, eternal nature, or substantiality of heaven, was brought forth. Its fundamental constitution (as mere self-desire of omnipotence,) never intended to be known essentially or experientially, but only scientially or ideally. The reason of its discovery, and the creation of temporal nature as a consequence of the fall. Into what elements the upraised wrathful properties of the eternal nature finally passed, by the controlling will of God, in their three first circulations, or "days." The comprehension of temporal nature

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in Seven Properties, (the electric forces.) The place of the sun in their midst, or the Copernican philosophy opened from transcendental grounds. The end of temporal nature, and general review of the providential design connected with its origin, existence and termination. The philosophy of individual regeneration practically set forth. The birth of fire, or fourth form of nature in regeneration, (the actual transit into the divine life.) Admonition concerning the right use of the mystery revealed in BÖHMÉ. Practical religious value of this philosophy, as the last instructions that God can afford to the understanding of men, to prevail upon them, to qualify themselves to enjoy in a future state, the great glories procured for them by Jesus Christ; that is, to seek earnestly the *regeneration*.

BOOK VII.—THE SPIRIT OF LOVE, OR FULL BIRTH, END, TRUTH AND LIFE OF THE REGENERATION. IN THREE PARTS.—Being in Answer to Two Objections against the Doctrine of the former Discourses, which represents the Deity as mere Love.

The Objections are thus expressed. *First*, That the doctrine of *pure and universal love* may be too refined and imaginary; because, (says the objector) 'I find, that however I like it, I cannot attain to it, or overcome all that in my nature which is contrary to it, do what I can; and so I am only able to be an admirer of that love which I cannot lay hold of. *Secondly*, Because I find so much said in Scripture, of a *righteousness and justice, a wrath and vengeance* of God that must be *atoned and satisfied &c.*, though I am in love with that description of the Deity which is given in these Discourses, as a being that is *all love*, yet I have some doubt whether the Scripture will allow of it. Thus stand the objections, the Answers to which respectively occupy the first and second parts of the present treatise.—The third part is a practical evangelical application of the subject; and conclusion to the whole of the antecedent discourses.

PART FIRST. Answer to the First Objection: which is contained in a *Letter from Theophilus to Theogenes*.—The nature and perfection of the *spirit of love*. No man can participate in this spirit, until he lives freely, willingly, and universally according to it. Its indispensable necessity as the means of union between God and man. The state of nature and of man as deprived of the spirit of love, by reason of the fall. The process of its recovery by *purification*. The fundamental reason of this process, opened out in a *description of Nature, and its seven properties*. The similitude of these properties in the nature and being of man. All evil the consequence of nature working in *self*, or in a state of separation from God. All good the power and presence of the super-natural Deity, dwelling and working in the properties of Nature. How his presence and the birth of the spirit of love, are the same thing. Being a *spirit of life*, it can rise in one only way, and from one only cause. Its *birth*, by the kindling of the eternal fire, or opening of the super-natural light in the centre of (nature in) the soul, and consequent transmutation of the soul's natural life. Hence the truth and necessity of the Christian redemption, and the doctrine of the *cross*.

PART SECOND. Answer to the Second Objection. This set forth in *Two Dialogues*, between *Theophilus*, and *Theogenes* accompanied by a *Friend*.

Dialogue I.—The Deity, an infinite source of pure overflowing love and joy. All nature and creature brought forth to manifest and rejoice in this divine love and happiness. Nothing can be in God which is not infinite and eternal. What wrath is in itself. It can be no where but in nature, and that in a state of disorder. The origin of wrath and evil, the same. In man at the disunion of his two-fold life, of Deity and nature. All man's salvation and good from the manifestation of the life of the Deity in the soul. Perpetual inspiration essential to a life of goodness. The ground of salvation, the *inspoken word* of the divine nature. This, the subject of all revealed dispensations. The earthly self to be resisted and renounced. Wrath ascribed to God, because the creature has changed its state in nature, therefore must experience God as manifested in the generation of nature. How wrath originates in nature, though this a manifestation of the Deity. God and nature distinguished. Wrath kindled by the will of the creature, when it breaks or loses the union of the seven heavenly properties. The Deity a supernatural governing love and wisdom, always seeking the restoration of lapsed nature and creature. The texts of Scripture confine the working of wrath to the powers of nature. Vengeance not allowed to man, because that a working with fallen nature. Only to God who is supernatural, that is to the light and love of God.

Dialogue II.—The atonement of the Divine wrath or justice, and the extinguishing of sin in the creature, only different expressions for one and the same thing. The analogy of scripture teaches this. The atonement, the one work of regeneration, rightly understood. The sufferings and death of Christ, the gracious effects of divine love and goodness. In what sense the justice or righteousness of God is satisfied thereby. Man's original righteousness from God his law. No peace till this be perfectly restored, or satisfied. God's being all love does not abate the force of the scripture-denunciations of eternal torments (or punishments) to those who live and die in sin. The popular doctrine of the vicarious suffering of Christ, erroneous; and opens a door either to superstition or to infidelity. "Christ's suffering and dying, nothing else but Christ conquering and overcoming all the false good and hellish evil of the fallen state of man. His resurrection and ascension into heaven, though great in themselves, and necessary parts of our deliverance, but the consequences and effects of his sufferings and death—his entering into possession of what he had obtained by them." The necessity and efficacy of the sufferings and death of Christ, as that which qualified him to become a *common father of life* to all that *died* in Adam. Only acceptable to the love of God on that account. How we, by virtue of Christ's accomplished process, have victory over all the evils of our fallen state, and shall rise to the glory of Christ—heirs of God. The Bible to be studied in this simple, adorable light.

PART THIRD. Of the Art of 'dying to SELF,' and of attaining to the 'full birth of LOVE.' Or, of the actual Conversion of the WILL with its Imagination and Desire, wholly, unceasingly to God. Being a Practical Conclusion to the preceding discourses.

Dialogue III.—The practical ground of the spirit of love. The moral and amiable of this natural life, easily mistaken (by mere reasoners and transcendentalists,) for the spirit of divine love in the soul. The danger of this delusion. The doctrine, and the spirit of love itself, two very different things. How we are to acquire the *spirit of love*.—The Scripture doctrine of *election and reprobation*, in its ground. The figures under which it is represented, *Cain and Abel, Esau and Jacob*, etc. Nothing elected but the 'seed' of the new man, or heavenly birth within us; all else

reprobated to death.—Two ways of induction into virtue and holiness. One by rules and precepts, the other by the spirit itself, born in the soul; the former must precede the latter. What divine love is, and its effects within us. All that we are and have from Adam as fallen—all must be given up, if the *birth* of divine love is to be brought forth in us. All our natural contrariety to divine love, must be lost and swallowed up in it, as darkness is unperceived in the light. This, the state of the first man, previous to the fall.—Concerning darkness and light. The priority and glory of Light; which is ALL POWER. In itself invisible, and incomprehensible, and only known by possessing darkness, or substantiality. Light immaterial, though materiality always with visible light. All light whether in heaven or earth, only so much darkness illuminated. All nature and creature as such, darkness; and therefore can only work according to the *powers of darkness*. Nothing evil or tormenting but that which nature or *self*, does. Self or nature, the three properties of desire thrown into a fourth of wrath, through the loss or unattainableness of their only (supernatural) good. No possible deliverance from *self*, but by the new birth of the supernatural Deity in the soul. Desire, the ground of life, and all sensibility of life. How this manifest in outward nature, by *attraction*, with its essential properties. The relations of the visible world and all its productions to the invisible and hellish world. The way of escaping from, and abolishing all evil arising in the soul, or the art of *dying to self*. God must be and do all: the state of heart, the perfect conviction of this truth induces. The results of a true practical conformity to this conviction, or the *spirit of prayer*. The *marriage-feast* of the soul and Virgin SOPHIA, or full birth of the *spirit of love*. The one simple way to attain this, as here shown, the one infallible way, because the will is the leader of the creaturally life. Christ having obtained an infinite power over the human nature, must sooner or later see all enemies under his feet. Summary conclusion.

BOOK VIII.—A COLLECTION OF LETTERS.—Being Portions of the Correspondence of the Author of the Preceding Books, relating to Topics of Scientific and Practical Christian Doctrine, treated of, therein. [END of VOL. III., *Introduction to Theosophy*.]

BEHMEN'S WRITINGS. (*Intro. to Theos.* iv—xv., roy. 18mo., 4to.)

A SUMMARY Account of the Works of JACOB BÖHME, wherein is Revealed the Mystery of the Supernatural DEITY and VIRGIN WISDOM, and of the Birth and ground of NATURE; the Creation of Angels, and the Fall of One Hierarchy thereof; the Creation of this Gross, Mutable World, or Temporary Principle of Nature; and the Ground and Development, or the entire Mystery of MAN, (as ADAM and CHRIST, composing every individual,) in his Creation, in the process of his Fall, and in the process of his Restoration, or Cure. Also, with respect to his Individual process of Regeneration, and his ultimate Deification.

[The Emblem at the head of Böhme's Works, is an Angel passing through the air, blowing a Trumpet, signifying the Demonstration of the Gospel Religion, by a Revelation of *universal and self-evident Truth*; out of which is sounding forth these words,—*To all Christians, Jews, Turks, and Heathens, to All the Nations of the earth, This Trumpet sounds for the Last Time.*]

1. *Aurora*. The Dawning of the Eternal Day, or the Infancy of Creation.—*An unfinished piece*, of the childhood of his illumination. [Wherein he describes as best he could—as a stammering, timid, unlettered child, the opening panorama of the divine wisdom, set before his internal vision. He narrates the circumstances and ground of the angelical creation; the fall of the chief of the three hierarchies thereof, and the direful effects which ensued thereupon in eternal nature, (by their unbalancing of its *seven* equipoised powers or *forces*;) and the thereupon creation of this material, temporal system, (from the *condensed, compacted*, dark, fiery, fluidic, spoiled materiality and galvanic powers of the spiritual, angelical world, good as well as bad,) as the first act of the curative process of the *thus originated evil* in nature. The narrative was broken off, by violence, before the author came to the creation of Man.—This piece should *not* be perused till the reader is pretty conversant with J. B.'s other works; as herein his descriptions of the *seven spirits*, by reason of his at the time non-apprehension of the origin of the fourth property, the *fire*, differ from, and are relatively inferior to, those contained in the subsequent treatises, where that *point* had become recognised in his understanding. Which fourth property is the opening of the *life* of the *supernatural liberty*, abyssal nothing, or free, magic Eye,—in Nature; that is, of the pure Deity in nature.] A.D. 1612. VOL. IV. (*bourgeois*.)

2. *De Tribus Principiis cum Appendice*. Of the Three Principles or Worlds of Nature, with Appendix.—Describing the Eternal Birth of Nature, in its Seven Properties, and Two Co-eternal Principles, also this Third Principle, and the Creation of All Things. Lastly of MAN, as the Crown and Comprehension, or Developed Central Divine Idea of all, and therefore a true Lord and Prince over All. His Fall, with all the circumstances of it; and his Redemption, by virtue of the 'Mystery' and Process of Christ. With a concurrent evangelical application of the truths developed. A.D. 1618.—[Herein Man's creation is declared, from which it appears, that Man is the noblest being in the universe of God. That he is the primal centre, the immediate abode, habitation, organism, and personal medium of Deity, who, as the triune, incomprehensible, universal power, or Spirit of life—a mere goodness, light, and truth, has no form nor visibility but in Man—understand, the VIRGIN Man, as created, and as restored and glorified in Christ. (Oh, MAN! SEEK AND KNOW THYSELF.)—In this work Man, (who was created as the instrument by which God would heal the *disordered, corrupted body* of Nature, and restore all to its primitive perfection,) is circumstantially described, in his original creation, his fall, and his redemption, by the "*mystery of Christ*;" who, as a second Adam, or Man, came to heal and restore the first ruined Adam, and to effect all that, which

the Deity would have had accomplished by him.—A knowledge of theosophic science, as of the experimental philosophy of *animal magnetism, mediumship, spiritism, alchemy, etc.*, is, however, essential for a due apprehension of these deep mysteries of nature and magic.] V.

3. *De Triplici Vita Hominis.* Of the Threefold Life of Man, according to the Three Principles. That is, as the generated Idea, or Supernatural Image of the *abyssal* tri-une Will-spirit of the Deity—the VIRGIN SOPHIA, incarnated in, and clothed with the Eternal and Temporal Nature.—And from the relations of Man's present state of grace and nature, setting forth his practical duties and obligations, in order to the regeneration, and attainment of the prerogatives of his glorious redemption in Christ. A.D. 1619. VI.

4. *Psychologia Vera cum Supplemento.* Forty Questions concerning the Soul of Man, Answered, with Supplement.—In the Answer to the First Question, is presented a Symbolical Diagram of the Wonder-EYE of the Divine Wisdom, the supernatural Abyss or Habitation of the Tri-une Deity; with the Central Generation therein, (by the Father-Will of the Trinity of Deity,) of Eternal Nature, with its Two co-eternal Principles of black Darkness and lustrous Light, and this ex-generated third or mixed, temporal Principle understood therein. A.D. 1620. [Understand these two eternal principles of *positive* and *negative*, the *nay* and the *yea* of the speaking tri-une Word of Life, the SUPREME ONE—that they *together* constitute Nature, or eternal Nature: not the dark world alone, which is termed the ground or root of nature, but both principles together, in *perfect, indissoluble union*.—By the fall of angels, (through the perverse, obstinate, proud, self-willed, ignorant, rebellious misuse of their free, uncontrollable will; being unduly elevated by the sudden perception of their own wonderful beauty, power and glory,)—who had their life and being, or *qualification* in this eternal, or divine nature,—it came to be discovered or experienced, how the *majestic visibility*, body, or 'glory of God,' or, 'kingdom of heaven,' has this darkness as its basis or ground, and how the *discovered* life of this dark principle *in itself*, is a life of the most horrible wrathfulness, anguish, falsehood, and misery. And hence arose the Scripture and theological term, *God's wrath*, or the *wrath of God*—signifying, not that the will-spirit of the Deity is wrathful, or capable of wrath, for he is the *one only good*, pure, and lovely, the unchangeable love; but that in bringing forth his ineffable, intellectual, will-spirit into a perceptible essence or nature, a something sensible to creatures, by *desire*,—this desire, as such, must be the *very opposite*, or contrary spirit to his own Being of gentleness, peace, delight, holiness, happiness; and by overcoming or possessing which, his real goodness, holiness, light and truth become manifested in a triumphing, glorious life. This *twofold life* is then Nature, eternal Nature, the "divine nature," in which all immortal beings are created to live, and enjoy the divine happiness:—though alas! how many will *frustrate* the divine intention, and *render ineffectual* the divine benevolence toward them in the incarnation, sufferings and death of Christ; and so fall into the dark, fiery centre, self-contractive generation, or root of Nature—the *eternal dying* of the divine liberty, the life of desire, wrath, and *all misery*.] VII.

5. *De Incarnatione Verbi, Partes tres.*—Part First. Of the Incarnation of Jesus Christ the Son of God. That is, Concerning the Virgin Mary, what she was from the Original, and what kind of Mother she came to be in the *Blessing** and Conception of her Son, Jesus Christ; and how the Eternal Word is become Man.—Part Second. Of the Suffering, Dying, Death, Resurrection, Ascension, and Glorification of Christ, as the first and second Adam. And why we must all *follow him* in the same Process, and Way thus opened for us, back to the Throne of God.—Part Third. Of the Tree of the Christian Faith; shewing the whole Christian Doctrine of Faith and Practice. Wholly brought forth out of the Supernatural Centre, through the Three Principles. A.D. 1620. VIII.

6. *Sex Puncta Theosophica.* Containing a Description of the Life of the Supernatural Wisdom and Abyss of Deity, and of that of the Three Principles of Nature, also of each Principle as in itself. Shewing how Men should seek, find, and know the Ground of Nature.—7. *Sex Puncta Mystica.* Clearing up certain deep Points involved and not resolved in the foregoing Dissertations.—8. *Mysterium Pansophicum.* A further diversified deep Consideration concerning the Heavenly and Earthly Mystery of Nature, and of the full working and fruition of the life of the Latter. A.D. 1620. VIII.

9. *De Signatura Rerum.* Shewing the Sense, Virtue, and Qualification of the Shapes and Forms of the Creation. And what the Beginning, Ruin, and Cure of Everything is, Spiritual and Physical. [The Ground of Physiognomy, Phrenology, Homœopathy, &c. &c.—The Language of Nature, or Speech of the Divine Wisdom, apprehensible of her regenerate, clairvoyant children. A book of the sublimest wisdom and angelical melody; and key to the regeneration of the medical art.] A.D. 1621. IX.

Christosophia. The Way to Christ, and Divine Wisdom. *Pars prima.*—10. *De Regeneratione.* Of the Grounds and Reasons of Regeneration, being an Introduction to the Gospel Religion.—11. *De Pœnitentia vera.* A Practical Entrance upon the Way of the Regeneration, or New Birth.—12. *De Equanimitate.* Of True Resignation, and Advancement in the Regenerate Life. Or, of continual Dying to Self, and demersing the Will and Desire wholly into the Meekness, Humility, and Love of the Supernatural, Divine Element.—13. *De Tentatione, et 4 Com-*

* I beg leave respectfully to observe, that it had been well if the recent Synod, held at Rome, had condescended to look into this author's *demonstration*, and revelation of the "mystery of Christ," previously to issuing forth to the world the *false* Dogma (!) it recently propounded, of the immaculate *conception* of the Blessed Virgin Mary. Her high Blessedness and inward reconstitution, whereby she became *interiorly*, as highly graduated as Adam when he was breathed forth out of the womb of Deity, and nothing could be higher, (so qualifying her to be the mother of the throne-prince of eternity, the "man Christ Jesus,"—God and man,) took place only on her acceptance of the divine salutation, through the angel Gabriel.—The loan of a copy of this *Book of the Incarnation* was offered to the Synod, at the time of its sittings, by the Writer, through the agency of the See of Rome in this county, but was not accepted, or the offer overlooked, though acknowledged. January, 1856.

plexionibus. Of the Ground and Nature of Temptation; whence it arises, and how to Overcome in the Conflict. [The first three Tracts composed the only book the author published in print: all the rest of his writings being left by him in the hands of his friends, in MS.] A.D. 1622. ix.

14. *Libri Apologetici duo, contra Balth. Tilken.* Two Apologies.—The first, in Defence and Elucidation of the *Aurora*. The second, concerning Predestination; and of the Person of Christ, and the Virgin Mary, as treated of in the before-named *Book of the Incarnation*. A.D. 1621, 23.—15. *Anti Stiefelius, libri duo.* (1.) Considerations of E.S.'s book, concerning the Threefold State of Man, and the New Birth; also of the Last Zion, or New Jerusalem, &c. (2.) Concerning the Errors of the Sects of E.S. and Ezech. Meths relating to Christian Perfection. A.D. 1621, 22.—16. *Apologia contra G. Richter, cum libello Apologetico ad Senatum Gericensem.* The Author's Defence of his printed Book of *The Way to Christ*, and his *Aurora*, against the Libellous Censures of the Primate, G. R. A.D. 1624. x.

17. *De Electione Gratia, cum Appendice de Poenitentia.* Being a Fundamental Demonstration of the Scripture Doctrine of Election, or Predestination. With Appendix, shewing the Way to attain to the clear Vision and Knowledge of Divine Mysteries. A.D. 1623. [Grounded in the deepest Supernatural, Abyssal Centre—the instinct, constitution, or *scientia* of the Fountain Word and Creator of all things; and thence traced into, and through Nature. And showing the inevitableness of that which is evil and that which is good.] xii.

18. *Mysterium Magnum:* an Exposition of the First Book of Moses, called Genesis. In Three Parts. Wherein is treated of the Revelation of the Divine Word, through the Three Principles of Nature; and of the Original of the World and the Creation. Also, wherein the Kingdom of Nature, and the Kingdom of Grace, are explained. A.D. 1623. [Demonstrating the literal truth of the descriptions of the book of Genesis. But to apprehend such truth a magic understanding is needful; one versed in theosophic science, and also in the modern experimentalism of animal magnetism, clairvoyance, spiritism, mediumship, &c. That is, the incidents narrated being penned from a central *voyance*—of the two eternal principles and of time, therefore only the like regenerated, divine understanding can duly apprehend the true and full sense thereof.] xii, xiii.

Christosophia. Pars secunda.—19. *Theosopia.* Of Divine Contemplation: how to attain unto Divine Clairvoyance and Understanding, or Wisdom. (Unfinished.)—20. *De Vita Mentali.* Of the Supersensual, Superrational or Divine Intellectual Life. [See F. Lee's enlargement of this piece in Vol. IV., large 4to., English ed. of J. B.'s Works; which is the most preferable.]—21. *Colloquium Viatorum.* A Dialogue between a Regenerate Soul, and one in the Way or Process, and Seeking the full birth of Divine Wisdom.—22. *Epitome de Mysterio Magno.* A Theosophic Summary of the Grounds and Process of the Regeneration.—23. *Appendix. Suspiria Viatorum.* The Holy Prayer Book (containing Prayers of the highest magnetical power, and virtue.) Left unfinished. A.D. 1624. xiv.

24. *De Testamento Christi.* Of Baptism and the Supper. How they are to be understood, both according to the Old and New Testaments. Set forth from the true Theosophical Ground, through the Three Principles of the Divine Manifestation. A.D. 1624. xiii.

25. *Quæstiones Theosophicæ.* Being a Consideration of the Divine Revelation. That is, of God, Nature, and Creation, Heaven, Hell, and this World, together with all Creatures. Whence all things in Nature have their original, for what, and why, they are created. Especially of MAN, or Adam and Christ. Set forth in 177 Questions, with Answers to Thirteen of them. (Unfinished.)—26. *Tabula Principiorum.* A Table or Consideration of the Deity, in Unity, Trinity, and Wisdom, and as manifested through the Three Principles of Nature; with the Explanation thereof. This Table accompanies the Author's Epistle 'of the True and False Light' of understanding, dated 11 Nov. 1623.—27. *Tabula Principiorum.* Three Tables of the Divine Manifestation. Shewing how God is to be considered in his Supernatural Abyss, and as Manifested in and by Nature, with its Two Principles and Seven Properties, and further by this World. And then concerning MAN as an Image or Epitome of All Worlds, in his Creation, his Fall, and his Redemption in Christ. Being a Key to the whole of the Author's Revelations.—28. *Clavis.* Or an Explanation of some Principal Points and Expressions in the Author's Writings. [In the German edition, there is an additional *Clavis*, which has not yet been rendered into English.] A.D. 1624. xiv.

29. *Epistolæ Theosophicæ.* Being a Collection of the Author's Letters, wrote during the last Six Years of his Life, wherein he composed all his Theosophical Treatises, except the *Aurora*. [These Epistles to be perused in the first place, as an introduction to his writings.] xv.

In order to enter upon a right study of these writings, the reader is advised to *previously* go through the treatises of Mr. Law, contained in the Vols. I., II. and III. of the "Introduction to Theosophy," named pp. xix., xxvi.-ix., and in the order there given.† Then, having obtained a conception of the entire scope and unity of Böhme's Philosophy, (commencing with the *supernatural ground*, out of which, or rather in the centre of which *free, clear-seeing Eye*, or *vision*—as a point—Nature eternally is generated, by the *astrigent motion, attraction, or self-desire* of the Divine Triune Will, or Word of life, therein, and *universally* possessing the same,)—he will be well prepared to pursue his object, according to the *special directions* for that end given by Mr. Law to an *academic friend*, at the end of the "*Way to Divine Knowledge*." Freher's Writings will be found to be a *sequential study* to the whole, and are as follows.

[FREHER'S WRITINGS.]

† Vol. IV (as an Introductory Volume) might be,
(see p. viii.)

FREHER'S WRITINGS. (*Intro. to Theos.*, xvi.--xlii, roy. 18mo., 4to.)

A BRIEF ACCOUNT OF FREHER'S WRITINGS, being Comments upon the above described Writings of the *divine regeneratus* and *clairvoyant*, Böhme. They are entitled, FUNDAMENTA MYSTICA JACOBI BOHEMII TEUTONICI, EXPLICATA. PER ANDREAM DIONYSIUM FREHERUM. (See also, *British Museum*, Add. MSS. 5767-5794.)

1. *Serial Elucidations of J. B.'s Principles of Philosophy and Theology*; in EIGHT VOLS., with an INDEX VOLUME. A.D. 1698—1705. VIZ:

Vol. A. (1.) Of Deity considered without all Nature and Creature. (2.) Of Deity, as Manifesting Himself by Eternal Nature; with its Seven Properties, Two Principles, and Three Distinctions or Parts.

Vol. B. (§.) An Explanation of J. B.'s Tables of Deity *extra Naturam*. (§.) Answer to *Objection* concerning the *Desire's Attraction of Itself*. (3.) Of the further Exterior Manifestation of God, or the Divine Nature, in the Creation of Angels, with (§.) Answer to *Objections* concerning *Angels and Men*, 'out of God,' and *Material Causes*. (4.) Of the Fall of Lucifer and all his Angels.

Vol. C. (5.) Of the Creation of this Third or Temporal Principle of Nature, wherein we live and have our Outward Being.

Vol. D. (6.) Of the Fall of Man from his Primeval Glory, down into the Spirit and Grossness of this Astral Principle. (7.) Of the Natural Propagation of Man in this now Cursed, Four-elementary World. (8.) Of Man's Regeneration, through the Blood and Death of Christ.

Vol. E. (9.) Of the Eternal Word's becoming Flesh: Or of the Pure, Immaculate Conception and Incarnation of our Lord Jesus Christ in the Womb of the Blessed Virgin Mary. [The author's references are always to the 1682 German edition of J. B.'s works.]—

Vol. F. (SECOND SERIES.) Nothing and All, and Something. A Discourse concerning the true Sense of J. B.'s Eternal or Abyssal Nothing (and All). How this posits itself as Something, in and by the Process of Eternal Nature. And shewing how J. B.'s different and contradictory Descriptions of the Deity in Unity and Trinity, as before, and then as in Eternal Nature, stand in perfect Harmonious Concordance.

Vol. G. (1.) Ninety-seven Positions concerning God in Unity and Trinity, both as Before and After Eternal Nature. (2.) General Positions concerning the Divine Being in Unity and Trinity, and especially the Generation of Eternal Nature. (3.) How the Properties of Eternal Nature are to be considered in God. (4.) How that the Two Similies of a Former Discourse do not imply Two Trinities. (5.) Five Questions, raised out of the former Discourses, Answered. (6.) Concerning the Expression, 'Darkness in God.' (7.) Answers to Two Questions. (8.) Concerning Eternal Nature, whether out of God, or only effected by his Will. (9.) Representations of J. B.'s Eternal Liberty and Abyssal Unity, *pari passu ambulans*. (10.) The Process of the Philosophical Work, by the duly prepared Magus or Artist. (11.) The Growing of Vegetables in their Yearly Renewing, as described by J. B.—

Vol. H. Critical Corrections of Rev. E. Waple's Exercises upon the Philosophy and Theology of J. B., as set forth in the preceding First Five Vols.—Vol. I. The Particular Contents of all the Former Treatises.—Also Several *Fragmentary Pieces*, described in NOTE of p. 680 *seq.*

[*Note*.—The Contents of the treatises of Vols. F. and G., with those of A. and B., are of the utmost importance to be understood in order to the "rightly dividing of the word of truth," in J. B.'s deep and diversified revelations thereof.]

2. *Hieroglyphica Sacra*, or Divine Emblems in Thirteen Figures with Explanations. XVI—XXV.

3. *Sixteen Conferences*, concerning the Modern Doctrine of Election or Predestination. Illustrated with Symbols. In 8 Vols. Wherein the subject is fundamentally resolved, according to the Central Philosophy of J. B. A.D. 1715? XXXVI—XXXIV.

[*Note*.—One chief importance of this Work consists in the comprehensive and perspicuous elucidation of the Seven Properties of Nature, with its Two Co-eternal Principles, of black Darkness and lustrous Light, having the Fire, or Life of each opened in the midst, being the Eye of the Supernatural, omnipotent Abyssal Will. Which is contained in the Third to Ninth Conferences.]

4. *Five Conferences*, concerning the Absolute Necessity of all the Holy Sufferings, and Death of Jesus Christ, upon the Cross. With a large Hieroglyphical Figure, representing the Process of Christ, in the Redemption of the Humanity. [One thick volume *unfinished*.] A.D. 1716? XXXV, VI.

5. *Microcosmos*, or Man, the living Image or Form of the Deity, as in Himself supernaturally, and as manifested by Nature, in its Three Principles. Considered in his Primeval State, his Fallen State, and his State of Regeneration and full Deification. [One thick volume.] Being an Explanation of Three Symbolic Folding Tables.

[*Note*.—This work was composed before all the other Treatises, but the author's enlarged knowledge in subsequent years, led him to make considerable improvements in the explication of the First Table, which were effected A.D. 1717.]

6. *Epistles* wrote in London, A.D. 1713—1717.

XXXVII, VIII.

7. *A Treatise against the Doctrine of the Universalists*, of the Restoration of all the Devils and Lost Spirits. (In the German language.) A.D. 1718. [Not in *Brit. Museum*.] XXXIX.

8. *A Treatise of Good and Evil*. First, as in this outward Astral Principle. Secondly, as in the Two Interior Worlds, yet before the last Grand Day of Separation. And thirdly, as After the Last Judgment Day. (In the German language.) In Four Conferences. Wrote to clear up a Scruple upon the last Treatise. A.D. 1720. [Not in *Brit. Museum*.] XL, XLI.

9. *Paradoxa*, Emblemata, Ænigmata, Hieroglyphica, de Uno, Toto, Puncto, Centro. In 13 Figures or Diagrams, with Latin Circumscriptions and Explanations. A.D. 1717, 1718 and 1720. XLII.

10. *A Symbolical Indented and Relieved Table or Chart*, representing the True Mystery of All Things, in their mutual and reciprocal Relations.—January, 1856. FINIS.

(Supposed to constitute 26 vols. of *Intro. to Theosophy*, royal 18mo., but 4to, bourg.)

POSTSCRIPT—ON METHODIST EVANGELISM.

EDUCATION in the Science of Spiritual Nature, or Theosophy, and its Practical Elucidations, Ancient and Modern, of Natural and Divine Magic, etc., the Way to Perfect the Genius of Methodism as an Evangelical Agency. [Being a Quotation from the body of the Work from which the preceding extracts are taken; and having reference to the series of studies, pp. xvii—xxiii. sup.]

"The particular objects of these selections of books, will be found described annexed to each, and by the due perusal and study thereof, in the order in which they are set forth, the Candidate may get his mind thoroughly imbued with the perfect principles of evangelical sanctity,—free from partial, abusive, sectarian dogmas and opinions. For he is recommended to pass over all merely Romish, and indeed Protestant peculiarities of doctrine, crudities and idiosyncrasies, that he may meet with in his researches, and to simply extract from each work, the pure Christian honey and edifying instruction contained therein.—And such a ground of qualification we may remark, is needful, not only to do justice to the personal and other subjects of the memorial, but with regard to the world at large; inasmuch as the work is proposed to be rendered a kind of *standard text book of divine science* elemental and recondite, in all its solid theoretic and practical diversities, for future ages, with rules and directions for its complete attainment, all being set forth in the purest classic simplicity.

"One very important result we may mention, to be expected from the proposed work, if duly executed, will be the refinement and exaltation of the *genius of Methodism*, which is undeniably the most advanced system of *popular evangelism* that this country and the continent of America, with the world at large, have ever witnessed: by which however, we would also intimate the spirit of religious philanthropy now so universally operative, (originated instrumentally by it,) as well as the religious principles more immediately designated by that name. This system of simple practical Gospel doctrine, and of preaching and applying the same, being *crossed*, so to speak, with the large and diversified erudition and experiences of the *great masters* of spiritual science of former ages—of the ancient philosophic, as well as Christian *mystic* schools, and further sublimated with the maturing light of *theosophy*, and the revealments of modern *experimental transcendentalism*, (of the *divine*, as well as the *natural magic*,) may no longer remain a mere elementary and dogmatic theology, adapted to the masses of our own country or heathen lands, who can receive and believe without rational demonstration, and who, indeed, for the most part, are incapable of logical and metaphysical research—(that is, of tracing back all the issues of a conclusion into the premises, or the perfect development of the premises in the conclusion, so as to know assuredly the beginning and the end to be one; and again, of discerning whether the tendered and received doctrines of faith, in all their parts and involutions, be in harmony, or identical with natural and infallible abstract truth,—) but, we say, be exalted into a perfect philosophy, or complete logical science. And this commending and approving itself by the highest demonstration,—not only of ratiōive elucidation, from the ground of *nature*, and a clear interpretation of the signatures and forms of its *scientz* and *qualities* in its vegetations; but also by the display and evidence of a complete mastership over all the manifested powers of the dark principle,—transmuting by a touch, (or by a mere act of the will upon a right conditioned subject,) all their predominant evil qualification, only into more sublime vitality. All which *divine magical* potencies were continually referred to by our LORD, as being the natural prerogatives of his faithful, *theosophic*, *perfect* disciples, after the redemption and glorification of the humanity; and confirmed by him after his resurrection from the dead, as summarily related at the close of St. Mark's Gospel.—Then we say, may the Gospel be rightly and fully preached, and no rational understanding (whether of the East or the West,) on hearing it, (*Rom. x. 8—17*,) shall be able to gainsay or resist the belief of it. Then, as we have observed, may Missionaries go forth, who shall be capable of meeting the honest objections and *just demands* of the most refined rationalist or inveterate sceptic, by demonstrating (as well to his outward senses, as to his understanding, soul and spirit,) the verities of the Christian faith, and their *identity* with the *universal voice of nature*."—See BÖHME'S *Mysterium Magnum*, especially Chaps. xvi, lxvii, and xxx.

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AN INTRODUCTION TO THEOSOPHY, OR THE SCIENCE OF THE "mystery of CHRIST," that is, of Deity, Nature, and Creature, (Col. i. 15—20.) Embracing the Philosophy of all the Working Powers of Life, Magical and Spiritual. And forming a Practical Guide to the Sublimest Purity, Sanctity, and Evangelical Perfection. Also, to the Attainment of Divine Vision, and all holy Angelical Arts, Potencies, and other Prerogatives of the Regeneration.—Vol. I. Complete in itself. London: John Kendrick, 27, Ludgate Street.

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Note.—A Copy of this Volume has been presented, and forwarded to every Missionary of the Four great London Societies (the *Propagation of the Gospel*, the *Church Missionary*, the *Wesleyan Methodist Missionary*, and the *London Missionary*,) labouring in India and Ceylon,—as affording to them, the clue to the true and only means of the induction of the intellectual Hindoo and Mahomedan nations, (out of their own patriarchal, or natural religious ground,) into the evangelical faith of Christianity. A Copy has also been presented to every chief College, Romish and Protestant, throughout Great Britain and Ireland, as well as to upwards of Forty principal Colleges and Libraries of the United States. This, with a view to direct the studies and researches of the present rising and future generations, to the true philosophy of Nature and Christianity, as opened in the writings of LAW, BÖHME and FRÉHER, as well as to the perfect practice and attainment of spiritual Regeneration. And further, as a guide to the only safe way, whereby enlightened christian minds may approach the modern revived sciences of *Animal* or *Vital Magnetism* and *Magic*, with their wondrous *arcana* henceforth to be revealed. When this philosophy shall be duly apprehended, then 'will the end come' of the *Babel* confusion of *theological opinions*, and 'there shall be one fold and one shepherd.' John x. 16.

In the Preface to this Volume, it is thus observed, alluding to the modern 'experimental transcendentalisms,' of *Animal Magnetism*, *Clairvoyance*, etc. :—"For the desideratum to progress in supersensual science, is thereby supplied, and the revelations of the magical or spiritual ground of nature, by true divine media, '*children of the mystery*,' subjects of the *high regeneration* and theosophic *magi*, may henceforth far surpass in sublimity of character, and beneficial results to the world, the discoveries of the laws, powers and properties of material nature." In reference to this point also, the following further quotation is here inserted:—

"About the sixteenth volume of the Course, ('INTRODUCTION TO THEOSOPHY,') might commence FRÉHER'S WRITINGS, which would probably occupy about twenty-six volumes.—Next after these, might be presented some judicious treatises of ANIMAL MAGNETISM, setting forth in proper classification, its various recorded and known phenomena, both of body and mind, and also in respect to the instinctive and inanimate creation; and then indicating the ground and mystery of the same, with suggestions as to further research and experiment, all according to the constituted principles, properties, and laws of nature, as described in the previously given theosophical treatises. And also showing, how this wonderful, but as yet undeveloped, nay, unapprehended discovery of these last ages, (of *Animal* or *Vital Magnetism*,) has ever been the great *experimental desideratum* of Theosophy, though alluded to, and prophesied of, by its grand masters, in their writings, as an event that should assuredly arrive, and to be continually expected. When, indeed, the WRITINGS of BÖHME, or rather the mysteries of Wisdom and Truth so wonderfully couched in them, should be rendered apprehensible to every right conditioned subject and artist; nay, when greater works or wonders of pure natural and evangelical truth, than any he had recorded (not of Swedenborgian, Cahagnetic, Davianian, and such like mere *astral phantasmata*,) should be open to contemplation, at the will and direction of the controlling and rightly graduated magus. * * *

The chief practical end, then, of these last proposed volumes in the Course, would be the faithful exposition of the *art*, whereby the humanity with respect to its moral or divine nature, may be magically freed from its saturnine constringency, pollution and deadness, (as implied in the imperative requirements of the doctrine of our Lord, in order to realise his salvation,) and then powerfully introduced into the birth, element and qualifications of the *spirit of love*, or its original and redeemed inward perfection. This, it is admitted, is the end of the common Christianity, but the Church, as such, no longer possessing the power of the *keys*, or high graduation in divine science and art, is no longer able to effect the same, as contemplated in the Gospel: which intimates, that the true disciple or *perfect believer* in Christ, shall be interiorly as his glorified head and Lord, and shall manifest that sublimated exaltation of nature, by corresponding works, wisdom and power.

We might also refer to the glorious benefits of such a *divine art* in respect to Education, in *opening and strengthening the intellectual powers*, (that is, by the infusion of wisdom and knowledge into the liberate intellect, during the *magical sleep*, etc.,) but shall conclude these remarks with merely repeating, that the object of these last volumes, in the Course, would be to turn to the *gospel* and proper account, in such position and relation, and after a further adequate development of it, the glorious rediscovery, philosophy and phenomena of *Animal*, or *Mental Magnetism*, *Spiritism*, etc., in other words, of the NATURAL and DIVINE MAGIC. (*Myster. Magn.* lxviii. 7.)

[Omission.—Insert on p. xvii, line 38, Chalmers' No. IX. of *Commercial Discourses*, 1853. And on p. xx, line 32, the Book of *Ecclesiasticus* (Apocrypha).—P. xx, l. 41, for 'French,' read English P. xii. note, l. 6, for 'enjoyed,' read enjoined. P. x, l. 28, for 'of which' read which: and l. 33 add of, after 'equivalent.'—P. 50, erase paragraph l. 68—73.]

Of the Seven properties, two co-eternal
principles and three constituent parts of

Nature.

If in addition to what is comprised
on p.p. 258 - 316 of this work, the first
nine conferences of Freher's works on
Predestination were published (which
we have time we propose to do for
private circulation to accompany the
present work,) then the public will
be in possession of an entire Key to
Böhm's philosophy of

Deity and Nature

or the eternal nature of the inner
spiritual world. Will some
philanthropist publish these complete
pieces say at first for gratuitous
circulation in every Library of the
English language.

December 1861. —

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W3

Walton, Christopher, 1809-1877.

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